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Modern Trends in Christology*

THE PERSON OF JESUS IN H. BERKHOF'S CHRISTOLOGY

INTRODUCTION

"Modern Trends in Theology" is the topic of a series of addresses by members of the Faculty at the anniversary meetings of our Theological College. This year the Professor of Dogmatics — the fourth in the series of five — has to make some remarks about a development that takes place in the field of his studies in this twentieth century. You will understand that I have to restrict myself. To my teaching charge in the College belong courses in Philosophy, Encyclopaedia, Symbolics, Dogmatics, Ethics, and Contemporary Theology. Of these disciplines, tonight we make a choice for Dogmatics, the study of the *doctrine* of the Church in its *contents*, and within Dogmatics we confine ourselves to one locus or chapter, namely, *Christology*, the doctrine about Christ. We do so for two reasons. In the first place, Christology was the topic of the lectures in Dogmatics during the last semester of the past academic year and the graduates of tonight may regard my address as the farewell lecture of their professor of Dogmatics. In the second place, I saw in Eerdmans' catalogue that in the fall of this year of our Lord 1979 a book will be published entitled *Incarnation and Myth: The Debate Continued*. In 1977 a symposium of British scholars had challenged the traditional doctrine of the incarnation under the provocative title, *The Myth of God Incarnate*. The incarnation is the wonderful fact of redemption in which the Son of God assumed true human nature. The Catholic Church confesses in the so-called Nicene Creed that the Lord Jesus Christ is the unique Son of God, begotten of the Father before all worlds, Son of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by Whom all things were made. This Son of God came down from heaven for us men and for our salvation, and was *incarnate* by the Holy

Spirit of the virgin Mary, and was made man.

But this doctrine of the Incarnation, of the Word become flesh, is opposed by the authors of *The Myth of God Incarnate*. The editor, John Hick, alleges in his Preface that

the pressure upon Christianity is as strong as ever to go on adapting itself into something which can be believed — believed by honest and thoughtful people who are deeply attracted by the figure of Jesus and by the light which his teaching throws upon the meaning of human life . . . The need arises from a recognition that Jesus was a man approved by God for a special role within the divine purpose, and that the later conception of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us (p. IX).

You will understand what this quotation means. It propagates a modern Christianity without real incarnation. Jesus was, surely, a man "intensely and overwhelmingly conscious of the reality of God" (p. 172), "the Man of universal destiny," but nevertheless, He was nothing but man. Hick says,

the Nicene definition of God-the-Son incarnate is only *one* way of conceptualizing the lordship of Jesus, the way taken by the Graeco-Roman world . . . (In) the new age of world ecumenism which we are entering, it is proper for Christians to become conscious of the reality of . . . the *mythological* character of this traditional language (p. 168).

There is the need, as another author in this book expresses it, to "deabsolutize Jesus" (p. 141).

Also in 1977, a responding group of essays appeared, entitled *The Truth of God Incarnate*, under the editorship of Michael Green. In the summer of 1978 a colloquy was held between the authors of *The Myth of God Incarnate* and a group of their leading critics, and the new book *Incarnation and Myth* is the result of that discussion.

But rather than enter into an analysis of these essays of Anglican theologians, we direct our attention to the standard work of a Dutch Reformed dogmatician. Eerdmans' Fall catalogue also announces that in November will become available the book *Christian Faith: An Introduction to the Study of the Faith* by Hendrikus Berkhof, translated by Sierd Woudstra. Berkhof is a well-known Leiden professor, active in the World Council of Churches and the World Alliance of Reformed Churches; he lectured and published in America as well as in Europe; he is one of the important theological spokesmen of our day — and an able one.

Because I foresee that this dogmatic standard work will have great impact in America, I would like to make some remarks about the Christology (the doctrine about Christ) in the Dogmatics of Hendrikus Berkhof, and even more refined, about the person of Jesus in Berkhof's Christology. Who is Jesus?

FRAMEWORK

Let us first place this chapter within the whole context of Berkhof's Dogmatics, or rather, his study of the Christian faith. Berkhof does not favour the term Dogmatics, because, in his opinion, it smacks of authoritarianism. In the line of Schleiermacher he speaks of "geloofsleer," doctrine of faith, and he defines it as "systematic consideration of the content of the *relationship* which God has established with us in Christ" (p. 35). God has entered into a *relationship* with us; there is an *encounter* between God and man, in which God takes the initiative, but it unfolds itself into a real two-sided covenant. "Openbaring als gebeuren," revelation as event, revelation as history or historicity in modern, existentialist sense is a dominant theme in Berkhof's thought. Revelation is "ontmoetingsgebeuren" (p. 59). Revelation is the event of the

encounter between God and man. Berkhof's personalist thinking is drenched with the idea of history as an evolutionist process, a history of salvation or renewal in which God and man are involved in mutual partnership.

This personalist way of thinking now manifests itself in Berkhof's doctrine of God and of Christ. He abhors an abstract concept of God and wants to discern God's perfections from the encounter with God in history (p. 120). Modern man does not think in categories of substance or essence, but in functions and relations. The early Church had a Greek way of thinking, that is, a static way of thinking. Today our way of thinking is primarily "functional." We do not ask, "What is this thing?" but "How does it work?" or "What is its use?" The same approach as in Berkhof's doctrine of God we see in his Christology. In 1973 he published radio-lectures, entitled "Hedendaagse vragen in de Christologie," contemporary questions in Christology, and there Berkhof put over against each other "verbondsmatig versus ontologisch spreken," a covenantal way of expressing the doctrine of Christ over against an ontological manner. The early church transformed the covenantal language of the Bible (expressions like "Messiah," "servant of God," "Son of God," "son of man") into the ontological language of Hellenism ("two natures in one person"). When in church history the biblical encounter thinking was transformed into an ontological way of thinking, two natures came to oppose one another in Jesus. Much was lost, and this ontological language of the councils of Nicea and Chalcedon is no instrument anymore for personal faith of modern, functionally-thinking man. Biblical language is closer to modern thought, for in the centre of Biblical and of modern thinking are relations rather than substances.

BERKHOF'S CHRISTOLOGY

In his main work, *Christian Faith*, Berkhof places the chapter about Christ immediately after the chapter about Israel, the unfaithful covenant partner. He entitles it "Jesus the Son," and he begins with a paragraph about the historical Jesus. This is the approach *from below* (not a vertical but a horizontal Christology); first of all, according to Berkhof, we have to apply the method of all historical research. But this historical research cannot empirically prove that God was present

in Jesus. The main question is: What does *faith* see in this Jesus? What does faith say that He is? What about the title "Son of God"? Berkhof stresses that this name, "Son of God," was not exclusive. Sonship is a concept from the history of salvation. Jesus as the Son of God is not a merely vertical incident on the way of Israel and in the history of mankind. The king of Israel was called "son of God." The term "son of God" is taken from the covenant relationship of mutual love and (as far as man is concerned) of obedience. Also Jesus' sonship, according to Berkhof, is situated in this covenant tradition. Jesus is the obedient and therefore beloved covenant partner. Jesus as Son of God is the liberating answer to the previous history of the covenant. In the history of Israel God searched for the obedient son, but He did not find him.

We now come to that which is basic for Berkhof's concept of Jesus as the Son of God. He says, God Himself had to provide the true man, the faithful covenant partner. This new beginning from above is called: Jesus. He finally fulfils the sonship. He is the Son *par excellence*, not as climax of human religious purity, but in virtue of a new creative act of God. Therefore, between Father and Son there is not only a covenantal relation, but also a relation of origin; there is a new covenantal relationship on the basis of a unique relation or origin. In this sense, Jesus is *the son*, the "only begotten" Son (p. 298).

Berkhof once ended a lecture for the World Alliance of Reformed Churches with the following personal confession to Jesus:

You are the true Man, as God has intended you from the beginning; the true, obedient Son, the man of love who, accepting all consequences, was willing not to keep but to lose his life for others, and who, by this exceptional life of love and obedience, has started the counter-movement of resurrection in this world.

And as the true Man, you are also the Man of the Future. You are not just a strange exception, for then you would only be an accusation against us. God has given you as the Pioneer and Forerunner, as the Guarantee that through your sacrifice, your resurrection, and your spirit, the future is opened for us, obstinate and enslaved people.

Does this confession not sound truly Christian? Does it not move the heart of any believer? But let us be careful! Does Berkhof confess, with the catholic Church, Jesus Christ, the only-

begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God? No, we are compelled, he says — "de uniciteit van Jezus binnen zijn menszijn te situeren, en niet te herleiden tot het bezit van een dubbel-natuur" (H.V., p. 13). Jesus' unicity is situated within His humanness; we may not derive it from a kind of double nature, human and divine. There was no pre-existence of Jesus; He did not exist before His birth. But you will ask: What then about the prologue of the gospel according to John? Well, it is simply the "word" from Genesis 1, that again creatively is issued in the coming of Jesus (p. 304). Berkhof does no justice to the majestic proclamation: "the Word was *with God* and the Word was *God*," and he does not even mention the prayer of our Lord Jesus Christ in which He spoke about the glory which He had *with the Father before the world was made* (John 17:5).

And what about Philippians 2:5-7, those well-known words about Christ Jesus, Who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant? Well, Berkhof does not believe that in Christ Jesus the second Person of the Trinity has assumed the human nature. He simply sees here a parallel with rabbinic and Jewish hellenist patterns that depict the means of revelation as pre-existent, in order to express their divine content and eternal significance. In Philippians 2, according to Berkhof, Paul uses mythological language to magnify the divine initiative manifest in Christ's work. We are bound to the thrust rather than to the mythical phraseology. In passing, we notice that Berkhof holds a view of Scripture that widely differs from the Reformed confession about Holy Writ.

Berkhof further acknowledges that in a few cases (John 20:28; Titus 2:13; I John 5:20) Jesus is called "God" because of the strong union of God and man in Him, and in order, for a moment, to pinpoint His unicity and instrumentality with respect to us. But the Lord Jesus is, in essence, not God; He is not of one substance with the Father; only a *covenantal functionality* is expressed when the name "God" scantily is used for Jesus in the New Testament.

It is clear that Berkhof's Christology only acknowledges Jesus' humanness. Sure, Jesus is the Son by

virtue of a new *creative* act of God but He is not God's Son from all eternity. Jesus is man, the perfect man of the covenant, the New Man, the *eschatological* man, living in an unprecedented union with God. God does not supplant the human person of Jesus but penetrates it with His Spirit by virtue of the perfect covenantal relationship (p. 302). Rather than to speak of an in-personal human nature of Christ Berkhof would speak of an in-personal Logos: the Word finds its personal centre in the man Jesus.

John A.T. Robinson, the famous Anglican bishop, not only wrote *Honest to God*, but also the book, *The Human Face of God* (1973), in which he discussed the sexuality of Jesus. If we do not regard Jesus as a deity in human garb, Berkhof says, we must dare to say: Indeed, Jesus was a milord just as I am, and, nevertheless, wholly different, completely filled with love toward God and man, and therefore as milord at the same time "my Lord." But Berkhof does not add, what Thomas confessed: My Lord *and my God* (John 20:28).

FOUR REMARKS

Let me make four systematic remarks about Berkhof's doctrine of the person of Jesus and then end with an application.

1. If we consider modern trends in Christology, we can classify them according to the decree of Chalcedon.

You know that in Chalcedon (451) it was said:

We confess one and the same Christ, the Son, the Lord, the Only-Begotten (or unique), in two natures, unconfused, unchangeable, undivided, and inseparable. The difference of the natures will never be abolished by their being united, but rather the properties of each remains unimpaired, both coming together in one person . . . , not parted or divided among two persons, but in one and the same only-begotten Son, the divine Word, the Lord Jesus Christ.

Nicea had confessed: very God and very man. Chalcedon speaks of one Person and two natures: a divine and a human nature. One and the same Lord Jesus Christ is perfect in Godhead and perfect in manhood, truly God and truly man. We acknowledge Him in two natures without confusion, without change, without division, without separation.

In contemporary Christology we now see two developments, two trends that both deviate from the confession of Nicea and Chalcedon. We could almost say the one is the trend of modern German theologians, the other of contemporary Dutch and English thinkers. Germans like Pannenberg and Moltmann (with his book, *The Crucified God*, 1973) in a certain manner over-emphasize the *Godhead* of Christ. They come close to the old heresy of theopaschitism, the heresy that God suffered and died on the cross. On the other hand, there are Dutch theologians,

like P. Schoonenberg, Ellen Flesseman, and E. Schillebeeck (with his book, *Jesus, het verhaal van een levende* — also recently translated) and English theologians like the authors of *The Myth of God Incarnate*. They stress the *manhood* of Christ and basically deny that He is God of God, Light of Light, very God of very God. Into this context, alas, also fits the Christology of Hendrikus Berkhof. He comes close to the old heresy of adoptionism and Arianism.

2. My second remark concerns Berkhof's contrast between the so-called biblical thought of covenant and encounter, on the one hand, and the Greek ontological thought, on the other hand. This sharp contrast is unacceptable. We should not forget that Greek is also a language, and that the New Testament is written in Greek. Moreover, apostles like John and Paul were Jews, drenched in the Old Testament, and they proclaim Jesus to be the pre-existent eternal Son of God, Who, though He was rich, yet for our sake became poor (II Corinthians 8:9).

It goes without saying that the early Greek-speaking church for her confession used the concepts of the Greek world, but it is remarkable how hesitant the church was to use, for example, the term *homo-ousios*, "being of one substance with the Father." She only used it when, in the struggle against Arius, it became unavoidable. The same holds true for the expression "one Person and two natures." The Church could not be silent; she had to confess the mystery of our religion which is great indeed: God was manifested in the flesh (I Timothy 3:16). The four negative expressions of Chalcedon are four fences put up to show the area within which the mystery lies, but at the same time they indicate the inadequacy of human formulation. The Church confessed her Saviour Jesus Christ "the same perfect in Godhead, the same perfect in manhood, truly God and truly man." In the words, "truly God" we confess that it is *God Himself* Who saved us. The world could only be redeemed by *God Himself*. We should consider this motive and thrust of the confessional language of the church.

When Berkhof speaks about covenantal language and the event of encounter between God and man, we should not be taken in by the seemingly-Scriptural term "covenant." Berkhof states about Jesus that He does not restore an imaginary perfect cove-

The Mystery of our Religion

Great indeed, we confess,
is the mystery of our religion:
He was manifested in the flesh,
vindicated in the Spirit,
seen by angels,
preached among the nations,
believed on in the world,
taken up in glory.

I Timothy 3:16

nantal relationship from the beginning of history. This already shows that Berkhof's idea of covenant and covenant partner is not Reformed; moreover, he ascribes to man in the covenant autonomy; man plays a decisive role. That is not Reformed either. And Berkhof's concept of the event of encounter is more influenced by philosophy — modern existentialist philosophy — than the confessional terms "one person" and "two natures" were stamped by Greek philosophical thinking.

3. My third remark is that Berkhof's Christology is related to his concept of revelation, in general, and of Holy Scripture, in particular. Basically, he accepts the modern criticism of Holy Writ, and (in the line of liberal theology since the Enlightenment) he plays off the Jesus of the synoptic gospels and the Christ of John and Paul. We already saw how Berkhof discards Paul's testimony in Philippians 2 as wrapped in mythological phraseology. It would now take us too long to elaborate on the classic Scripture proofs for the Godhead of our Lord Jesus Christ, and over against Hendrikus Berkhof I may simply refer to Louis Berkhof's *Systematic Theology*.

4. My fourth and last remark is that we should be aware of the implications and connotations of this Christology.

I mention three of them: a) Berkhof's view of the person of Jesus means the end of the doctrine of the Trinity. Since Jesus, Berkhof states, Trinity is the name for the covenant, the now-consummated covenant: God and man together for all eternity in Jesus by virtue of the bond of the Spirit. This trinity stands out before us as the pattern of life that is now open also to sinful man. Trinity is not a circumscription of the First Covenant partner, it is a description of the covenant event. There are no three Persons in one essence, but the three names Father, Son, and Spirit are "de namenvattende beschrijving van het verbondsgebeuren . . ." (p. 348). So the Trinity is covenant event. The Father is the divine Partner, the Son the human representative, the Spirit the bond between both and therefore the bond between the Son and the sons whom He draws to the Father. For the believer each of the three names has its own function in covenantal relationship. Together Father, Son, and Holy Spirit do not form one essence in eternity, but one history in time. It is clear that, although

Berkhof retains the term "trinity" in the idea of the covenant as three-oneness, he rejects the catholic doctrine of the triune God. b) Another connotation of Berkhof's view of the person of the Lord Jesus is his denial of the so-called virgin birth. It seems to Berkhof most probable that the virgin birth is a later embellishment of the tradition. Berkhof deplores the fact that in the Apostles' Creed the virgin birth has received a central place and that it has become a criterion of orthodoxy. c) The last connotation I like to refer to concerns the work of Christ. In Dogmatics we divide the chapter about Christ into two parts, the Person of Christ and the work of Christ. Berkhof's functionalism makes him stress the work of Christ at the cost of the Christian confession about His Person. We already heard that even the name "God" for the Lord Jesus only formulates His unicity and instrumentality. "Het gaat hier om een verbondsmatige functionaliteit . . ." (305).

In passing, I mention that Berkhof does not want to speak of the God-forsakenness of Jesus on the cross (317) and he prefers to avoid the word "punishment." Generally speaking, he says it is preferable in our age to interpret Jesus' death in the Johannine concepts of love, obedience, and glorification, rather than in Paul's juridical and cultic ideas which are strange to us (321/2). But let us for Berkhof's idea of the work of Christ concentrate upon the renewal of man as the goal and the fruit of Christ's work. This renewal of man means the consummated covenantal relationship, the perfect union between God and man. Trinity is an open event: "een op ons mensen gericht, voortgaand en open gebeuren" (349). God and man are eternally together in Jesus through the bond of the Spirit. Christ is the source and also the horizon of the God-intended humanity (557). He is the Pioneer and Forerunner, the Son Who takes us as sons along. We are invited into the communion event between God, Son, and Spirit. We are going to participate in the relationship between Father and Son. Although Berkhof tries to check the consequences of his thought, we have to conclude that he denied the eternal Sonship of Jesus, and began with *adoptianism*, but he ends with *monophysitism*. If he says that through Jesus the Son we become sons, i.e., that we partake of the relation between Father and Son, and enter into the life of God, he eradicates the infinite dis-


inction between Creator and creature, and must come to the idea of *deification*. All old heresies return in this contemporary Christology.

A simple word of application. Our graduates of tonight are about to enter the ministry. "What we preach is not ourselves, but Jesus Christ as Lord" (II Corinthians 4:5). Jesus Christ does not only ask, "Who do *men* say that the Son of man is?" He asks *us*, "But who do *you* say that I am?" Our witness be the answer of Simon Peter, "You are the Christ, the Son of the living God."

Stand up, brothers, and preach the Christ of the Scriptures and the Scriptures of the Christ.

J. FABER

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Presbyterian and Reformed *

Mr. President and Members of the Boards of Governors and Trustees;
Mr. Principal and Members of the Faculty;
Students at our Theological College;
Brothers and Sisters:

In this same year that the Theological College of the Canadian Reformed Churches has its Tenth Anniversary meeting, it is fifty years ago that in Philadelphia, USA, the Westminster Theological Seminary was established. Westminster Seminary was established in order to be a bulwark for the Presbyterian faith in an American ecclesiastical world falling prey to a growing modernism which undermined the Catholic foundations of the Church of Jesus Christ.

The establishment of Westminster Theological Seminary was soon followed by an act of church reformation, when a number of true Christian believers separated themselves from the liberal-minded Presbyterian Church in the USA and formed what has become known as the *Orthodox Presbyterian Church*. It is this American Church which the Canadian Reformed Churches have recognized as a true Church of our Lord Jesus Christ, and with which church they have entered into a relationship of *Ecclesiastical Contact*. This is a *Contact* between a group of *Reformed Churches* in Canada (and one in the USA), and a group of *Presbyterian Churches* in the USA. Although there are two OPC-congregations in the Grand Rapids area, this *Contact* is up till now basically a contact between Churches in different countries, and not on a local level.

However, this situation could be up for change. A certain number of those believers who seceded from the liberal-minded Presbyterian Church in the USA united in the course of the years with another Presbyterian Church. This Church, which in 1774 came into existence in Canada and the USA, remained separated from the larger Presbyterian Churches in the USA and Canada, having its roots in an earlier secession in Scotland. This Church called itself the Reformed Presbyterian Church, and it is this Church,

at present known by the name *Reformed Presbyterian Church, Evangelical Synod*, of which there are today also congregations in Canada, at least in four places where there is also a Canadian Reformed Church: Calgary, Edmonton, Toronto, and Vancouver; further also one in Regina (Saskatchewan), one in Kitchener (Ontario), one in New Brunswick, and three in Nova Scotia:

This Reformed Presbyterian Church, Evangelical Synod, and the Orthodox Presbyterian Church in the USA, do not only maintain fraternal relations, but are seriously attempting to come to a union. If such a union, in a God-pleasing way and by His blessing, would become a reality, this would mean for our *Ecclesiastical Contact* that it comes very close; close in this sense, that it would not only be a contact over the borders of two countries, but also in the national and in local situations.

* * *

We believe one holy catholic Church.

Ten years ago our Theological College was established here in Canada as a bulwark for the Reformed Faith. *Dr. J. Faber*, in his inaugural address "The Catholic Character of the Belgic Confession," stressed that the foundation of our Theological College, the Word of God as confessed in our Reformed Confessions, is not sectarian but *Catholic*. In this context he stated: "The Catholic Church is, where obedient submission to all the Scriptures, and to the Scriptures alone, is found" (*Canadian Reformed Magazine*, Sept. 20, 27, Oct. 4, 1969).

When Westminster Theological Seminary was opened fifty years ago, *Dr. J. Gresham Machen*, who delivered the main address, spoke of the Bible as being "the centre and core of that with which Westminster Seminary would have to do," and he "spoke of the unqualified commitment of the new institution to the Reformed Faith," saying "that body of truth, which we find in the Bible, is the Reformed Faith . . . that great historic Faith that has come through Augustine and Calvin to our own Presbyterian Church" (Ned B.

Stonehouse, *J. Gresham Machen, A Biographical Memoir*, Eerdmans 1955, page 457).

Both institutions, our Theological College Hamilton 1969, a fruit of the Liberation of the Reformed Churches in The Netherlands now thirty-five years ago, and Westminster Theological Seminary 1929, a step on the way to the Liberation of the Presbyterian Church in the USA in 1936, both institutions want to be bulwarks of the faith which has been delivered to the saints in the Scriptures; and both the Canadian *Reformed Churches* and the Orthodox *Presbyterian Church* have recognized each other as true Churches of our Lord Jesus Christ; or, to say it with *Dr. J. Faber's* words of ten years ago, they have recognized each other as the *Catholic Church*, where obedient submission to all the Scriptures, and to the Scriptures alone, is found indeed.

The Canadian *Reformed Churches* are Catholic.

The Orthodox *Presbyterian Church* is Catholic.

Does this now mean that *Presbyterian* and *Reformed* are completely identical, because both can be called Catholic?

I did not choose as the name of my topic *Presbyterian is Reformed*, but *Presbyterian and Reformed*, for three reasons.

In the first place, there is the different historical background. The Reformed Churches have their roots in the continent of Europe; the Presbyterian Church, in Scotland and England. Secondly, there are differences in the way the Churches have organized themselves: Consistories, Classes, Synods; or, Sessions, Presbyteries, and Synods or Assemblies, with different jurisdictions. And in the third place, they have, besides the Ecumenical Creeds which they have in common, adopted different Confessions: the Three Forms of Unity on the one hand, the Westminster Standards on the other hand.

Therefore, although the words "Presbyterian" and Reformed" can be used, and are being used, interchangeably, they are not completely identical.

Yet, I did not choose to speak of *Presbyterian or Reformed* either (as if it would have to be the one *or* the other), because in the first place both Churches are daughters of the Calvinist Reformation of the sixteenth century and as such have the same church-historical origin (*Acts*, General Synod, Edmon-

ton, 1965, Art. 141). Secondly, though both are organized in different ways, yet the Reformed system of church-government is often called the Presbyterian system as well (P. Biesterveld and Dr. H.H. Kuyper, *Kerkelijk Handboekje*, Kampen, 1905, page XV), both being of a Calvinistic character and based on the absolute authority of the Word of God (*Acts*, General Synod, Edmonton, 1965, Art. 141; *Handboekje*, page XVII). And, in the third place, in spite of divergencies in their respective Confessional Standards, also these are both of a Calvinistic character (*Acts*, General Synod, Edmonton, 1965, Article 141), while the divergencies are to be explained from their different origins, and there is no evidence to question their fully Reformed character (*Acts*, General Synod, Coaldale, 1977, Art. 91).

For all these reasons (acknowledging the differences as well as the similarities) it is correct to speak about Presbyterian *and* Reformed.

Not only is it correct to do so, it also serves an important purpose. The little word *and* is a *conjunction*, a grammatical term described as "connecting individual words or groups of words" (*Basic English Revisited, A Student Handbook*, Burlington, Wisc., 1977, page 7).

Therefore, having chosen to speak about Presbyterian *and* Reformed, I want to say a few things about the *connection* between our *Reformed Churches* and two *Presbyterian Churches* which desire and endeavour, by the grace of God, to remain faithful to the Lord and His Word, in accordance with their respective Confessional Standards.

Of course, I must limit myself to the utmost on an occasion like this. Also for that reason I do not intend to deal with matters which have been entrusted by our General Synod, Coaldale, 1977, to the Committee for Contact with the Orthodox Presbyterian Church, namely, among other things, "further discussion on divergencies in confession and church polity." I rather would like (in order that we may learn something from that) to bring to the fore from the in-several-respects *similar course of history, similar problems, troubles, and tendencies* as we have met and do meet in our church life, and, above all, that we have *the same Catholic calling*.

(What follows is taken from George P. Hutchinson, *The History be-*

hind the Reformed Presbyterian Church, Evangelical Synod, Mack Publishing Company, Cherry Hill, N.J., 1974).

First I would like to tell a few things from the history of the *Reformed Presbyterian Church*, not only because this is for us the less known part of Presbyterian church history, but also because of a similarity with us in this respect: that the early Reformed Presbyterian immigrants kept themselves separate from the Presbyterian Church which was already present on this continent.

The first Reformed Presbyterian settlers came in the years 1720-1745, and were scattered from Nova Scotia to South Carolina. When their only minister was joined by two others, the first Presbytery was formed in 1774 (p. 39). Almost like those in our days who claimed that with them the Church had come to Canada, they were, as has been remarked, "planting the Reformation vine in American soil" (p. 41). In Scotland already they looked upon themselves as distinctly *Reformed* Presbyterians to distinguish themselves from those Presbyterians who in their eyes were unfaithful to the Second Reformation of 1638-1649 (p. 37/8).

Theirs was quite a separatist attitude: "they practiced separation to the point that even *attending* weddings performed by Covenant-breaking magistrates or ministers was condemned" (p. 40). No wonder that only three years after the first Presbytery was constituted, in 1777, a split took place, when some took an oath of fidelity to the cause of the rebelling Colonies, while others maintained that all subjection to non-Christian governments should be refused, as in Scotland, so in America (p. 45): separation from the corrupt institutions of church and state (p. 42), no voting in elections, no office-holding, no serving on juries and in the militia (p. 70).

Happily, this standpoint was later considerably altered, mainly due to the War of 1812 (p. 71), although the fight about this issue led to the Disruption of 1833, the suspension of a number of ministers from the ministry and their excommunication from the Church (p. 77).

Another reason for suspension of a minister, in 1868, was his attempts to bring about union with other Presbyterian Churches, at the cost of, among other things, such Reformed Presby-

terian distinctives as the prohibition of instrumental music, and the rejection of hymns (p. 85/6). This action resulted in two secessions from the Reformed Presbyterian Church (p. 99/100).

A period of decline followed, to such an extent that in 1942 only 1,647 members were left, many of them not attending church (p. 101/2). Some urged for evangelism to stem the tide, but often the attitude of church people toward any new method of evangelism was: "It ain't Reformed Presbyterian."

* * *

Now there are not only these negative aspects to be looked into as in a mirror in order to learn from them; there is, thanks to God, also another side to this story.

In spite of the aberrations as pictured before, the Reformed Presbyterians had a very high view of the Church of Jesus Christ. In 1807 a Testimony was published. Its philosophy of history is imbued with the greatness of the Church in her journey through history. "The Church is the centre around which the Creator causes all terrestrial things to revolve." Consequently, human history cannot be understood except in relationship to God's purpose in glorifying Himself through the salvation of His Church in history. The apostles, they stated, had a two-fold ministry: first to persuade men to embrace Jesus Christ and repent of all their sins; and then, to organize these converts into a regular Church for the purpose of settling the ministry and ordinances among them, and the Church is to be, for all time, a Presbyterian Church.

Now, before anyone would accuse them of "churchism" because of their saying that the Church is to be, for all time, a Presbyterian Church, the Waldenzians, for example, were included, who were truly evangelical in creed and presbyterian in government. Neither did the speaking of their Westminster Confession of an invisible church lead them to a pluriformity-of-the-church theory as if the visible church would be less important; no, although the visible unity of Christ's Church was forgotten by many, so they critically remark, not so by Calvin and the Church in Geneva, the birthplace of the Scottish Reformation (p. 49-51). "They were unanimous in opinion, that the Church should be one in every nation under heaven" (p. 53), and "it is both the sin and the loss of professed Christians, to establish distinctions
Continued on page 424.

Report on a Marvelous Tour⁴

ISRAEL: May 1979

*Jerusalem and surroundings:
Mount of Olives; Mt. Ophel;
"Mount Zion"*

According to the itinerary our groups were scheduled to stay three days (and four nights) in Jerusalem. On the one hand, it is kind of disproportionate in comparison to other sites in the land — and that is what I thought beforehand — while others may think it is a matter of course, since the "Holy City" is supposed to be the chief target in the "Holy Land." However, so much is to be viewed there that a stay of three days is far too short, and now that it is done I can say: Even half of it has not been shown us. As to my report, the reader will not blame me if I do not always relate things in chronological order, but deviate from it here and there, in the hope of covering the material in three instalments of about the same length.

In the late afternoon of the second day, a Friday, both groups were on their way to Jerusalem. The first group after an excursion to Jericho (the second group called on this town on Tuesday morning, and I would rather mention it in my report on the sixth day), the second one after a stop at Qumran. Let us now focus on Jerusalem.

To the tourist approaching Jerusalem from the east, the city is hidden from view till the very last moment. As soon as you see it, coming round the foot of the Mount of Olives, you have almost arrived and are already about to enter; only the Kidron valley separates you from your destination.

Regarding the way from Qumran or Jericho to Jerusalem, past the forks in the road it is the same highway, known as the best road on the West-bank, financed by U.S. funds. As I wrote in the first instalment, we learned by experience now what it is to go *up* from Jericho to Jerusalem, that is to say from 250 m. below sea-level to 835 m. above. The road to Jerusalem traverses the wilderness of Judah or, as one can also say, the mountains of Judah. For a desert is not necessarily an extensive plain of mere sand. A monotonous route, although "the bar-

ren hills rolling away as far as the eye can see are hauntingly lovely" as a guide phrased it. Bedouins live here, and it was a choice refuge of hermits and monks loving the solitude. Not quite halfway one can see a crusader castle peek out from the earth, and a little farther the road rises sharply to an old caravanserai, named "The Inn of the Good Samaritan." Once, as a group of Dutch tourists was travelling here, a lady, quite upset, cried out: "Maar dat is toch een gelijkenis?!" She felt sort of led by the nose. I was happy the members of our groups were above that sort of thing.

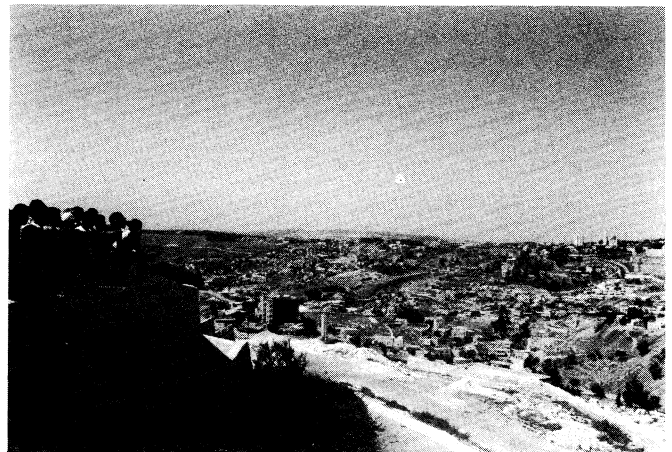
After a couple of miles gradually one mountain stands out more and more against the horizon right in front of the bus: the Mount of Olives, its summit characterized by three towers. The highest steeple to the left is of the Russian Church of the Ascension, the second tower belongs to the Lutheran Augusta Victoria hospital, and the one far to the right (actually on Mount Scopus) is the observation post of the Hebrew University, an Israeli enclave in Jordan from 1948-1967. By seeing with my own eyes I was confirmed in what I wrote in an article on Zechariah XIV last year: Jerusalem is shielded by the Mount of Olives.

Towards the end of that day's tour, this mountain was blocking our view, and our path and the road had to curve all around its base. On the east-side, at the foot of the mountain, is

Bethany, which we would visit another day. Going around the southern slope, we saw various villages on Jerusalem's periphery appearing before our eyes, white spots scattered over a greyish-yellowish desert. Then, turning around a corner, west of the mountain, suddenly a panorama unfolds. There she is: Jerusalem, "The Holy City." It is the city scene well-known to most of the readers, I guess, from pictures. The old city, enclosed by the walls of Sultan Suleiman the Magnificent, with "Haram es-Sharif" with the two domes, the silvery and the golden one, in the foreground. Farther to the background we see to the left the so-called Mount Zion, an appendix to the walled-in city. The Dormition Abbey strikes the eye here. In the heart of the city the Holy Sepulchre Church can be discerned. Still farther to the west the modern buildings of new Jerusalem are visible.

For a while the road runs parallel to the Kidron valley, then the bus goes down to cross the valley, then goes up again, and now we see the walls right in front of us, with the Lion's Gate to the right and the Golden Gate to the left. The bus has to make a sharp turn to the left, first going south, then west, all along the walls of the old city, till after not too long a time the southwestern corner is reached. Now the walls are left. Along the Hativat Yerushalayim and the Derekh Hevron the hotel is soon reached; the Ariel Hotel, a modern building, overlooking the Valley of Hinnom.

It was on the eve of Sabbath, and at the time of arrival the Jewish Sabbath was about to begin. Yet in the hotel business was going on, and in the big dining room five (or six?) tables were reserved for the members of our group. My travel companions certainly



*Part of Jerusalem
as seen from the
Mount of Olives.*



"... down the Palm Sunday Road — all on foot."

will not forget the manner in which the tables were laid out and the purple napkins arranged, either in the form of a fan (waaier) or in the form of two horns or candles. Right beside us, around an oblong table against the wall, a large company of Jews and Jewesses was seated, talking and talking, and during dinner celebrating the sabbath by raising the glass and singing a song of Zion. The dining hall was quite crowded that evening. Judging from the skull caps and the festal mood at the other tables we were surrounded by Jews.

That very night the first group had the courage and desire to go to Bethlehem, about five miles away, for shopping, whereas the second group stayed in the hotel or some went for an evening stroll. Anyway, both enjoyed a good night's rest, ready to face the tour on the next day, Saturday: Sabbath.

Sabbath, yes; and yet a tour — under the guidance of a Jewess or a Jew, who apparently were not that strict in observing the holy day. Well, as for us, we were fortunate, for otherwise we would have been at a loss without our guide.

This Saturday we rather stayed outside the city or only entered it at the outskirts ("Mount Zion"), whereas on Monday we crossed the old city on foot from the eastern to the western gate, and the new city by bus to its very limits. However, what do I mean by "outskirts," by "new," by "old"?

To clarify these indications, it is good to make some necessary remarks before continuing my report. That which generally is called "Old" Jerusalem, is old indeed (just as we call Quebec City old) but by far not the oldest or original part of the city! Ancient Jerusalem, I mean Melchizedek's Salem or what in later books of the Bible is named Jebus, lies — isn't it a

peculiar thing! — OUTSIDE the walls of the "old" city! The old Jebusite city King David captured, occupied the southern spur of the hill between the Kidron and the Tyropoeon valleys. It was Solomon who extended the city to the north to include the height of a ridge where the threshing floor of Araunah was located, which David bought to be the site of his planned temple. The site of the Solomonian temple, later Herod's temple, presently Haram es-Sherif = the most noble sanctuary (of the Muslims), lies WITHIN the walls as we know them now. The same applies to the expansion of the city in the times of the kings of Judah and Isaiah, comprising also a part of the western hill. For ancient Jerusalem was built on two hills, an eastern and a western one, with the Valley of Tyropoeon inbetween. For the time after the exile it is the book of Nehemiah that provides us with much information, especially with respect to the gates. In the days of our LORD JESUS CHRIST, the city on the western hill went beyond what is today the southern wall. So what currently is called "Mount Zion" — the original Mount Zion was not here but, on the contrary, the eastern hill — was then incorporated in the city, while to the north Jerusalem was enlarged with a second quarter, between the first and the second northern wall. Here is the way from Gabbatha to Golgotha, the latter being outside the gate in that time. A third northern wall is said to have been started by Herod Agrippa. In the Model City of Jerusalem — a kind of Madurodam in Israel — the visitor can get a clear picture of the layout of the streets and squares and the structure of the buildings in New Testament times. We visited it on Monday afternoon. But now back to our excursion of

Saturday morning.

The Mount of Olives

Saturday morning the bus took us to the top of the Mount of Olives. Viewed from the city, its western slope is "adorned" by three major church buildings and a couple of chapels. On the summit the Church of the Ascension is most conspicuous with its high spire. Compared to it, rather forlorn-looking is the Chapel of the Ascension, a small circular building within . . . the confines of a mosque, because our LORD is considered one of their prophets by the Islam and the gatekeeper is a moslem. The octagonal chapel marks the spot whence Jesus is claimed to have ascended into heaven. Again we touch on "tradition." "We do not know whether it was on this very spot, or twenty or a hundred yards away," the tourguide says. A church had been built here in the fourth century. In the seventh century the moslems took away the right to worship here, but the crusaders recaptured the spot and reconstructed the chapel and kept it until they had to yield to the Turks. "Turks are Moslems," Amos remarked, "but their real religion is money; so for money the Christians could buy the holy site back."

None of our group entered the chapel as far as I can remember, but we did enter the Church of the Pater Noster, only a few steps further. Here it is claimed the LORD taught his disciples how to pray, for this was a beloved place of retreat, whenever Jerusalem became too hot for Him. I, for one, have my doubts. Isn't the Lord's Prayer part of the Sermon on the Mount, at least in the setting of Matthew — so, uttered in Galilee? We watched the walls of the entrance and cloister decorated with porcelain panels, on which the Lord's Prayer was written in forty-four different languages.

Now the group started the descent — down the Palm Sunday Road — all on foot. During the first tour an Arab, with a grin on his face, rode ahead of us all the way on donkey back. An invitation to a ride? I am happy no one in our group accepted the silent offer to become only a poor imitation of Him Who once rode down this road on a donkey. Going down we passed the tombs of the prophets Haggai, Zechariah, and Malachi. The next station is Dominus Flevis (= the Lord wept), the place where the Lord wept

over Jerusalem, today a small Franciscan Church. A cemetery, preferential burial place for Jews who expect the Messiah to come down on His day on the Mount of Olives and hope to be the first to meet Him, extends along the slope. Farther down the road the Russian Orthodox Church of St. Mary Magdalene with its seven onion-shaped gilded domes rises to the right. It was erected by Czar Alexander III. We see it in passing but the intention was to see another Church, the Church of all Nations, so-called, because donations came from many countries. Here is the site of the Garden of Gethsemane, tradition says. And tradition is right, I think. Near the church is a grove of ancient olive trees, which reputedly date back to the time of Jesus. The group paused in the garden, meditating: Were these olive trees witnesses of the agony of our Saviour? If not, they were their descendants. An olive tree never dies, the saying is. That is not true, but they can grow very, very old, reaching an age of 1500 to 1800 years. We were led through the church, although an explanation could hardly be given since a mass was being celebrated. Leaving the church, we are at the foot of the Mount of Olives, our walking tour down the slopes is over, and the bus is there to pick the "pilgrims" up.

* * *

Mount Ophel

Descending into the Kidron valley (as the bus did the day before) we now pay more attention to the details. On our left side the Tomb of the virgin Mary is pointed out, the place she was laid to rest by the apostles. In passing we notice some other monuments, which are better visible from the other slope, I mean the slope of the hill on which the city is built. First to catch the eye is the so-called Pillar of Absalom (just as the man it is named after, David's rebel son, was an eyecatcher in his days in Jerusalem!). The reader should not be under the impression that it dates from 1000 B.C. for actually the monument goes back only to the first century. This is also the period of the adjoining tombs, known as the Tomb of Jehoshaphat, of Zechariah, and St. James (the latter is the tomb of a priestly family, the Bene Hezir).

In writing my report I'm making big strides through history now. I have shifted from the New Testament era — were we not following our LORD and Redeemer on His way on Palm Sunday and in Gethsemane? — to the Old

Olive trees in the Garden of Gethsemane.



Testament period. Do not blame me, I am just reporting things in the order we met them on our route, no matter what time they refer to.

Farther south along the Kidron valley is *the most intriguing historic site* in Jerusalem! Right south of the precincts of the temple (Herod's temple and its predecessors, which were all on the same site) is *the original city of David*. As I wrote already, it is outside the walls, that is to say, outside the walls of Sultan Suleiman the Magnificent, contemporary of the Reformers Luther and Calvin, who rendered many a service to the cause of the Reformation, unintentionally of course, by tying the hands of the Habsburg emperor Charles V. But wherever this Suleiman had the walls of Jerusalem erected by his architects and building workers, that does not necessarily imply anything as to the place where the city walls have been initially. If it has been his intention to have the entire Jerusalem, as it was from of old, enclosed, the man nicknamed "the Magnificent" has perpetrated a blunder for sure! If I am not mistaken, one of his architects had to suffer for it. The poor man was beheaded for his failure!

Our guide really knew how to guide us here. I appreciate especially what Luba did in this respect, emphasizing to the best of her ability that we were here at the place where it all started, namely, the history of ancient Jerusalem. Archaeologists always raise the question: How come that a city was built right here? Well, it all is dependent on the nearness of a well. In the case of Jerusalem, the Gihon well. Take away the Gihon and there wouldn't have been a Jerusalem at all. The Gihon was Jerusalem's sole permanent source of water and the principal reason for the original establishment of a city on this

site. No stronghold without a well! We were shown the place of the well, as far as visible. Thence we moved to the Pool of Siloam, which is also outside the present walls.

In about 700 B.C. Jerusalem was threatened by the Assyrians, and Hezekiah, king of Judah, to protect his water supply, cut a tunnel from the Gihon, which ran beneath the walls in a gradual descent and emerged inside the city at its lowest point, the Pool of Siloam. To deny the water to the enemy, Hezekiah sealed the spring from the outside. The undertaking is recorded in II Kings 20:20. Hezekiah's miners operated in two teams starting at opposite ends, working toward each other and meeting in the middle." (Moshe Pearlman and Yaacov Yannai: *Historical Sites in Israel*, page 32/33).

It was recorded in the Siloam inscription, discovered in 1880.

After this short excursion leading us back into Old Testament times, we continue our way (boarding the bus) and move forward again (spiritually speaking) to the New Testament period, going again in the footprints of David's Son, our Lord Jesus Christ. The last time I mentioned Him was with regard to our visit to Gethsemane. There He was arrested. "Then those who had seized Jesus led Him to Caiaphas," Matthew 26:57. Our next stop is the Church of St. Peter in Galllicantu ("at the cock's crow") where Peter allegedly denied his master; so, where Jesus is supposed to have appeared before the Sanhedrin; so, where Caiaphas is supposed to have lived. This is close to the ancient City of David, on the eastern slope of the western mount, just north of the Valley of Hinnom. We have left Mount Ophel, for that, from of old, was the name of the eastern hill on which Jebus and later the City of David was built, after

its capture by the audacious Joab, gaining access through the water tunnel.

From a distance the Church on the courtyard is visible. It is built over the remains of the house of the high priest Caiaphas. A clergy man, an English priest, one of the Assumptionist Fathers, as I read some place later, an elderly man, took us down the stairs, deep down into the excavations far beneath the church to a dungeon with a hole in the ceiling through which prisoners were let down by ropes under the arms. The history of Jeremiah 38 is remembered. Our Lord is said to have been imprisoned here overnight, pending His appearance before Pilate. The common prison contained a scourging place. In the walls, behind pillars, were benches to sit on, and in the pillars holes for ropes by which the prisoners were hanged at their wrists and kept spread-eagled, ready for a flagellation.

The opportunity offered to our group to have a worship service here was declined. We do not attach so much importance to the holiness of "holy sites," the more so if tradition is not so solidly founded. However, when I was asked to read with the group Psalm 88, the psalm of the dungeon, in which the lot of Christ is prophesied, I could not refuse. During the second tour a Roman Catholic priest did so in Dutch, since a large group of Dutch tourists (Roman Catholic, mostly from Brabant) was lining up, and Amos, who needed a break, made a gesture to us to join our fellow countrymen from of old.

Both tour guides had their doubts as to whether this actually was Caiaphas' palace. An argument pro was a large hole in the backyard used for storing grain. The clergy were paid in kind in those days. We saw it from a balcony down in the depth, beside a flight of stairs, steps of støj, the so-called Jewish street. A counter-argument, however, is that in all likelihood a man of the standing of the high priest would not have had his residence on the south-eastern slope of the western hill, where in those days merchants and lower-class people lived, but rather more to the north on the western hill, among the elite. This was also conveniently situated to survey the temple area on the opposite hill.

* * *

"Mount Zion"

At the end of the morning tour, the bus took the group to "Mount

Zion," between quotation marks. For this is not the original Mount Zion. Originally, Mount Zion was another name for the Ophel, with Jebus and later the City of David on top of it. Just as the original, authentic Mount Zion, the site now labelled as Mount Zion lies outside Suleiman's walls. Considered from a Jewish angle, this was an advantage, for now it did not belong to Jordan, but to Israel. It was the only part of the ancient Jerusalem that fell to Israel's share in 1948! A sacred site for Jews the more so because it is the traditional burial place of David. We visited it on a sabbath, and one Jew, apparently not pleased with our attendance on that very day, or the way we behaved on the holy day, followed us crying and shouting as he came. The tour guide simply ignored his super-orthodox fellow countryman. He led us to the chamber known as the Tomb of David. It is cut out of the rock and contains a sarcophagus. Is the tradition justified? I have my doubts. I think it is more plausible that David was entombed with the other kings of Judah on Mount Ophel, the ancient City of David.

The second storey of this building contains the coenaculum believed to be the "upper room" mentioned in the New Testament, where our Lord and His disciples celebrated the Last Supper and where some fifty days later the Holy Spirit appeared to the assembled disciples. The first ones to build a church here were the crusaders and, after having been destroyed, the church was rebuilt in Gothic style. In the Upper Room we see the typical Gothic hall. Its pointed arches spring from the large pillars that rise from the ground-floor hall. The Moslems damaged the site, turned it into a mosque,

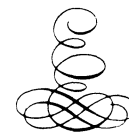
and so it remained till 1948. One can still see the Arab characters in the upper parts of the windows, and the niche, *qiblah*, indicating the direction of Mecca.

Close to this building is the Dormition Abbey. "Its cupola and towering belfry are familiar Jerusalem landmarks." This is said to be the place where Mary died, according to the Roman Catholic tradition, I should say: slept, "dormed" (cognate to English words like "dormant"). On the occasion of a visit of the famous German emperor Kaiser Wilhelm II to Jerusalem, a piece of land was presented to him by the Turkish sultan, and it is here that the church stands now. The walls are covered by medallions commemorating Jesus' ancestors, the kings of Judah. The mosaic floor is adorned with symbols of the zodiac in the outer circle, apostles and prophets in an inner circle. Underneath the dome is a crypt, with a reclining statue of the virgin Mary on her death bed.

Maybe the reader is a little tired, or taken aback after going over this pile of information. I can appreciate that. Well, so were our groups, and now you can understand how they must have felt trying to take in all that met the eye plus the tour guide's knowledgeable commentary. That is why I am leaving it at this, even though it is only the report on a part of that day's tour!

H.M. OHMANN

(To be continued)



The Pool of Siloam.

news medley

It was a strange thing, but when I looked at the pile of bulletins which had accumulated on my desk during the past couple of weeks, I thought, "Will I ever have much material for my medley!" However, when I look at the relatively few notes which I made, I discover anew that expectations and results are not always in harmony with each other.

On the one hand, it is a good thing when everything goes smoothly and when there are not many extraordinary events. Catechism classes have resumed, society work is well underway, and the season of family visits has come upon us. Of those things the bulletins were full, but is that something to write about? Perhaps it is, for are not the normal activities the ones about which we hear the least and in which we are blessed the most? We get used to things so soon, and then we don't even think of mentioning them.

As far as that goes, the same was the case and is the case with writing letters to relatives in the old country. Shortly after emigration and after having arrived in the new country, immigrants write letters full with all sorts of particulars about life in a vastly different society and in a remarkably different country. But when the new immigrants become used to the life here, and when things which at first were surprisingly new become normal occurrences, it becomes harder and harder to fill a letter: everything is so normal!

Everything is so normal within the Churches, and we are thankful for that. That there are some ripples here and there and that there are some difficulties is not abnormal. There are things, however, which are to remain confined to the local scene and should not receive a country-wide coverage or, perhaps, even world-wide.

Too late for our previous issue I became aware of the fact that our brother Rev. D. Vander Boom has been a Minister of the Word for twenty-five years. I hasten to mention that fact this time. True — as one once said — is the statement: Once you are a minister, you don't have to do anything to reach the twenty-five years: when you stay healthy and don't do foolish things, you get there automatically. It is a fact that the position of a minister in the Canadian Reformed Churches and their sister Churches is a very safe one. With a twenty-fifth anniversary as such one does not yet have to be congratulated. Things are different when good things can be said about one's ministry and when it can be pointed out to what things it has pleased the Lord to use this servant of His. And, as we could read the other time, the Lord did use our brother Vander Boom in many respects.

I recall the day when they arrived in Canada, the welcoming evening, the installation, the years spent in Aldergrove/Langley/Cloverdale. And I may say that there was always an excellent relationship between us. Rev. Vander Boom is a good colleague, I may say. We don't hesitate to disagree with one another and to say so openly, but the harmony has never been disturbed. How pleasant were the traintrips to Edmonton when we had to attend a Classis there! How did we enjoy the get-togethers at the Van Popta's in Alberta's capital city. One of the reasons why the relationship has always been so pleasant is that our brother is not stuck-up at all: he is a plain, normal person. That's why he also gets along well with so many people. As far as that

goes, too, he may be mentioned as an example of a good minister, an example which is to be followed.

Don't think now that I am out to praise a man excessively. As for his work within the congregations which he served — who am I that I should say anything about that? That can better be done by members of those congregations and it will have been done at the festive gathering where the twenty-fifth anniversary was celebrated. Too bad that we couldn't be there.

May the Lord, the great Shepherd of the sheep, keep and strengthen, encourage and perfect you also further, brother.

Another event which we could not attend was the celebration of the fortieth wedding anniversary of brother and sister W. van der Kamp of Pitt Meadows. We had to leave the Valley just two days before their celebration. Sometimes, when we look through our collection of pictures, we are carried back in the spirit to the days when the van der Kamp family arrived in the summer of 1955 to start work at the to-be-opened "William of Orange School." They were lodged in the not-yet finished school building (which was being erected from materials obtained from another building which we had taken apart board by board and post and beam by post and beam), with the sleeping quarters and living quarters separated by some sheets of plywood. We — and they — have come a long way since those days and conditions.

There were days of tension and also days of sorrow, and today, too, not everything is as they would love to see it. But the mercies of the Lord have been great and manifold upon them, and we are assured of their gratitude. We offer our heartfelt congratulations, wishing them for the rest of their pathway that they may experience the mercies of the Lord in as rich a measure as they did receive them in the past.

Speaking of the van der Kamp family, we also think of the William of Orange School. The *Church News* of the Valley mentions that the first 600 records with Bible Songs were sold out in no time flat and that now the second pressing is being distributed. Yes, when I was there at the occasion of the Convocation, I was talked into taking fifty of them back to Ontario to sell them there. They are selling, that's true, and I hope that I shall not put the trust placed in me to shame.

Another item from the Valley in general is that a Canadian Reformed Refugee Aid Society has been incorporated there on August 13, 1979. They intend to work with local chapters and have applied to the Internal Revenue Service for recognition as a charitable organization. Apparently the brethren and sisters there expect that the work of sponsoring refugees will be a permanent one. It is indeed likely that this problem is here to stay: as long as there are oppressive governments and dictatorships there will be refugees.

A very encouraging piece of information is that the Provincial Government agreed to waive the waiting period of three months for refugees. What is meant is the waiting period for medical and hospital coverage. "This means that we do not have to purchase private medical coverage." It means a saving for the sponsors.

From the New Westminster Consistory report we quote that they received a letter from the mission workers in which "they request Council to ask the Hamilton Church (which is looking for a new mission field) to consider sending new mission workers to the North-East of Brazil. Council grants this request, and will write Hamilton listing some of the

possible advantages of starting missionary work within a reasonable distance of our mission workers."

Personally I think that that is a good idea. Not only will the mission workers enjoy the support of each other, even though the contact may not be all that regular, but — which is far more important — newly established Churches will be able to support each other and the possibility of a Church Federation is more within reach when various teams are working in different places. We see how good this works in Irian Jaya. And especially if the national government should decide that no missionaries will be allowed in and that those who are working in the country will have to wind up their affairs, the presence of Churches in various places would be of tremendous importance.

Another interesting item from New Westminster's Consistory report is the following.

The Consistory decides that for a trial period, starting Sept. 9 to the end of 1979, it will introduce the "handshake," meaning that a "duty elder" will shake hands with the minister before he goes up on the pulpit and again when he comes down from the pulpit. After the worship service the minister and the duty elder will walk down the aisle towards the back of the church to give the congregation an opportunity to speak to them. The duty elder will be selected alphabetically.

It is certainly not my intention to ride a well-known horse, but I cannot see much sense in either action. When, upon the example of and for the same reasons as Edmonton, it was decided to abolish the "handshake" the pros and cons were discussed extensively. Until this present day I have not been able to discover the actual meaning of such a handshake. In how far a "trial period" will bring the answer is a big question.

And as for that walking down the aisle to the exit: it looks too much to me like the practice which many groups and churches have here around us. True, not every minister lives close to the Church building (we may be even one of the *few* who do), but when the Congregation wishes to talk to me, they know where they can find me and they do make use of that knowledge. And when I leave the Church building, I don't rush home but oftentimes do talk with members, even though I leave through the rear door and don't walk down the aisle. Why should the Congregation wish to speak to the minister and to the "duty elder" especially on Sundays after the services? No, the more I think about it, the less I like it. Unless, of course, it is the intention to catch those members after the morning service who are quite regular in forgetting that there is a second service in the afternoon.

I think it is about time we leave British Columbia and move on to Alberta.

Of Coaldale we mention that the Vietnamese family whom they expected to receive first could not receive permission to enter Canada for medical reasons; and that now they were expecting another family, scheduled to arrive in the beginning of September.

I do know that there are certain medical standards, but I did feel somewhat uneasy when I read that note in Coaldale's bulletin. How sad, I thought, that only healthy people are admitted into Canada and that a family has to stay in refugee camps and face an uncertain future when, for one reason or another, even one member of the family is rejected on medical grounds. I do realize that, e.g., the fact that we had relatively few deaths in the midst of the Churches during the past twenty-eight years is also a direct

result of the medical standards set for admission into Canada; I also realize that the financial burden might become quite heavy if a family were admitted with one or two members requiring extensive and perhaps permanent medical treatment. Yet, I do not feel wholly at ease in this case, where refugee families are involved. However, there are so many aspects to the refugee problem and to the admission of refugees that it would require an extensive article or series of articles to deal adequately with those aspects.

The Calgary bulletin has had a facelift and now shows a tower with a flock of sheep. It's name is *The Calgary Tower*. The London, Ontario bulletin also shows a new face: a stylistic drawing of the Church building which makes it look very distinguished and even cathedral-like!

Edmonton now is virtually divided into two separate congregations, even though there is still one minister for the whole of Edmonton. Names have already been submitted to the Consistory to fill the vacancy.

Carman is still discussing the plans for a Church building, as is Langley. And Ottawa still has no property. At the second-latest Consistory meeting "the chairman reports on a 10 acre piece of property. There are some questions on zoning and drainage." No further news yet.

We already spoke of London's new bulletin cover. "Besides the new covers that we recently received, the shipment had a package of pamphlets that tell some things about our church and our confession. Those pamphlets are meant for strangers who are not familiar with our churches, and *not* for congregation members, or for making paper airplanes in catechism class." Are they still doing the latter nowadays?

Inflation and rising costs affect also the Church budget and financial statement. It is for the benefit of those Church members who seem to forget that the regular contributions have to be increased accordingly that I pass on what I found in the Grand Rapids bulletin. One of the brethren "mentioned the possibility of heating the Church building by gas instead of oil. If we get a winter as we had before, the cost of fuel could be as high as \$3,000.00." You would almost get goosepimples when you read such an amount! Goosepimples, they say, are intended to conserve body-heat. Good for you!

During the first years after the mass immigration in the late forties, early fifties we heard and read much about union activities and about the principles by which the union movement lives and works. Later on it seemed to get a little to the background, mainly because many members built up their own business or reached positions which put them beyond the reach of collective agreements, and so on. However, the danger has always been there and the threat has not diminished. Lately the whole case of union-membership and union-threat became a topic for discussion and even action in some Churches. The Coaldale bulletin mentions it as does the Edmonton *City Guide*. But it is from the Grand Rapids bulletin that I wish to quote this time.

On the 12th of September a vote was to be taken at a company plant where several brethren of the Grand Rapids Church are employed. One of the brethren, "together with other fellow workers has spread letters among the employees at Keeler Brass against the union, wherein a warning has been voiced against the dangers and powers of that union. The promises of labour improvement have been proved empty and void. Hopefully," the Rev. Kingma wrote, "the eyes of others have been opened thereby. We know

that the whole situation is in the hands of our Lord Jesus Christ. We implore Him for His grace to remember His faithful ones who have the testimony of Jesus and keep the commandments of God, Rev. 12, 13, 14.”

The result?

The first thing that should have our attention is the proof of God’s might in having curtailed the power of the enemy who intended to take away the God-given labour position of our brothers at Keeler Brass. God has preserved their position by preventing the union to extend its powers into the Keeler Brass Plant. We should not underestimate what the Lord has done here. The union has lost thousands of dollars the campaigning has cost them. Its prestige received a heavy blow. Its revolutionary actions to undermine the authority of management had no chance. Firing and hiring is left in the hands of the management. Those brothers of our congregation who were hired will not be fired as a result of their refusal of union membership. They may stay at their job. They

may continue to have their income. They and their families are spared the misery of unemployment. The husbands and fathers are granted to keep sustaining their wives and children, and to help maintaining the Church and the school. The dependence of us all on the LORD in our economic needs had been evident again Christ has used His power for the benefit of them who acknowledge Him as the only Helper nigh. It was He Who has shown His dominion over hearts and minds of even those who at first favoured the union but finally voted against it. The union was defeated by a 600 majority vote, if the votes of the personnel are also counted. Let us as His Church continue in His service, stand for His right and go forth in His might.

David said that others might draw comfort from the grace bestowed upon him.

We say the same: Let others draw comfort and encouragement from the grace shown to those brethren.

vO

Wunpela Rot I Stap, Tasol

(One Way!)

It is hard to relinquish the rituals of your ancestors. Can the things your people have believed in for hundreds, even thousands of years, really be false? A new era has dawned in Papua New Guinea, yet echoes of the past are still very prevalent. For Christians especially, the conflict between old ways and new, is often a very real struggle.

The struggle is sharpest when sickness or death attack. Many are then drawn back to the “remedies” of their forefathers, and seek to invoke both the spirits and God. We cannot walk on dual paths or serve two masters, yet for national men and women the temptation is sometimes great. Belief in Christ brings emancipation, joy and peace in place of fear and distrust, yet sometimes the Devil counters with doubt — are the old ways completely wrong? Would it hurt to try them?

The Waskia people on Karkar Island (just off the north coast of P.N.G.) profess knowledge that God is in control of creation, yet when their volcano is active, they speak of the husband and wife spirits who inhabit the mountain and cause the rumbling. When gardens, (which still form the main livelihood here) are planted, some who have become Church members, still carefully observe the rituals which will please the spirits and ensure a fertile crop. Others refrain from cutting

grass or pumping a Kerosene lamp when a baby is born to them, for fear it may cause the child’s breath to disappear. In a society where sickness and death have been constant companions in the past, one cannot be too careful!

When a New Guinean does die (particularly an adult), whether from accident or illness, sorcery is always suspected. The evil is pronounced to be a result of envy or revenge; the sorcery itself is simple to work: the individual’s clothing, hair, left-over food —

any of these suffice. Christians, especially those educated, are realizing more and more that disease is caused by unhygienic conditions, by viruses, by malnutrition. Yet most people don’t really believe this. After all, you can’t see germs, and if a man dies from a heart attack is there any visible cause for his death? Even those more knowledgeable find it hard to adhere to medical rationale when the tradition of centuries dictates otherwise. After all, the spirits are powerful . . . very powerful. Living here, one realizes anew that our struggle is against principalities and powers, and one does not underestimate Satan and his mighty legions.

He works most effectively through dreaded sickness and death. After the death of a wantok (kin member), rela-



Mudmen from the Eastern Highlands. Many years ago, the men of this tribe were driven into the Asaro River in a tribal war. They emerged covered with mud and were mistaken for evil spirits by their enemies who fled. This weird costume is donned on festive occasions or for tribal fighting.



Eastern Highlands warrior, dressed in the traditional garb, boasts many pig tusks and necklace of pigs' teeth.

tives spend long hours discussing the cause of death. Who (not what) was responsible? A decision is reached and plans are laid for revenge. In the P.N.G. "payback" system, it is a man's solemn duty to avenge his wantok's death. If he does not, the spirit of the deceased will have no rest and will come back to haunt his family. His days will be filled with calamity. In the face of such a duty, the Christian finds it hard to say "no," to preach forgiveness and trust in God to look after things and punish if punishment is due. He will be called a coward, one who cares not for his dead brother. Not only will his peers pressure him, but he may also be tormented by old apprehensions: could that person's spirit perhaps persecute him as has always been believed?

Some men go along with the group and the ongoing tribal fighting attests to that sad fact. Revenge is a vicious circle: one killing leads to another, which in turn must be avenged The government has long sought to quell tribal warfare, but not always successfully. In fact, it has become such a serious problem in the highlands that five provinces (including ours) have recently been placed under a state of Emergency in an attempt to halt the problem. The newspaper last week cited a typical example of the

problem: twenty-two weapon-carrying men being arrested as they headed for a nearby village to demand compensation for the death of a child killed in a road accident. (If financial compensation were not forthcoming, or the village accused denied the claim, the penalty would likely have been exacted in blood.)

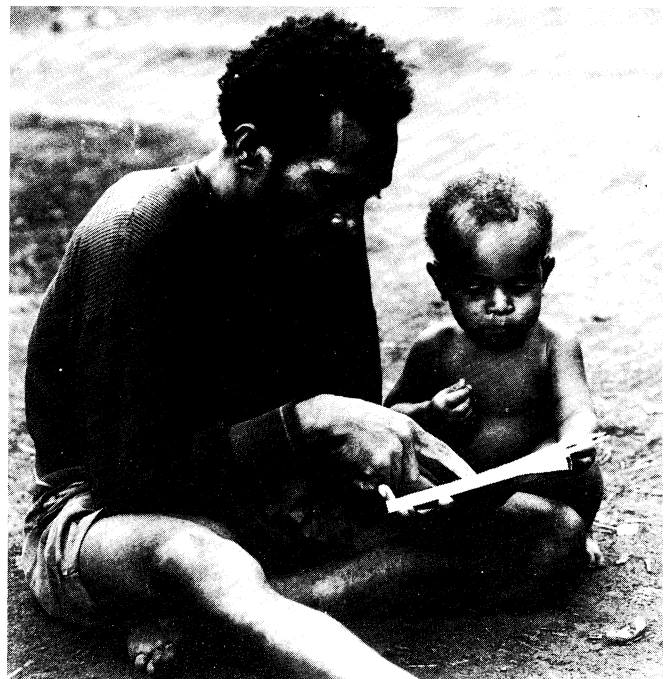
Yet, there are many who are following the one way with a conviction that is a testimony to us. We have heard of those who when faced with payback demands, have answered: "We forgive; let God take care of it." We have heard of a man, the first Christian in his remote village, who openly refused to adhere to the old garden-planting practices of invoking the spirits and instead asked God to bless his land. The resulting "bumper crop" was an exciting and effective testimony to God's power. We know some whose complete trust in God when faced with sickness is a witness to us! A young Christian in a nearby village was run over by a truck and the village prepared for his death as doctors operated for five hours in an attempt to save his life. One village man said, "Undama is a Christian and God's Word says He will protect him. Let's pray!" They prayed openly. Six weeks later Undama had made a complete recovery and many Gadsups turned to Christ. They had seen that God is more powerful by far than the spirits.

We are encouraged, too, by accounts of Christian men who enthu-

siastically work long hours as translation helpers so that their people will be able to study God's Word in their own language and really appropriate His promises for themselves. It is only as they are able to do this that the Word will become a true light to their paths. So much of the confusion and contradiction in the Christian walk of national believers stems from their not knowing or understanding the Scriptures. The people may remember some of what the pastor tells them on Sunday, but much escapes memory and the facts cannot be checked if the Bible is in a tongue foreign to them. Or, even if God's Word is available, it is most often in a trade language such as pidgin: a language often ambiguous and vague because of its extremely limited vocabulary.

Do pray that the work of translation will grow so that all of the many peoples in this beautiful country may read for themselves the Truth in a language they fully understand. Pray, too, that many more Papua New Guineans will completely turn to Him and that they (and we also, for it is a struggle we all share) will have the strength to walk on one path, to relinquish old fears, to break old bonds, and to really become a new creation in Christ. Pray that in times of stress they might not succumb to the lies of Satan, but trust the Lord for strength, realizing the "immeasurable greatness of His power in us who believe!"

(Mrs.) RUTH MEERVELD



A villager reading a Scripture portion which has just been translated into his language.

PRESBYTERIAN AND REFORMED

— Continued

which destroy the unity of the church" (p. 55). "It is not a matter of indifference to what church a person belongs; and it is criminal to separate from the communion of a church which maintains Christian purity in doctrine and life (p. 56).

When we look at this side of the picture as in a mirror, we may with thankfulness experience the joy of recognizing our Reformed confession concerning the Church.

The Reformed Presbyterian Church had a strong reformation-consciousness, but because it had always been quite small and had gone through persecution in its early days, it also had a strong remnant-consciousness; they just formed a small remnant-society and remnant-church (p. 60). The Church, therefore, had to be a closely-knit group with strict terms of communion to which every member must adhere. And, as the author of the book from which I derived this information summarizes it: their understanding and application of the Gspel in terms of the notion of reformation became an obsession with them (p. 62).

Now before turning to the other Presbyterian Church which seeks to unite with the Reformed Presbyterian Church, Evangelical Synod, I want to make clear that this present Church, although it accepts this picture as parts of its past history, should not be seen in *that* light *only*. It has learned from its mistakes, it has kept the faith, and is therefore to the Orthodox Presbyterian Church a dear sister church in Christ, with which it gladly seeks to unite.

As to the *Orthodox Presbyterian Church*, much of its history can be known to us from the Acts of previous Synods and other publications, and I may refer to that.

I would like to tell you about a striking connection between the Orthodox Presbyterian Church and us, as experienced by the members of the first Committee for Contact with the Orthodox Presbyterian Church, when they met with the Orthodox Presbyterian Committee in an Orthodox Presbyterian church building. In one of the rooms of this church two portraits were hanging beside each other on a wall; the one was a portrait of *Dr. J. Gresham Machen*, the other a picture of *Dr.*

Abraham Kuyper. Now what made these Orthodox Presbyterians see a connection between the Reformed *Kuyper* and the Presbyterian *Machen*? Was it *Kuyper's* theory of the plurality of the church, with its emphasis on the invisible church at the cost of the unity of the visible church? Was this the connection with the Presbyterian *Machen* who adhered to the Westminster Confession, also in its speaking about the invisible church?

I do not think that this can have been the reason; just listen to some of *Machen's* statements, so close to what we confess in Article 28 and 29 of the Belgic Confession. "True Presbyterianism demands separation from a false Church" (p. 202). "The Bible commands people to be members of a true Church, even though it be an imperfect one" (p. 213). "It is not schism to break away from an apostate church. Indeed it is schism to remain in an apostate church, since to remain in an apostate church is to separate from the true Church of Jesus Christ" (p. 214). "Any church which, by solemn judicial decision, places the word of men above the Word of God is an apostate church" (p. 214).

No wonder that *Machen*, though welcoming the help of Fundamentalists in the struggle against modernism, yet never called himself a Fundamentalist ("The term fundamentalism is distasteful to me," he once wrote, p. 181). He had painfully experienced that *they*, with *their* stress on the invisible character of the church, tended to have a low appreciation of the visible church, certainly as conceived of in historic Presbyterianism (p. 174), and in this respect were not too far removed from the modernistic view of the church. Modernistic indifferentism could not have carried the day apart from the theological and ecclesiastical indifference of many so-called conservatives or fundamentalists within the Church (p. 192).

His criticism of this conservatism and fundamentalism, with their ignorance of and indifference to the confessional position of historic Presbyterianism, did, however, not lead *Machen* to the other extreme of rejecting cooperation with them in the struggle against modernism: "I have the warmest sympathy [he wrote] with other evangelical churches, and a keen sense of agreement with them about those Christian convictions which are today being most insistently assailed" (p. 205) (see also the stand of the Bible Presbyterian

Church re cooperation, on pages 259 and 283/4).

Of course, this warmest sympathy he also had with *Dr. Abraham Kuyper* in his fight against modernism. Yet I don't think that this alone explains sufficiently the connection seen between *Kuyper* and *Machen*. Like *Kuyper*, also *Machen* believed that Christians should be deeply concerned with social and political questions (p. 202). *Machen* was also disturbed by the anti-cultural attitude of much of fundamentalism, their negative attitude to human culture as such, and their tendency to use their religion as the means of withdrawal from the great cultural questions of the day — in the economic and social sphere, in politics, education, and the arts. However, the Church must come to grips intellectually with all these areas, consecrating them to Christ and applying Biblical principles to the cultural problems of the modern world. To him historic Presbyterianism was a broad Christian world and life view (p. 182, 203).

Presbyterian *and* Reformed, how similar they are, in spite of the differences. And how much can we learn from each other's history, from each other's mistakes, as well as from each other's struggle to remain faithful to the faith once delivered to the saints.

Presbyterian *and* Reformed, how broad they are. With all their different nuances, they are as broad as the Church is Catholic. Not sectarian, but Catholic. Catholic, and therefore, Presbyterian and Reformed.

D. DEJONG
Calgary

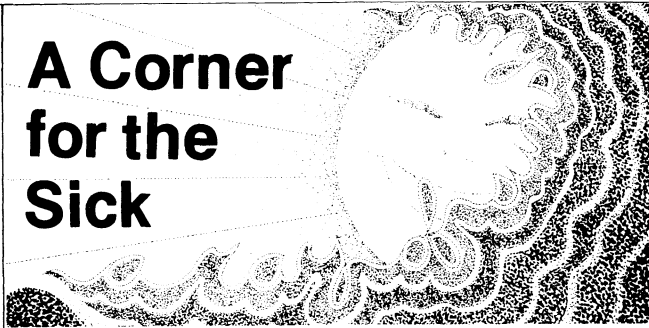
* Address delivered at the Tenth Anniversary Meeting of the Theological College on Thursday, August 30, 1979, in Abbotsford, B.C.



OUR COVER

Eastern Highlands warrior dressed in traditional garb. This dress is worn only on festive occasions or for tribal fighting. (Warrior wears a possum belt and carries bow and arrows.)

A Corner for the Sick



Train yourself in godliness.

I Timothy 4:7b

Have you noticed how easy it is for us to form a habit? There are many good habits, but it is usually the bad habits we have formed which are so hard to break away from. It may just be small irritating habits, but other habits may be very destructive and unedifying. We could, for instance, form a habit of prejudice, and no matter what the person against whom we are prejudiced will do or say, it will be condemned in our eyes, or even orally, before the other person has had a chance to prove himself or herself. Another harmful habit is criticizing. It sometimes can become such a habit that right away we are ready with our unfounded criticism.

How can we learn to form habits which are edifying for the church? Let us read from Scripture I Timothy 4 and 5. It only gives us a little bit of advice in comparison with all the other things we are urged to practice. Paul urged Timothy: "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity" (I Timothy 4:12).

If we have to train ourselves in godliness, we will have to break away from bad habits and be renewed in our speech and conduct.

.....

Brothers and sisters, we are requested to remember two members of the communion of saints: a brother from Calgary, Alberta, and a sister from Smithers, B.C. They both are seriously ill, and as far as I know both are in their middle-age years.

MR. JOE BOONE

5032B North Haven Drive N.W.,
Calgary, Alberta T2K 2K4

Brother Boone has suffered a lot of pain for the last six months, and at times feels quite lonely. Yet, he puts all his trust in the Lord, and, in doing so, is a source of strength in the congregation. Your support and prayer will mean very much for him.

.....

MRS. A. HAMELINK

Box 582,
Smithers, B.C. V0J 2N0

Sister Hamelink has to stay in bed most of the time. She would really appreciate and be strengthened by experiencing the fellowship of the believers.

Brothers and sisters, shall we show our Christian love by sending many comforting messages, and do not forget to pray for them also!

.....

From Corinne ten Hage's parents we received a thank you note for the many cards and well wishes Corinne received. She is able to attend the Credo Christian School now which saves her a lot of travelling. She still has to walk on crutches, but her walking improves daily. They thank all the brothers and sisters sincerely.

If you know of anyone who would benefit from a little extra attention, whether lonely or sick, send your request, and when you do so, please remember to give the age and some information concerning the circumstances of the person involved.

Send your requests (with permission of the person involved) to:

Mrs. J.K. Riemersma

380 St. Andrew St. E.,
Fergus, Ontario N1M 1R1

P.S. I am not able to answer each brother or sister who has greatly encouraged me by their kind words and expressions, but be assured I do appreciate it very much and I thank you from my heart! It is gratifying to hear that our sick and lonely members are being helped and strengthened. May the Lord bless us all!

H.R.



SCHOOL NEWS:

The Board of the Canadian Reformed School Society of Winnipeg hereby cordially invites you to be present at the Official Opening of the Immanuel Christian School Building.

The event will take place on Friday, October 12th, the Lord willing, commencing at 8 o'clock p.m. in the Church building at 215 Rougeau Ave., Winnipeg.

After the ribbon-cutting ceremony, refreshments will be served in the school.

PRESS RELEASE

Classis Ontario-South of the Canadian/American Reformed Churches, held on September 12, 1979, at London, Ontario.

1. On behalf of the convening church at Watford, br. L. Haan opens the meeting by requesting those present to sing Psalm 25:1, 2. After this he reads Psalm 25:1-14, and leads in prayer. He welcomes those present, and gives a special word of welcome and encouragement to the student that is to be examined first. He mentions that Rev. J. Geertsema has received a call to the Church at Albany in Australia, and that Rev. Cl. Stam will soon be installed as minister of the Church at Smithville. He then asks the delegates of the Church at Chatham to report on the credentials.

2. The delegates of the Church at Chatham report that the credentials are found in good order. There are instructions from the Churches of Hamilton, Smithville, and Watford.

3. Classis is constituted. The officers are: chairman, Rev. J. Geertsema; clerk, Rev. M. Werkman; assessor, Rev. J. DeJong.

4. The agenda is adopted. At this point Classis discusses a proposal of the Church at Hamilton to permit students to sit in on the discussions of the sermon proposals. This proposal is defeated.

5. After the required documents are examined and found in good order, the examination of student B.J. Berends begins. He gives a sermon proposal on II Kings 9:1-10. After discussing this sermon proposal, Classis has no objection to continuing the examination. Br. Berends is then examined in Exegesis Old Testament on Joshua 5, in Exegesis New Testament on Revelation 11, and in Reformed Doctrine. These examinations are satisfactorily completed, and br. Berends is asked to sign the declaration of faithfulness to the Three Forms of Unity. He does this and is declared to be eligible for call in the Canadian/American Reformed Churches. The brothers sing Psalm 119:13, and the chairman leads in a prayer of thanksgiving to the LORD.

6. After an excellent lunch, Classis proceeded to the examination of student P.K.A. De Boer. The documents were found present and in good

order. The examinee delivers a sermon proposal on John 10:1-6. After discussion on this sermon proposal, Classis decides that the examination can proceed. Student DeBoer is examined on III John in New Testament, Hosea 6 in Old Testament, and on Reformed Doctrine. Classis decides that this examination is satisfactory, and br. DeBoer is asked to sign the declaration of faithfulness to the Three Forms of Unity. He does this and is declared eligible for call in the Canadian/American Reformed Churches. The brothers sing Psalm 121:2, 4 and the chairman leads in thanksgiving to the LORD.

7. Classis approves the call to Rev. Cl. Stam. The documents are found in good order. The delegates of Smithville invite Classis to send a delegate to the installation, inaugural sermon, and welcome of the new minister. Classis appoints a delegate.

8. Instructions: The Church at Watford asks for pulpit supply one Sunday per month. Classis adopts the following schedule: October, Rev. Cl. Stam; November: Rev. J. DeJong; December: Rev. J. Geertsema.

9. Correspondence: A letter from the Church at Burlington-East regarding the date and convening of Regional Synod.

10. A letter from the Classis treasurer is read. Its contents are to be forwarded to the Churches. The letter states that the Churches should be prepared to expect an assessment in the amount of \$9.50 per communicant member, broken down as follows:

Regular Classis expenses	\$ 1.50
Regional Synod 1980	.50
General Synod 1980	7.50
Total	<u>\$ 9.50</u>

11. The Church at Smithville requests and receives advice in a matter of discipline.

12. The following appointments are made:

a. Next Classis: convening Church: Chatham; time: December 12, 1979, at 10:00 a.m.; place: London, Ontario; officers: Rev. P. Kingma, chairman; Rev. J. Geertsema, clerk; Rev. M. Werkman, assessor.

b. Delegates to Regional Synod: the following ministers are appointed as primi delegates: Rev. J. Geertsema, Rev. W. Huizinga, Rev. P. Kingma, Rev. Cl. Stam. Secundi: Rev. J. DeJong, Rev. M. Werkman. The following elders are appointed as primi delegates: G. Gritter, A. Koster, A. Ruggi, H.J. Wildeboer. Secundi: H.

Breukelman, L. Haan, L. Knegt, J. Oosterhoff.

13. The Acts are read and adopted.

14. The Press Release is read and approved.

15. Censure according to Article 43, Church Order was not necessary.

16. After the singing of Psalm 68:1, 2 and thanksgiving, the meeting is closed.

For the Classis,
J. DeJong, assessor, i.t.

* * *

PRESS RELEASE

of Classis Ontario North on September 13, 1979 at Toronto.

1. The Rev. C. Olij calls the meeting to order. He requests to sing Hymn 45, and leads in prayer. He reads II Chronicles 7, after which he welcomes the brethren, explains the reasons why no provisional agenda reached the Churches in time, and wishes br. R. Aasman strength and wisdom for the examination scheduled for today.

2. The delegates from the Church at Guelph examine the credentials. The Church at Ottawa is represented by only one delegate, due to sudden illness of the second appointee.

3. Classis is constituted with Rev. VanBeveren as chairman, Rev. Olij as clerk, and Rev. VanOene as assessor.

4. The Church at Brampton extended a call to Cand. B.J. Berends, the Church at Guelph is going to extend a call. The chairman expresses the wish that the vacancies may be filled soon.

5. The agenda is established.

6. Br. R. Aasman requests permission to speak an edifying word in the Churches. He is examined after the relevant documents have been read and found to be in good order. The sermon proposal deals with II Chronicles 7:1-4. The examination on knowledge of the Reformed doctrine follows.

Classis grants br. Aasman's request and the chairman informs him accordingly. Br. Aasman promises that he will abide in everything by what the Holy Scripture teaches us, as we confess it in the Three Forms of Unity.

7. The Classical Treasurer, Mr. H. den Broeder, gets the floor. Classis decides a. to continue the practice that quota for the Classis as well as for the Regional Synod are paid via the Classical Treasurer; b. to request the Classical treasurer to report to each March Classis. In connection with this it is deemed advisable to let the bookyear coincide with the calendar year.

The Churches are requested to submit for the year 1979 the sum of \$4.50 per communicant member. The treasurer will report to next Classis on the state of the finances.

8. Preaching arrangements. The Church at Ottawa will be served on the following Sundays by the following ministers respectively: September 23, VanBeveren; October 7, VanOene; October 28, Olij; November 18, Mulder; December 9, VanBeveren; December 30, VanOene; January 20, Olij; February 10, Mulder; March 2, VanBeveren; March 23, VanOene; April 6, Olij; April 20, Mulder; May 4, VanBeveren; May 18, VanOene; June 8, Olij; June 22, Mulder. For the Church at Brampton the arrangement is as follows: November 11, VanBeveren; January 13, VanOene; March 9, Mulder; May 11, Olij.

9. The Rev. Olij informs Classis on the balance of the Fund for Needy Churches.

10. After lunch Hymn 2 is sung. The following appointments are made: Church Visitors: the ministers; Article 19, Church Order: The Church at Guelph will appoint a treasurer; Needy Churches: the brethren G. Lodder, C. Olij, J. VanBodegom; Examinations: Coordinator: Rev. Olij; Exegesis Old Testament: Rev. VanBeveren; Exegesis New Testament: Rev. Olij; Knowledge Holy Scriptures: Rev. Olij; Doctrine of the Church: Rev. Mulder; Church History: Rev. VanOene; Church Polity: Rev. VanOene; Pastoral Disciplines: Rev. Mulder; Ethics: Rev. VanBeveren; Archives: Church at Burlington East; Inspection Archives: Church at Brampton; Treasurer: Mr. H. Den Broeder, Toronto; Auditing: Article 19: Church at Guelph, Treasurer Classis: Church at Toronto; Fund Needy Churches: Church at Orangeville; Delegates Regional Synod: The ministers with the following alternates: Rev. J. Mulder (W. Visscher), Rev. C. Olij (A. VanSydenborgh), Rev. M. VanBeveren (H. Buist), Rev. W.W.J. VanOene (J.D. Gansekoele).

The elders with the following alternates: H. Aasman (H.J. Kamstra), B.J. Harsevoort (J. Groen), L. Kampen (G. DeBoer), J.J. Knegt (M. VanGrootheest).

11. Question Period ad Article 41. The Church at Burlington East asks and receives advice in a matter of Church discipline.

12. Personal Question Period. Some information is asked about the possibility to do something to bring the so-called "Boat-people" together for

their mutual support and, possibly, services. No answer can be given by Classis as such. Some personal thoughts are expressed.

13. Next Classis: December 13, 1979. Church at Ottawa convening Church. Rev. J. Mulder, chairman; Rev. M. VanBeveren, Clerk; Rev. C. Olij, assessor.

14. Censure ad article 43, Church

Order is not necessary.

15. The Acts are read and adopted; the Press Release is read and approved.

16. After Hymn 4 has been sung, the chairman closes Classis with thanksgiving to the Lord.

By order of Classis
W.W.J. VanOene, assessor i.t.

Church News

Classis Ontario-South of the Canadian Reformed Churches, held on September 12, 1979, at London, Ontario, has declared eligible for call B.J. Berends and P.K.A. deBoer, Bachelors of Divinity and communicant members of the Church at Hamilton, Ontario, after they satisfactorily passed the preparatory examination and having promised not to teach anything which is not in accordance with the Reformed Confession.

On behalf of Classis,
M. Werkman, Assessor
* * *

CHANGE OF ADDRESS:

Women Savings Action
of the Theological College

C. Lindhout
875 Wonderland Rd., Apt. 810,
London, Ontario N6K 3N1

This is also a change of address for the bookkeeper of the Canadian Reformed Church at London.

* * *

CHANGE OF ADDRESS:

Maranatha Canadian Reformed Church
9210 - 132A Street,
Surrey, B.C. V3V 7E1

* * *

CHANGE OF ADDRESS:

Rev. Clarence Stam
15 Ellis Street, P.O. Box 327,
Smithville, Ontario L0R 2A0

* * *

The Committee for Correspondence with Churches Abroad has sent an invitation to Prof. Dr. L. Doekes at Kampen, The Netherlands, to visit the Canadian Reformed Churches.

This was done in cooperation with the Committee "Huldiging Doekes" which

on the occasion of the retirement of Prof. Doekes presented him with an amount that could be used for a trip to Canada.

Whether and when Prof. Doekes will visit the Churches is not yet known.

* * *

THEOLOGICAL COLLEGE:

Mr. E. Kampen, 374 Queen Street South, Hamilton and Mr. G. Nederveen, 2096 Parkway Drive, Burlington, were admitted as students at the Theological College.

The Registrar,
L. Selles

* * *

OFFICE BEARERS CONFERENCE IN ONTARIO:

The Fall Office Bearers Conference will be held, D.V., on Saturday, November 3, 1979 in the Rehoboth Canadian Reformed Church, Highway 5, Burlington, at 10:00 a.m. The speaker will be the Rev. J. DeJong on "Some Points on Church Discipline."

* * *

CALLED:

by the Churches at Brampton, Ont.; Guelph, Ont.; Neerlandia, Alta.:

CANDIDATE B.J. BERENDS
of Hamilton, Ontario.

* * *

CALLED:

by the Church at Watford, Ont.:

CANDIDATE P.K.A. DE BOER
of Hamilton, Ontario.

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Puzzle No. 54 — DOUBLE-CROSS

1	K 2	J 3	Y	4	I 5	X 6	K 7	T	8	T 9	BB	10	E 11	O 12	R	13	V 14	E 15	Y 16	L	17	R 18	Y 19	R 20	Q		
21	Z 22	I	23	L 24	M	25	M 26	I 27	C	28	H 29	Q	30	C 31	V 32	K	33	C 34	D 35	A 36	S 37	T 38	AA 39	E 40	B		
41	B 42	M 43	W	44	I 45	J 46	N	47	O 48	R 49	Q 50	D	51	Q 52	V 53	I 54	E	55	C 56	O 57	M	58	G 59	E 60	W 61	B	
62	K 63	P 64	I	65	W 66	A 67	K 68	AA	69	X 70	A 71	C 72	Q	73	G 74	U 75	B	76	C 77	S 78	A	79	V 80	T 81	E	82	L
83	A	84	X 85	N 86	E 87	O	88	M 89	K 90	Y	91	F 92	M 93	N	94	F 95	J	96	Q 97	BB 98	G	99	N 100	C 101	AA 102	X	
103	H 104	Y	105	V 106	G 107	I 108	N	109	L 110	M	111	D 112	A 113	G 114	W	115	I 116	BB	117	BB	118	Y 119	T 120	AA	121	P 122	Z
123	O 124	Z 125	W 126	S 127	P 128	R	129	N	130	U 131	C 132	M 133	B	134	Z 135	P	136	A 137	U 138	G 139	F	140	AA 141	A 142	Z		
143	Z 144	E 145	H	146	L 147	L 148	A 149	J 150	F 151	Z 152	BB	153	Z 154	S 155	K 156	G 157	D 158	E 159	I	160	J 161	R 162	O 163	X 164	C 165	G	
166	T 167	O 168	E 169	K 170	AA	171	G 172	A 173	C	174	I 175	G 176	H	177	V 178	H 179	T	180	M 181	K 182	U 183	I 184	R				

Enter the answers to the clues on the numbered dashes. The letters on the dashes should then be entered on the correspondingly numbered grid squares. Answer is a Biblical quote. Work alternately between squares and dashes to complete puzzle.

A. A state of ruin and waste	<u>136</u>	<u>78</u>	<u>83</u>	<u>35</u>	<u>70</u>	<u>66</u>	<u>148</u>	<u>112</u>	<u>141</u>	<u>172</u>		
B. What a Christian must always be	<u>75</u>	<u>133</u>	<u>41</u>	<u>61</u>	<u>40</u>							
C. The enticement of sin	<u>55</u>	<u>173</u>	<u>30</u>	<u>33</u>	<u>76</u>	<u>71</u>	<u>164</u>	<u>131</u>	<u>100</u>	<u>27</u>		
D. Having good judgement	<u>111</u>	<u>157</u>	<u>50</u>	<u>34</u>								
E. Interpreter of dreams, etc.	<u>54</u>	<u>14</u>	<u>59</u>	<u>10</u>	<u>144</u>	<u>39</u>	<u>86</u>	<u>81</u>	<u>158</u>	<u>168</u>		
F. Condemn	<u>91</u>	<u>94</u>	<u>150</u>	<u>139</u>								
G. Closely united	<u>165</u>	<u>171</u>	<u>156</u>	<u>106</u>	<u>73</u>	<u>98</u>	<u>113</u>	<u>58</u>	<u>138</u>	<u>175</u>		
H. Mythological hunter	<u>176</u>	<u>145</u>	<u>112</u>	<u>28</u>	<u>178</u>							
I. What the wrath of God pressed out of Jesus	<u>115</u>	<u>159</u>	<u>26</u>	<u>22</u>	<u>64</u>	<u>53</u>		<u>44</u>	<u>4</u>	<u>183</u>	<u>107</u>	<u>174</u>
J. Can move mountains	<u>95</u>	<u>45</u>	<u>149</u>	<u>160</u>	<u>2</u>							
K. Beating B.B.	<u>1</u>	<u>181</u>	<u>6</u>	<u>155</u>	<u>169</u>	<u>89</u>	<u>67</u>	<u>32</u>	<u>62</u>			
L. Son of Keturah	<u>23</u>	<u>109</u>	<u>16</u>	<u>82</u>	<u>147</u>	<u>146</u>						
M. Covenant	<u>180</u>	<u>24</u>	<u>25</u>	<u>88</u>	<u>92</u>	<u>132</u>	<u>57</u>	<u>42</u>	<u>110</u>			
N. Annual	<u>46</u>	<u>85</u>	<u>129</u>	<u>108</u>	<u>99</u>	<u>93</u>						
O. Where Elijah hid himself	<u>123</u>	<u>11</u>	<u>167</u>	<u>87</u>	<u>162</u>	<u>47</u>	<u>56</u>					
P. Sustenance	<u>135</u>	<u>63</u>	<u>121</u>	<u>127</u>								
Q. Roman governor	<u>29</u>	<u>20</u>	<u>72</u>	<u>96</u>	<u>49</u>	<u>51</u>						
R. Where Joseph was buried	<u>128</u>	<u>161</u>	<u>12</u>	<u>17</u>	<u>48</u>	<u>184</u>	<u>19</u>					
S. "Honeycomb" Ancestor of Samuel	<u>154</u>	<u>126</u>	<u>36</u>	<u>77</u>								
T. Eliezer's father	<u>7</u>	<u>8</u>	<u>179</u>	<u>119</u>	<u>166</u>	<u>80</u>	<u>37</u>					
U. What money is to evil	<u>182</u>	<u>137</u>	<u>74</u>	<u>130</u>								
V. Ancestor of Joshua	<u>13</u>	<u>52</u>	<u>31</u>	<u>79</u>	<u>177</u>	<u>105</u>						
W. Small part of God's dominion	<u>65</u>	<u>125</u>	<u>60</u>	<u>124</u>	<u>43</u>							
X. Son of Caleb	<u>69</u>	<u>163</u>	<u>102</u>	<u>5</u>	<u>84</u>							
Y. What Israel walked across	<u>15</u>	<u>3</u>	<u>118</u>	<u>104</u>	<u>90</u>	<u>18</u>						
Z. Head scripture case	<u>122</u>	<u>142</u>	<u>134</u>	<u>151</u>	<u>21</u>	<u>114</u>	<u>153</u>	<u>143</u>				
A.A. Openly	<u>140</u>	<u>101</u>	<u>170</u>	<u>38</u>	<u>68</u>	<u>120</u>						
B.B. A bunch of stalks: refer to K	<u>152</u>	<u>97</u>	<u>116</u>	<u>117</u>	<u>9</u>							

our little magazine

Hello Busy Beavers,

Thanksgiving Day. What does that make you think of? A holiday? Turkey? Maybe Pilgrims and their first Thanksgiving Feast with the Indians?

But long, long before the Pilgrim Fathers in their tall black hats, the Lord told the Israelites how they were to celebrate their feasts of thanksgiving to Him.

And we still do that today, right?

We have a special service, and a special collection And? When that's finished, then what? Oh yes maybe then we go home to our special Thanksgiving dinner.

But what are we thankful for? Do you think if we started a list we could finish it? Pretend just for a minute that you're a child in a family of "boat people." Now try to write a list!

We are so rich. In the first place we may be God's people! He gives us beautiful, warm homes to live in (pretend you're still that "boat people" child). We may go to church freely. We have more than enough to eat and . . . and

What do you think? Is Thanksgiving just for one day? If you're really thankful on Thanksgiving Day will it show on all the other days, too?

I hope you all have a happy, thankful time at Thanksgiving, Busy Beavers.

Bedtime

At bedtime we solemnly march upstairs
To brush our teeth,
And comb our hair.
We solemnly march to our beds in pairs,
And solemnly say our evening prayers.
Then under the blankets snugly warm
We go to sleep,
Without any harm
And without a peep.

Thanks for your poem, Busy Beaver *Vicky Van Egmond*.



From the Mailbox

Hello, *Marianne Hart*. Did you enjoy your holidays? And how was your excursion to Perth? Thanks for writing, Marianne. I tried your puzzle, too, but I couldn't get it, either.

Thanks for your pictures *Linda* and *Heather Van Middelkoop*. Did you read last time about the Birthday Fund? We collect money for a birthday present to give to our Theological College each year when it celebrates its birthday in the Fall. Were you happy to get back to school girls?

Hello, *Sheila Van Sydenborgh*. It was nice to hear from you again. Thanks for your contribution to the BIRTHDAY FUND, Sheila.

Thanks for your contribution, too, *Joyce De Gelder*. I'm glad you enjoyed doing the quizzes. Soon we'll know who the winners are!

430

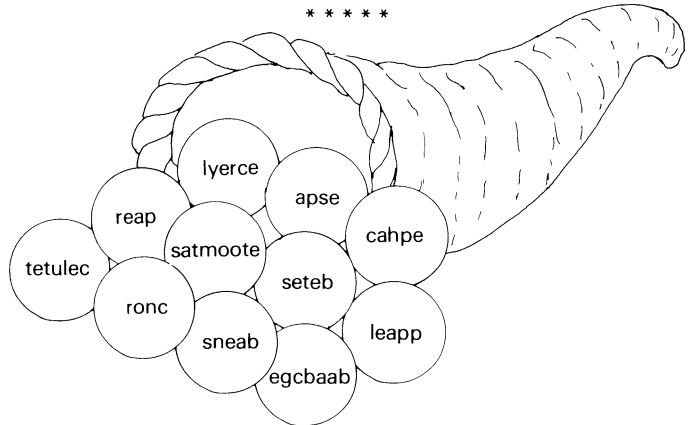
Did you camp in the Park this summer, *Sylvia Poppe*? Sounds to me as if you had a good holiday. How do you like your Home Ec classes, Sylvia?

You had a good birthday, it seems, *Eileen Salomons*. How do you like Grade 8? Thanks for your letter, Eileen. Bye for now.

Busy Beaver, *Geraldine Hamoen* would like to have a PEN PAL!

Would you like to trade letters with Geraldine? She's in Grade 6 and this is her address:

Geraldine Hamoen
Box 63,
Vega, Alberta T0G 2H0



Can you unscramble the names of all the fruits and vegetables that are pouring out of our Thanksgiving Cornucopia?

Do you think everybody realizes that Thanksgiving is made up of THANKS and GIVE?

Busy Beaver *Helena Onderwater* has some riddles for you. Thanks, Helena!

1. What is a group of scared trees called?
2. Why are tall people lazier than short people?
3. Why do lions eat raw meat?
4. Why did the baby goose think the car was its mother?

Answers: 1. a petrified forest; 2. They lie longer in bed; 3. They can't cook; 4. Because the car honked.

Here are the answers to last time's quiz.

"Firsts" in the Bible

1. (c) Genesis 2:11; 2. (b) Genesis 8:7; 3. (c) Genesis 3:7;
4. (c) Genesis 4:2; 5. (a) Genesis 3:24; 6. (c) Genesis 4:17;
7. (a) Genesis 8:4; 8. (b) Genesis 9:13; 9. (a) Genesis 6:14;
10. (b) Genesis 4:9; 11. (a) Genesis 2:12; 12. (b) Genesis 4:17;
13. (c) Genesis 14:18; 14. (a) Genesis 14:12.

And here are the answers to the Cornucopia quiz, too: celery, apple, beets, beans, peas, tomatoes, corn, pear, cabbage, lettuce, peach.

How did you do? Did you get them all? Good for you! Keep up the good work!

Busy Beavers, it's about time to stop, but I just want to tell you yet that we have a good start for our BIRTHDAY FUND this time! Let's not forget it, all right?

And I know you're anxious to find out WHO won our BIG SUMMER CONTEST! The entries were still coming in, but NEXT TIME I hope to tell you WHO won.

Bye for now, till next time!

With love from your
Aunt Betty