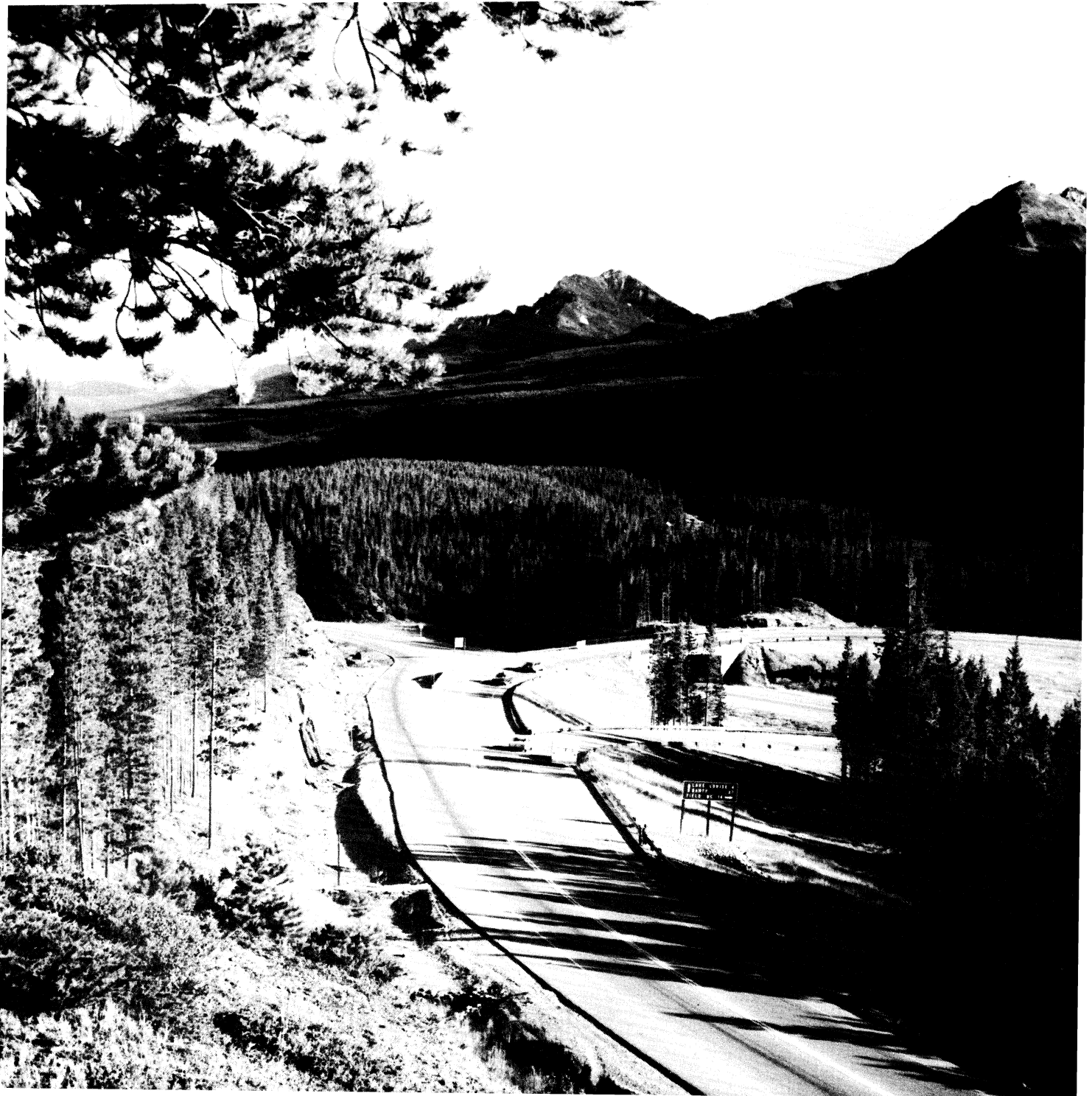


# Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 30 No. 11

June 5, 1981



## The Apostles' Creed in Dutch

Our sister-churches in The Netherlands are assembled in the General Synod of Arnhem 1981. Especially the older generation in our immigrant churches is still interested in what is going on in the Gereformeerde Kerken, the churches of the Liberation. Many reports have been published. One of them is the report of the standing committee for the revision of the church book.

It strikes us that in several countries people busy themselves with the same issues, among others, the linguistic renewal of their Reformed heritage in creeds, confessions, liturgical forms and prayers. As far as the Psalms are concerned, our Dutch sister-churches have to decide whether they will continue trying to improve their own provisional versification, or whether at last, and in spite of some misgivings, they will accept the metrical Psalms of the interdenominational committee (de "interkerkelijke berijming"). We may be thankful that we do not have to make such choice. The rhymed version in our *Book of Praise*, the fruit of twenty-five years of strenuous labour, is richness in poverty: there simply was no other Anglo-Genevan Psalter. In our few Dutch services we will certainly maintain the old Dutch Psalter. It is always a pleasure not only to hear, but also to see the older brothers and sisters singing their well-known Psalms. They often do not need a Psalm book at all; the words flow from heart and memory, and I have the impression that even our Dutch guests in summertime do not mind to sing the old rhyming. Also in the other part of our Dutch church book — I think of the Heidelberg Catechism used in some Dutch evening services — there is no need for any modernization. The Dutch text of the creeds and confessions, received and accepted by the first General Synod of the Canadian Reformed Churches in Home-wood-Carman, 1954, should remain the same.

This does not mean that we are not interested in the work that is done in our sister-churches in The Netherlands. For they are engaged in the same process of linguistic renewal as we are. We can use one another's experience and learn something. Moreover, the contents of our confessional and liturgical creeds are worth being dealt with seriously. Let me give you some information and impressions, and let us start with the Apostles' Creed. Deputies rightly remark that the Dutch text of the Apostles' Creed may not be altered so that it would not be an accurate translation of the generally accepted Latin text. The only exception is the addition *Christian* with church in Article 9, because this addition has been made centuries ago. We may leave this opinion to our Dutch sister-churches; it should not be any reason for our Canadian churches now to deviate from the Latin text and from the custom in English speaking countries and to add the word: "Christian." This was inadvertently done in a previous edition of our *Book of Praise*, but is in the meantime corrected.

Since deputies do not want to deviate from the Latin, they do not accept proposals aiming at a transposition or reformulation of the clause "descended into hell." It

would be an infringement upon the text to place the comma after Pontius Pilate. Because I read in *Nederlands Dagblad* that the Rev. Joh. Francke had voiced objections with respect to these points, I asked him for some information, which he cheerfully gave. In his gravamen, Rev. Francke reminds us of the fact that "suffered" is a later addition. In the original text the church spoke of Christ's crucifixion under Pontius Pilate, as still is done in the Nicene Creed. Placing the comma after Pilate obscures the Scriptural truth that our Lord Jesus Christ suffered during all the time he lived on earth; Heidelberg Catechism, Answer 37.

His second gravamen is directed against the words "descended into hell." Also in this point, the Rev. Francke refers to the exposition in the Heidelberg Catechism, Answer 44, where the words are taken to indicate the depth of Christ's suffering on the cross. In his opinion, the whole clause about Christ's suffering should read "die geleden heeft, onder Pontius Pilatus is gekruisigd, neergezonken in helse kwellingen, gestorven en begraven." (Suffered, was crucified under Pontius Pilate, sunk down into hellish agony, was dead and buried.)

It is remarkable that Rev. Francke's proposal is exactly against the tendency in modern translations of the Apostles' Creed. Even the Synod of the Christelijke Gereformeerde Kerken (the Free Reformed Churches in The Netherlands) in 1980 accepted the reading "nederge-daald in het rijk van de dood" (descended into the realm of death), which was proposed by the Committee Dankbaar, a committee of representatives of The Netherlands Reformed Church, the Synodical Reformed Churches and the Free Reformed Churches. The standing committee of our Dutch sister-churches wants to retain the translation "neergedaald in de hel."

With all due respect to Rev. Francke who is not afraid of going a way of his own, be it a way into isolation from other Christians and denominations, I beg to differ in opinion. My main objection to his proposals is that we should not approach the text of the Apostles' Creed from the explanation in the Heidelberg Catechism, but the other way around. The exposition in the Heidelberg Catechism may be Scriptural — and I am convinced of that — but the question still remains whether its explanation is the historic one. It is, e.g., possible that the early Christian church in the word "suffered" heard the reference to the condemnation by the judge Pontius Pilate. The Christians even knew their own "passio," their persecution and trial by heathen magistrates. They were comforted by their profession concerning Christ, Who had undergone His unique "passio," — the *passio magna* — and had suffered under Pontius Pilate. Understood in this early Christian, classic manner, the comma should stay after the words "suffered under Pontius Pilate." We may be thankful that the Heidelberg Catechism in the sixteenth century had an open eye for the truth that all the time He lived on earth Christ bore the wrath of God against the sin of the whole human race. This thought is completely

Scriptural and there is no need to change the Heidelberg Catechism in this respect, especially not because it adds in Answer 38 that Christ suffered under Pontius Pilate as judge. But although there is no reason to alter the Heidelberg Catechism in Answer 37, there is certainly no necessity to deviate from the Latin *textus receptus* of the Apostles' Creed, and to accept a translation that unnecessarily would bring the Reformed Churches into isolation.

This is even more valid for the proposal to translate "neergezonken in helse kwellingen" and to place the clause about Christ's descent before the words about His death and burial. Again, the exposition of the Heidelberg Catechism is Scriptural, but is it a real explanation of the historic meaning of the clause, "He descended into hell"? Our readers know that I am not averse from the translation of the Committee Dankbaar or from the proposed International Consultation Text ("He descended to the dead"). Rev. Francke's translation "immersed in (or: sunk down into) hellish agony" does no justice to the words "descended" and "Hades." The expression "descent" reminds me of the words in Ephesians that Christ had descended into the lower parts of the earth. "He who descended is He who also ascended far above all the heavens, that He might fill all things." The question now is not whether the early Christian church gave a right exegesis of these words in Ephesians 4:9 and 10. The point is that I do not know of any early Christian publication in which the clause in the Apostles' Creed or in the creedal formulations that preceded it was taken in the sense of Christ's immersion in hellish anguish, terror, and agony on the cross. The logical order in the Apostles' Creed contradicts Rev. Francke's opinion. He even proposes to change the order of clauses ("neergezonken in helse kwellingen" before "dead and buried"). It makes his proposal less acceptable. The Reformed Churches in The Netherlands should not alter an ecumenical creed.

At the end of his gravamen, Rev. Francke requests to bring the last words of the fourth article in agreement with the truth of the Scriptures and the Scriptural contents of Answer 44 of the Heidelberg Catechism. But first of all the question should be answered: What did the early Christian Church mean by these words? Is it un-Scriptural to refer here to the realm or the state of death, or to think here of the grave and the dead? If that is not un-Scriptural, is it then not preferable? Is it not more in agreement with the historic meaning of the clause and with the chronological and logical order in the fourth article, yea, in the whole Apostles' Creed ("the third day He rose again from the dead")? And if it is not un-Scriptural and even preferable, would our Dutch sister-churches then not do wise to follow the example of the Committee Dankbaar and the decision of, e.g., the Christelijke Gereformeerden? Isolation should never be sought, but only be suffered when it is strictly necessary. We could even consider a slight emendation of the Heidelberg Catechism and remove an obstacle for the understanding of many generations of Catechism students.

Our faithful readers will understand that another point had my attention. The Synod of Groningen-Zuid 1978 had followed the proposal of the Committee to use the definite article with "church." Now in 1981 we read that there have been objections against the inconsistency that in Dutch "forgiveness of sins, resurrection of the flesh and eternal life" did not have the definite article. I can understand the objection. The Latin text leaves both possibilities open, for Latin knows neither the definite or the indefinite article. But we should be consistent and

choose the one or the other. The Committee Dankbaar was consistent and translated "de heilige katholieke kerk, de gemeenschap der heiligen; de vergeving der zonden, de opstanding des vleses en het eeuwige leven." But the Report for Synod 1981 of our sister-churches now proposes to return to the indefinite article or no article at all. It speaks about "a catholic Church." One of the arguments is that several Greek creeds use the numeral "one." The report states: "Het telwoord een tendeert meer naar ons onbepaald lidwoord dan naar het bepalend lidwoord." (The numeral *one* is more in the direction of our indefinite article than of the definite article.) But is that true? If I confess that here is *one* church, does it not mean *the* one and only church, the catholic church of Christ? Also in this respect I would not mind seeing our Dutch sister-churches leave their self-imposed isolation, and follow the example of the Netherlands Reformed, the synodical Reformed and the Free Reformed Churches, and use the definite article. It is clear that I deplore that our own latest Synod Smithville 1980 introduced the inconsistency again and spoke of "a catholic church and *the* forgiveness of sins, etc." In English we should speak about *the* catholic church, *the* forgiveness of sins, *the* resurrection of the body and *the* life everlasting.

My last remark only shows that Arnhem 1981 will busy itself with the same matters as Smithville 1980. It will be good to take note of one another's efforts and arguments. The same holds true for the revision of the text of the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort. I hope to come back to this important *Rapport van de deputaten voor de herziening van het kerkboek*. In the meantime we remember the redemptive-historical fact of Pentecost. Babel's confusion (Genesis 10) has been reversed on the day of the outpouring of the Holy Spirit (Acts 2). We may hear in our own language and tell in our own tongues the mighty words of God — even we, Canadians and Dutchmen. The catholic church is not confined to a certain place or limited to a certain language, but is spread and dispersed over the whole world, in many tongues one God, one faith confessing.

J. FABER

## De Apostolische Geloofsbelijdenis

1. Ik geloof in God de Vader, de Almachtige, Schepper des hemels en der aarde.
2. En in Jezus Christus, zijn enig-geboren Zoon, onze Here;
3. die ontvangen is van de Heilige Geest, geboren uit de maagd Maria;
4. die geleden heeft onder Pontius Pilatus, is gekruisigd, gestorven en begraven, nedergedaald ter helle;
5. ten derde dage wederom opgestaan van de doden;
6. opgevaren ten hemel, zittende ter rechterhand Gods des almachtigen Vaders,
7. van waar Hij komen zal om te oordelen de levenden en de doden.
8. Ik geloof in de Heilige Geest.
9. Ik geloof een heilige, algemene, Christelijke Kerk, de gemeenschap der heiligen;
10. vergeving der zonden;
11. wederopstanding des vleses;
12. en een eeuwig leven.

# press review

## WILL THE CHRISTIAN REFORMED CHURCH BREAK WITH THE SYNODICAL REFORMED CHURCH IN THE NETHERLANDS?

By now the readers of *Clarion* know that Classis Grand Rapids South, at a recent meeting (what a hierarchical way of saying this: as if a classis is a permanent body that has its regular meetings; I hasten to correct this; otherwise my colleague will jump on my back), decided:

to overture the Christian Reformed Synod to sever our relationship of ecclesiastical fellowship with the GKN (Gereformeerde Kerken in Nederland). Grounds:

- A. The decision of the GKN regarding practicing homosexuals, together with its clarification in response to the request for clarification from the RES, is contrary to Scripture.
- B. The Synod of the GKN has not heeded the concern expressed by our synod.
- C. The GKN has neglected the stipulations of ecclesiastical fellowship such as "communication on major issues of joint concern" (*Acts of Synod 1974*, p. 57).

I quote this from *The Outlook* of April 1981. In *Clarion* of May 1, 1981, in his *Editorial*, Dr. J. Faber pointed out the fact that the Committee for Inter-church Relations of the Christian Reformed Church (CRC) in its report to the coming synod, does not at all go in this same, but in the opposite direction.

It is of interest what another magazine, *Calvinist Contact*, writes on this point. In the issues of May 15 and May 22 the editor, Mr. Keith Knight, writes under the heading: "At the crossroads with the Gereformeerde Kerken." In the May 22 issue we read:

"Ecclesiastical fellowship" in the case of the GKN means six things:

- exchange of fraternal delegates at major assemblies;
- occasional pulpit fellowship;
- fellowship at the table of the Lord;
- joint action in areas of common responsibility;
- communication on major issues of joint concern; and
- the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

Since the GKN and the CRC agreed on all six points, in 1974, there has been a six-ply cable of communication and relationship between the two . . . . That implies a strong tie on six crucial points.

I, for one, am not ready to cut the cable, thereby severing relationships. For if we do that then we do not have the right or the obligation to admonish the GKN for what it is teaching and doing; that would mean shirking our responsibilities as fellow believers.

No, that cable should not be cut. But I do believe that two of the six strands should be snipped away, thereby telling the GKN that we cannot endorse their stand on the authority of Scriptures and their lack of a stand on homosexuality.

The CRC should discontinue pulpit fellowship and fellowship at the table of the Lord.

In *The Banner* of May 18, 1981, Rev. A.C. Hofland, president of the Synod of the GKN that adopted the "pastoral advice on homosexuality," wrote a defense of the decision of the GKN in reply to some critical remarks made by *The Banner's* editor, the Rev. A. Kuyvenhoven. Dr. Kuyvenhoven had compared the GKN and the CRC as older and younger church. Dr. Hofland replies:

As a matter of fact, the older a church gets, the clearer it sees what it does not know. Perhaps that is sort of 'wisdom' gained by experience [certainly not from God's Word, J.G.]. Earlier we did say with too much certainty: 'Thus saith the Lord, this is God's will, and that is forbidden.' . . . In the past we spoke quite authoritatively about 'Christian' politics and about a 'Christian' — even a 'reformed' — style of living. We knew that riding a bike on Sunday was forbidden and that it was not permissible for women to serve as members of parliament, and so on. Slowly, however, one becomes more modest. Especially after one has observed how in a neighboring country, Germany, fellow Christians attempted to find a biblical basis for an anti-Semitism that killed six million Jews, one becomes careful.

He writes further that he read in *The Banner* that the GKN made statements on homosexuality and that "practicing homosexuals must be accepted." Hofland continues:

Let me put it shortly and clearly: the synods of 1979 and 1980 have made *no*

*statements* on homosexuality. They made no explicit or implicit decisions.

In the protestations of *The Banner* we hear our own voice from earlier years, the years in which we knew many things with great certainty. I don't say this to be critical, but as evidence that we understand your situation. But we have become more careful, also, because the gospel teaches us so to behave (and now you get a "biblical argument"): we ought not and we may not make *rules* our priority, but *people*. Let me refer to Mark 2:27 and Romans 13:10 . . . .

The Dutch Synod also knows the "gay world," for instance, in Amsterdam. But it also knows upright fellow Christians, homosexuals, who disapprove of that "gay world." But when these Christians read Romans 1, they wonder "Does that refer to me? If I have a loving relationship with a friend, based on Christian fidelity, am I then behaving according to what is written in Romans 1?"

Our synodical committee that considered these questions in the light of the Bible were divided in their answers. Therefore, the advisory committee said that we should not make a pronouncement after eight years of talking and writing in which we did not come to unanimity. Don't make a statement they said, not even a pronouncement of tolerance. This is one of those matters about which the New Testament says that we don't know it for each other. Instead, *with* the other we will have to "test and approve what God's will is" (Romans 12:2). Why else would Romans 12:2 ask this of us if already Romans 1 had given a statement for all times and places? . . . After Romans 1 was written, Romans 14:4 was still valid: "Who are you to judge someone else's servant? To his own master he stands or falls" a word that makes all of us careful, also and even in making pronouncements with biblical arguments.

I would like to make a remark on this point. I hope that all the readers of *Clarion* see that here Romans 12:2 and 14:4 are (mis)used to break the power of Romans 1. Paul speaks in Romans 14 about the weak and the strong: the one believes that he may eat anything, while the weak man eats only vegetables. So, the (not) eating of certain foods is the issue in Romans 14. May we or may we not eat this? In this respect we have a word from the Lord, Who declared all food clean. Food that goes into a man's mouth does not make him unclean, but that which comes out of the heart of a man, makes him unclean, Matthew 15:17-20. And one of the sins that makes a person unclean is fornication: sexual immorality, v. 19. When Paul says in Romans 14 that we must not judge and condemn each other on

the point of eating or not eating certain foods, then we know from the Bible that the eating of those foods as such is not wrong, not a sin, at all. It is only that some might, for certain reasons, think it wrong. But the Bible also clearly states that the homosexual act is sin, an abomination to the LORD, Romans 1:24-32. (Important here is v. 32: "Though they know God's decree that those who do such things deserve to die, they not only do them *but approve those who practice them.*") Old Testament texts here are: Lev. 18:22, 20:13, and Deut. 23:17. Gen. 19 shows that Sodom and Gomorrah were destroyed very much because of the sin of homosexuality.

When Romans 12:2 is used here, that we must "test and approve what the will of God is," we can say that this is stated by Paul after he wrote that we must *not be conformed to this world*, but be transformed by the renewal of our mind. In my opinion, it is simply ungodly, yes comes from the devil, to use the Bible in order to break obedience to what the Bible so clearly says. See the second temptation of Christ in Matthew 4. But let us read further. Dr. Hofland says:

Therefore we have no pronouncement on "the homosexuality." Instead we issued a pastoral call to churches and church members to speak with these people openly and with an open Bible. These people were . . . teased, discriminated against . . . We must approach them in such a manner that they are willing to come into the daylight, . . . into a warm and loving community, which the congregation can be through the operation of the Holy Spirit.

We said that we would *respect their sexual feeling and the way they experienced it*; we did not mean that we condoned or condemned their practice, because *we did not desire to make a pronouncement . . .* Is it really possible, in the concrete reality of human life, to separate the nature or inclination from the homosexual practice? *Can you say that the inclination is acceptable* (although it includes the "looks, talk, thoughts, or desires," condemned in L.D. 41) *and call the "practice" sinful?* [Italics mine, J.G.]

Dr. Hofland can state that the GKN synod did not want to make statements, but calling for pastoral care in the way it was done and shown here, saying: we want no statement, is a clear statement. The Bible says homosexuality is an abomination to the LORD, and in His wrath God surrenders man to his own wicked thinking, so that wicked man comes to such immorality. But says synod: you cannot maintain that because we make no pronouncement. The ques-

tion: can we really separate inclination and practice, implies the answer. The conclusion is: the GKN synod says that we must accept the practicing homosexual as a brother in love. We must accept what the LORD calls an abomination. All the pious words cannot deny this official stand.

Besides, is the inclination acceptable for a Christian? I do not deny that it can happen that a person is born with such an inclination. That is possible in a sinful, broken world. But an inclination by birth (which is something totally different from a learned inclination by associating with others) is not the same as "looks, talk, thoughts, or desires." Here we have the difference between giving in to sinful deeds, and an inclination that has to be fought with all that is in a person. And the sinful deeds must be overcome in the renewing power of Christ.

In the reasoning of Dr. Hofland so much is done to defend what God calls an abomination. He also comes back to that dilemma: rules or people. We read:

When you ask, "By whose authority did you speak?" I answer, "We were listening to the Lord who always reached out to help those who are in need, also those in ethical need." He spoke *against* people who were merciless, who made the *rules* their priority and who did not see the *people* who were crushed by the rules. See Matthew 11:28-30: "weary and burdened" under the rules of the teachers of the law. And how about the yoke and the burden of Jesus? Could we, with an appeal to, at the most, five texts [namely, against homosexuality, J.G.] from that all-ages embracing Word of God, bring others to despair, even to suicide? Or should not the words of Jesus rather teach us restraint?

This sounds caring and loving, but let us give some more attention to what is said here. Christ spoke against people who were merciless, who were concerned with rules more than with people in their needs. This is a very true statement when understood and explained in the right way. Christ was against the merciless Scribes and Pharisees, whose concern was, indeed, their many rules. But let us not forget here that those rules were *not identical* with the commandments, the law of God. Christ said to these Jewish leaders that they broke the law of God with their own rules. See Matthew 15:1-9, especially v. 6. This is the same chapter as mentioned above. The Jews made God's commandment void by their own tradition. Modern synods and theologians do the same. With their views they

reason so that God's Word becomes void.

But Christ, in His loving care for people lost in their sins, maintains God's commandments. And so He truly helps. We can point to Matthew 19, where Christ speaks about the matter of divorce. With their rules the Jews made divorcing one's wife quite easy, so making God's commandment void and powerless. Over-against the self-made rules of men Christ placed and *maintained* the law and commandment of God; what God has joined together, man shall not put asunder. It is very important to see this: In His true love and true care and concern for people, Christ fulminates against man-made rules, but maintains the commandments, the written

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THE CANADIAN REFORMED MAGAZINE  
Published bi-weekly by Premier Printing Ltd.  
Winnipeg, Manitoba

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE  
MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.  
1249 Plessis Road,  
Winnipeg, Manitoba, Canada R2C 3L9  
Phone: (204) 222-5218

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SUBSCRIPTION RATES FOR 1981:

Canada — Reg. Mail	— \$20.00
Canada — Air Mail	— \$31.50
United States — Reg. Mail	— \$22.50
United States — Air Mail	— \$32.50
International — Reg. Mail	— \$30.00
International — Air Mail	— \$44.50

ISSN 0383-0438

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# Pentecost and Children

The Church has always baptized her children. We confess that they belong to the covenant and the church of God. Not only did they in the Old Covenant, when the church was a nation. It is the same in the New Covenant, when the church consisted and consists of believers and their seed out of all the nations. For in both the Old and the New Testament also the children are addressed by God as part of the congregation. To mention only one thing now, in both testaments the Lord speaks to the children: obey your father and mother. And we further confess that the *promises* of the covenant are for the children in the church just as much as for the adults, see Heidelberg Catechism, Lord's Day 27, Q. & A. 74.

It is precisely in connection with the Holy Spirit and His work that often in the history of Christianity the baptism of infants has been rejected. Many kinds of Baptists (Anabaptists) say that only the believers, only those who *are* regenerated by the Holy Spirit, can be baptized since the Bible says that he who believes and is baptized (in that order) will be saved. Now, of course, in the missionary situation, when the gospel goes out to the heathen, to those who are not believers yet, that is the order: first they must believe, then they can be baptized; but baptized with their children, their "house" or family, Acts 16:15 and 33, and I Corinthians 1:16.

The Baptists further deny that it is right to baptize children, because they say that in baptism not so much the *promises* of the gospel are sealed, but regeneration as a fact that has happened.

Now it is remarkable that, precisely in Acts 2, where we have the narration of the pouring out of the Holy Spirit by Christ Jesus, also the children receive attention: as being included in that work of the Spirit, Who came to gather the church for Christ. First sons and daughters are mentioned in the quoted prophecy of Joel, and in the end Peter speaks to the Jews that the *promise* is for the hearers as well as for their children, verse 39. Why can Peter say to the Jews that the promise — namely, of the Holy Spirit, the Author of faith (!), and of the forgiveness of sins — is for them *and for their children*? He must have a ground for that word. That is true. And that ground must be that prophecy of Joel, that God will pour His Spirit upon all flesh, also upon the sons and daughters. The gift of the New Covenant with the sending of the Holy Spirit does not mean that an end has come to God's covenantal way of dealing with His people. The whole New Testament is also full of the covenantal way of God's giving Himself to His church. It is the way of promise and obligation. I am the LORD your God, and you are My children; I give you the blood and the Spirit of Christ unto the forgiveness of your sins and the renewing of your lives, the regeneration. "That promise is for you and for your children."

This word of the apostle Peter, spoken through the wisdom of the Holy Spirit, on the basis of the prophetic word (Joel's, for instance), shines with the more glorious grace against the dark background of that word spoken by the Jews before Pontius Pilate. Aroused by the leaders they cried for the crucifixion of Christ Jesus; and when Pilate at first was reluctant to give in and tried to prevent this judicial murder by washing his hands in their sight,

they cried out: "His blood be upon us *and upon our children*." That was the acceptance of the serious covenant threat of the second commandment: God will visit the iniquity of the fathers upon the children, to the third and the fourth generation; namely, when the children hold on to the iniquity of the fathers and go in their evil ways with them. Peter said to the Jews: You have crucified the Christ of God. It was your wicked deed that made you enemies of God and of His Christ. God's anger and the wrath of His Messiah is upon you. You asked for it. You said: let it come upon us. And you said: let it come also upon our children.

And see now the grace and mercy of the LORD and of His Christ. They make the apostle speak through the Spirit: for you and for your children is the promise of God's salvation in Christ through the Holy Spirit, even though you cried for the revenge of the Messiah and of God.

In this grace of God on the day of Pentecost also for the children we see the unity in the works of our triune God. We speak of the Father and our creation, the Son and our redemption, and the Holy Spirit and our sanctification. The Father, with the Son and the Spirit, made man male and female. He created the family in that way. And the Bible teaches that every child growing in its mother's womb is at the same time the work of God's hands. When Christ comes as Redeemer, sent by the Father and filled with the Holy Spirit, He redeems not merely a human soul. He redeems what God has created, but what man brought under the curse of sin and death and in the grip of the devil.

Christ redeems man, male and female. Christ redeems the family. How beautifully He shows that when He maintains God's Word about marriage: those two shall be one flesh, Genesis 2 and Matthew 19. And the apostles preach Christ as the Redeemer also of marriage and of the family when they point out that a Christian man must love his wife and the Christian wife be submissive in love to her husband. This same gospel of Christ as Redeemer is also true with respect to the family, parents and children, for the apostle Paul tells the children in the churches to obey their parents, Ephesians 5 and Colossians 3. Where God is the Maker of all things, also of the family, also of children, and where Christ is the Redeemer for what God has created, also for children in the (Christian) family, there it would be very strange that the Holy Spirit, in His sanctifying work, would go His own separate way. But He does not. Father, Son, and Spirit are one. They work their one work of creation and redemption and sanctification together. What the Father made, and what Christ redeemed, that the Holy Spirit sanctifies. He sanctifies the Christian marriage. He also sanctifies the Christian family. He sanctifies also children. In the New Covenant the promise is also for the children. They belong to the church and to the covenant of God. Paul says that the children, even when only one parent is a believer, are not unclean, but clean, or rather: holy, I Corinthians 7:14. They, with their parents are separated from the world. They are holy with their parent(s). They belong to God. And so we can say: it is a matter-of-course that, when the Spirit is sent on the day

# “The consistory shall see to it . . . .”

*Some remarks about Article 21, Church Order, and about the proper responsibility of consistory and parents with respect to the schools.*

\* This is the text of a speech, for the Burlington-West local chapter of the Guido de Bres Canadian Reformed High School Association of Ontario.

Speaking about the education of our children and the responsibility for our schools, we have to keep in mind the basic rule in respect of the education system.

As far as the responsibility is concerned we have to stick to the principle: the school is the business of the parents and the education and instruction of the children is in the first place their responsibility. That is the basic principle, proclaimed already in Deuteronomy 4:10: “that you may teach your children,” and 6:7: “you shall teach your children diligently the commandments of the LORD, and you shall talk with your children when you sit in your house and when you walk by the way.”

The Lord entrusted His children, children of the covenant, unto the parents, and He gave them the responsibility to instruct their children.

Child-rearing is a privilege and a responsibility. The upbringing is not an easy task, but it is a God-given office.

It includes not only the education given at school, but the complete preparation for their task in His world, in human society, and in the first place in the kingdom of Jesus Christ, which is to come.

Already in the old ages the parents gave instruction to the

children. The fathers taught the sons how to till the soil and manage the farm. The mothers gave instruction to the daughters with respect to the housekeeping and how to prepare the food.

When the society became more complicated and the education more time-consuming, the parents came together and cooperated in setting up an education system. In this way the school society was born.

In Israel and also with the Greek and Roman people the school was a matter of the parents. They managed the school and they had the supervision and the full responsibility.

Later, in the Christian churches in the Middle Ages, the responsibility of the schools became a matter of the church.

It was used by the (Roman Catholic) church as a tool to christianize people. That happened in a time when the members of the congregation didn't see and accept their own responsibility. Not only in respect of the education of the children, but in every respect the church became a big organization. The clergy had a considerable influence and the so-called laity left everything up to the clergy.

Because of the close relationship between the church and the civil government in the 13th and 14th centuries the schools became more and more a matter of the federal or provincial government.

In the 16th century, after the

Reformation, the school system was a governmental affair, and the churches did accept this system to the larger extent.

The churches used their influence to take care that the education should be given in the proper way, and that teachers would be appointed who were capable of instructing the children in reading, writing, languages, and arts, but also in godliness and the catechism.

In some cases, if necessary, there were schools managed by the deacons or belonging to orphanages, but most schools were governmental affairs.

The first General Synod in The Netherlands, the Synod of Dordrecht 1574, decided already that it was the task of the ministers to see to it 1) that schools should be established by the civil government in all places where they deemed it necessary, 2) that the wages of the teachers should be paid by the government, 3) that the churches should have the opportunity to appoint or select the teachers, 4) that the teachers should subscribe to the confession of faith, 5) that teachers unwilling to subscribe to the confession should be dismissed, and finally, 6) if the local or provincial government should be unwilling to cooperate in these matters, the ministers should appeal these matters in court (Art. 22).

In this way it becomes clear that, though the school system was a governmental affair, the churches had a big influence, as far as the appointing of teachers was concerned, and also with respect to the curriculum. There were some private schools, but also in these schools the churches had a certain influence.

The General Synod of Middelburg 1581 decided that as far as private schools were concerned officers had to be appointed to take care that the teachers would do their

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## **PENTECOST AND CHILDREN — Continued.**

of Pentecost to sanctify what Christ died for, and what God made, also the children are mentioned: “Your sons and daughters will prophesy.” “For the promise is for you and for your children.” It is for those whom the LORD will call.

The promise of the Spirit of God, the Author of faith, is also for the children in the church. But the Holy Spirit is also the Spirit of the means of grace. Therefore He tells parents in the church, through the service of the apostle, that they have to bring up and teach their children in the fear of the LORD. They must teach them to fear God, Ephesians 5, Colossians 3. But this commandment is the very same as the one we read in Deuteronomy 6. Old and

New Testaments are one. For God is one. And so it is the Spirit Who urges us to educate the children of the church, and to have them educated in the fear and truth of the LORD, because they are children of God's covenant. Build up your sanctified Christian families. Build up your sanctified Christian institutions of education. Build up your truly Christian church. It is all from God and through God and unto God. Children have the promise, just as well as the adults. Children belong to the covenant. That is what the Spirit made clear on the day of Pentecost and later. Living by this promise makes accepting the obligation of faith not a burden but of joy: educate them and have them educated in the fear of the LORD, to the utmost of your power.

J. GEERTSEMA

job in the proper way and that no errors or heresies would creep in.

Against this background we have to see Art. 21 of the Church Order, established at the General Synod of Dordt 1618/19, as it still is in our Canadian Reformed Church Order and which reads:

the consistories everywhere shall see to it that there are good teachers who shall not only teach the children reading, writing, languages, and arts, but also instruct them in godliness and the catechism.

It is very important to notice in this respect that this article was established in a time when

1. the school system was, at least for the greater part, a governmental affair;
2. the churches had a big influence in governmental affairs, especially in school matters, because of the close relationship between the civil government and the churches;
3. also in the private schools, as far as they already existed, the churches had a great influence, although they were not schools managed by the churches themselves;
4. a few schools existed that were more or less directly connected with the churches, namely the deaconry schools and the schools annex to orphanages of the deaconry.

In the time of the French revolution, at the end of the 18th century, the situation changed thoroughly. The ties between church and civil government were deteriorating or even completely cut.

The public school system became a tool in the hands of the so-called neutral government to indoctrinate the students with the revolutionary ideas.

In that time it became necessary to establish separate Christian schools, oftentimes called the "School with the Bible" over against the public and so-called "neutral" school.

Sometimes such a school was the fruit of the initiative of a private person, others were established by the church or by the deaconry.

Because of the on-going battle against the public school and the spirit of the revolution, it became more and more necessary to organize matters, and school societies were established.

Finally, people had been brought back to the good, old, Scriptural rule: the school is the business of the parents.

The schools, especially the Christian schools, became a matter of the parents' association.

As a result of this development the question arose how the relation was between the school association and the consistory.

Art. 21, Church Order, was established in a time when the school was a governmental matter, and when the churches had to see to it that the instruction was given in a Christian way.

But as soon as people turned back to the Biblical rule that education is a matter of the parents, the question arose: "Does the consistory have authority over the school society, does the consistory have any responsibility and do the office-bearers have anything to say in the matters of the school society?"

Does the consistory only have the oversight over the members of the congregation, or is the school system to be regarded as being under the oversight of the consistory?

In this regard there was a disagreement between two well-known professors of church polity: Prof. Dr. H. Bouman and Prof. Dr. F.L. Rutgers.

According to Prof. Dr. H. Bouman, the consistory also has authority over the societies, and the ecclesiastical societies are even subject to the discipline given by the Lord to the consistory, at least with respect to those societies which in their constitution declared to accept the Reformed confession and to submit themselves to the discipline of the consistory. Prof. Dr. F.L. Rutgers, on the other hand, pointed out that the supervision of the consistory goes only over the members of the congregation.

The consistory surely has to see to it that the parents instruct their children in the true doctrine. The consistory even can admonish the parents if they are unfaithful in this respect. But the consistory does not have any authority or discipline over the associations as such: only the members of the congregation are subject to the authority and discipline of the church, according to Prof. Dr. F.L. Rutgers.

At the General Synod Leeuwarden 1920 there was a proposal to change Art. 21, Church Order and to point out in what way the consistory is supposed to "see to it that there are good teachers who shall not only teach the children reading, writing, languages, and arts, but also instruct them in godliness and the catechism."

The General Synod did not accept this proposal.

In a report it was said that the consistory certainly has a responsibility with respect to the education and the way the children are taught. But the consistory is not supposed to do so by urging this matter on the civil government as it was done in the 16th and 17th centuries, but by making the parents aware of their responsibility.

The General Synod decided to emphasize the responsibility of the parents to establish their own schools. As a possibility was mentioned a contract between the church and the school society, by which the consistory should be given the right to visit the schools to see whether or not the education was given in accordance with the Word of God and the confession.

The General Synod did not deem it necessary to change the Church Order. If interpreted in the right way, the intention of Art. 21, Church Order could still be adhered to and observed.

We will leave it at this as far as the history of this article is concerned. From this historical review at least the following points will be clear:

1. The education of the children and the whole school system is in the first place the business of the parents and their responsibility.
2. The consistory has to see to it that the parents adhere to their God-given task, according to their promise, given at the baptismal font.
3. Art. 21, Church Order was established in a time when the school system was a governmental affair, to indicate the task of the church with respect to the government, as far as the Christian character of the education was concerned.
4. To establish and manage a school is not the task of the consistory. Only in special situations did the churches, or more specifically the deaconry, take the initiative to establish their own schools, e.g., in orphanages. However, as a rule, it is the task of the parents.

Now we will give our attention to the actual situation in Canada. As soon as the confederation of churches was established in Canada, the Canadian Reformed Churches accepted the Church Order of Dordrecht 1618, as it was valid in The Netherlands.

The General Synod Homewood-Carman 1958 adopted the Church



Order with some amendments. These amendments were necessary in connection with the Canadian situation, and dealt only with minor things.

In the Acts of the General Synod of Edmonton 1965 you can find the complete Church Order, but only in the Dutch language.

In the Acts of the General Synod Orangeville 1968 you can find the text of the Church Order in the English language.

It is, as far as Art. 21 is concerned, a literal translation of the old Dutch Church Order.

Art. 21 says: "The consistories everywhere shall see to it that there are good teachers, who shall not only teach the children reading, writing, languages, and arts, but also instruct them in godliness and the catechism." This article is still valid in our churches.

Here in Canada as well as in The Netherlands the question arose: "Wouldn't it be better if we had an updating of our Church Order?" Some, or perhaps quite a few articles are obsolete, because we live in completely different circumstances than our fathers 360 years ago.

The General Synod Coaldale 1977 gave instruction to a standing committee: "to forward to the churches a complete draft of a revised Church Order and to invite comments on it."

This draft report has been sent to the churches in January 1979.

In this proposal the text as well as the place of this article in the Church Order have been changed.

In the old Church Order, Art. 21 has its place in the section dealing with the task of the consistory and the office-bearers.

In the draft report the new article (by now Art. 58), has a place in the part of the Church Order dealing with the sacraments.

Art. 57 speaks about the sacrament of baptism, and right after that Art. 58 says: "The consistory shall see to it that the parents to the best of their ability have their children attend a school where the instruction is given in harmony with the Word of God, as the Church summarized it in her confession."

The meaning and the intention can be clear. The consistory still has a task: "the consistory shall see to it . . ."

But the accent has been changed. The first responsibility with respect to the education is given to the parents. That is in accordance with the basic principle: the school

belongs to the parents.

And the task of the consistory is to see that the parents fulfil their God-given mandate.

The place in the Church Order is also a logical one.

The parents gave their promise when the child was baptized. According to this promise they have to take care of the education of this child. And the consistory has to look after it, to see that the parents will do their job.

The draft report has not been accepted by the General Synod as yet. Because the committee did not finish the whole job, the General Synod continued the committee, and postponed a decision at least until 1983.

As a matter of fact, this proposed change is completely in accordance with the development in The Netherlands.

The same change was already proposed in The Netherlands at the General Synod Kampen 1975, and was finally accepted by the General Synod Groningen 1978. In the Dutch Church Order it is now Art. 57 and also there it is given a place right after the article dealing with baptism.

I would like to come to a conclusion.

Two things have to be clear, and both are, in my opinion, very important and have to be emphasized as the two sides of the same coin.

1. The school is not a neutral matter. It is not true that Christian education = a general education + religion; so many percent general, neutral education, as for instance: reading, writing, mathematics, science, art, and physical education; plus a religious part, as for instance: Bible study, church history and catechism.

The whole curriculum and the whole school system is a matter of Christian education.

Therefore it is necessary that we have, as much as possible, our own schools. That is one side, and a very important side of the story.

The other side is this:

2. The school is not an extended catechization, or, as it is oftentimes called in our circles a catechism class.

The task of the school is to equip the children for their task in this world, to prepare them in a Christian way, but it is a preparation for their task in this world, their job, their profession.

That is the other side of the coin.

The reason why it is important to stress both points, is the following:

The task of the consistory is to preach the Gospel and to take care of the members of the congregation, that they behave themselves in doctrine and conduct in accordance with the Word of God.

The consistory shall see to it that each and everyone behave himself in the proper way: the parents with respect to the education, the teachers in their job and the labourer as well as the factory manager in their business. But it is not the task of the consistory to interpose or to interfere in the matters of the schools. That is primarily the task of the parents. The consistory has to make the parents aware of their responsibility. It can even be necessary that the consistory has to admonish the parents because they do not adhere to their promises given at the baptismal font.

That is the general rule.

That does not mean that there will never be exceptions. Of course, there are. We don't have to be too formalistic.

On special occasions sometimes special measures have to be taken.

It is not the task of the deacons to establish and manage old-age homes or hospitals. Still sometimes it did happen in the past that they did it, because it was necessary.

The task of a missionary is to preach the Gospel, but sometimes a missionary is very busy with the construction of an air-strip or the building of a house, if necessary.

A minister is not a social worker, but there are situations in which a minister seems to be also a social worker, if necessary. Still it does not belong to his task.

It is not the task of a consistory to establish a school. Still it may be necessary in a certain situation that the consistory takes an initiative. But the general rule must be: the school belongs to the parents and it is their business and responsibility.

And here as well as in many other matters it is true: the more faithful the members of the congregation are in their personal task and office of all believers, the less work is left for the consistory.

Therefore, let the parents go on in their office and fulfil their God-given mandate.

May the Lord bless them and their children, that they may be instructed "in harmony with the Word of God as the church has summarized it in her confessions."

Burlington W. POWELSE

# news medley

This time we had better start with the couples we have to congratulate on the occasion of a wedding anniversary. We start at the bottom, and that for a special reason. At the bottom of the list as far as years are concerned is a couple that will celebrate their thirtieth wedding anniversary. Of course, you are wondering who they can be that they deserve such an exceptional place. They are the Rev. and Mrs. W. Pouwelse.

On June 6th, they celebrate their thirtieth wedding anniversary and you know that we make an exception when ministers are involved. Thus we offer our sincere congratulations to them on this occasion. They have not been here very long, but I dare say that they have gained a large place in the midst and in the hearts of the membership in Burlington and also among the colleagues. May it be given them to serve for many more years in our midst and may they continue to contribute to the edification of the Church the way they have been doing it. Through the work of Mrs. Pouwelse and some others also those among our membership who can no longer read are enabled to hear the contents of various publications among us: she "speaks" the contents of, among others, *Clarion* onto cassettes and thus continues the work she was already engaged in in The Netherlands: the work of the Foundation Bralectah. From our brother's hand our readers can find something either in this or in one of the following issues of our magazine. More can be expected. I'll ask them whether I can get a picture of them so that also the members living in other parts of the country can see what they look like.

We "climb up" to the forty years. Forty years of married life has been given to brother and sister J. Poortinga who, at present, live in Bellingham, Wash. If I am not mistaken, they belong to the Abbotsford Church. Previously they lived in Orangeville, Ontario for a long time. Once in a while I hear stories from pioneers and then the Poortinga's are also mentioned more than once. However, I am not going to tell you any of those stories, although it would be very interesting. They are enjoying their living out there in the West, and we wish them many more years in the Lord's favour. Too bad that I learned of this anniversary so late; now our congratulations come like "mosterd na de maaltijd," but we hope that there will be more meals; use it then.

For the forty-fifth wedding anniversary we go to Fergus this time. You are welcome in our nice quiet town. You would also be welcome at the reception which will be held to "honour" brother and sister J. Beukema, who will celebrate their forty-fifth wedding anniversary on June 12th. Although he is well past eighty years of age, brother Beukema still drives around and one can find him regularly at the farm where he once plied his trade and which is now in the hands of his son. Both still enjoy good health, and are thankful to the Lord for each and every day. We give thanks with them and our wishes accompany them on their further pathway.

For the fourth "layer" we have two couples celebrating their fiftieth anniversary. They are brother and sister A. Meints of Houston and brother and sister N. Bronsema of Grand Rapids.

As for the former, they have been living in Houston for as long as I have known them. The sawmill was their

means of building up a farm. Difficulties and disappointments did not bypass their door, but they also enjoyed many blessings for which they are very grateful. May they continue to receive the fulness of grace from our heavenly Father.

The latter couple, brother and sister Bronsema of Grand Rapids, are not all that well-known to me. We did see brother Bronsema at the Synod of Orangeville in 1968, where he had to replace a primus-delegate when the latter fell ill. You can compare the picture which appeared in the previous issue of *Clarion* with the picture of Synod 1968 to see whether our brother changed much. We all do, don't we? In any case: also to them our congratulations.

It is not because I cannot tell you anything about them that I saved brother and sister J. Veenema of Chatham for the last. They will have their celebration on the same date as the Bronsema's, namely June 3rd; there is this difference that the Chatham couple will have their fifty-fifth anniversary. Looking back, those years must have gone very fast; yet it is quite a number of years: fifty-five! We recognize the blessing received therein and offer our heartfelt congratulations.

The other news from the Churches is not all that copious.

We are approaching the holidays, and sometimes



On the 27th of May, Mr. and Mrs. H. Van Bostelen of Smithers will celebrate their fiftieth Wedding Anniversary. The groom is 82 and the bride is 77 years old. They both are still enjoying good health, although brother Van Bostelen's eyesight is diminishing which means that he is no longer able to drive long distances and that he cannot read as fast any more as he used to be able to do.

They immigrated in April 1950, and settled in Nobleford, Alberta, where they were members of the Church at Lethbridge. In 1965 they moved to Smithers. Both in Lethbridge and in Smithers brother Van Bostelen served the Church as an elder. Both brother and sister Van Bostelen are still active in all sorts of work and faithfully attend the meetings which are held both of the Church and of the School.

They have five children, all married, and 22 grandchildren.

The above photo was taken in February of this year, and is therefore of recent date.



get the impression as if nothing would be lost if we skipped our medley for a few months, due to lack of news from the Churches. Perhaps some are of the opinion that nothing would be lost if the medleys disappeared altogether, but that will be wishful thinking, sorry.

We have nothing from the far West. The first place where we glean some fruits is the Church at Edmonton, the *Immanuel* Church, rather. Yes, the South-West Congregation chose that name rather than "Prince of Peace." They did more than choose a name: the decision was made to purchase the piece of property from the School Society which we mentioned the other time; they decided to build and to engage the services of an architect for a set fee. That is smart, for otherwise you might get something as we have seen in Montreal with the building of an Olympic complex!

At the Congregational meeting a floorplan was presented, but it was decided, having heard the Congregation, to make a few changes. Now a full set of drawings will be made. One thing was heartwarming: Rev. de Bruin writes that there was such a unanimity that not even an invitation to have a dissenting voice be heard yielded any result. That is indeed a reason for joy.

From the *City Guide* we learn that a rally will be held of the Women's Societies, at which rally the Rev. de Bruin will speak on "What Is Our Responsibility as Wealthy Christians toward the Hungry?"

Neerlandia's bulletin tells us that a letter was received "from King's College, announcing that the King's College Drama Club will present a play entitled 'The First-born.' This play is loosely based on the conflict between Moses and Pharaoh to release the Israelites from Egyptian bondage. The Consistory feels that they should send a letter of protest against this type of entertainment." A letter was sent. In this letter the Consistory pointed to Lord's Day 35: we must not be wiser than God Who will have His Christians taught by the living preaching of His Word, and expressed the wish that the King's College will return "from this wicked and harmful way."

The reply? "We received your letter dated February 14, 1981, and have taken note of your concerns expressed therein." No comment.

Our next stop is Burlington West. The Consistory there decided "to go back to the rule which was adopted a few years ago, as follows: when a member is in arrears for six weeks, he or she will receive a notice from the administrator on behalf of the Consistory. If no response is received within the next four weeks, the administrator will inform the ward elders, who will contact the member concerned."

Perhaps something for other Churches as well.

Hamilton's Consistory decided that "a query will be directed to the Board of Governors asking information regarding future expansion plans."

I hope that I shall also be able to tell you the reply, for I myself am curious about that. Various Synods have charged the Board of Governors and the Board of Trustees to look for suitable property and to do so "actively." Our last-held Synod charged the Boards "to pursue the matter."

Now that the Teachers College will start, they will need room for giving lectures as well. Although I would be opposed to a joint venture (e.g. purchasing a property together and erecting a building together), I do think that it would save the membership some money if the Teachers College could rent space in a decent building of the Theological College. Everyone would be helped thereby, I think. The present building is totally unfit for



*Lammert Hopman and Hendrika Duijst were married in Spakenburg, The Netherlands. There they owned and operated a hog and poultry farm, and a fish retail outlet.*

*On September 5th, 1964, the family arrived in Canada. With their three sons and four daughters they settled in Dunnville, Ontario, between the Grand River and Lake Erie. There Mr. Hopman continued his interest in poultry on L. Hopman and Sons Poultry Farms Ltd.*

*Five married children and eleven grandchildren live in the Peninsula, one daughter lives at home and another in Edmonton.*

*They are thankful to the Lord Who indeed has blessed their marriage, also with excellent health.*



such cooperation. I don't even know how we shall be able to accommodate eight students in a lecture room. However, the Boards must be aware of that and I had better not elaborate any further.

In Smithville the Consistory discussed the report of the "expansion-possibility committee." "After a lengthy discussion, the consistory came to the decision, in view of the data given in the report, a) not to take any steps at present; b) to leave the expansion fund as it is presently budgeted; c) to carefully review this whole matter again after the minister has returned from his leave of absence."

That means that we'll have to wait for further news in this respect till the fall of 1982. The bright spot is that the fund will keep growing; hopefully it stays ahead of inflation.

That's all I am going to tell you. I could tell you much more but the above are the most important items in my opinion.

Thus I say good-bye for this time, wishing you all the best or, as one announcer in Kitchener always says it, "Have a good day and a better tomorrow."

That is also the wish of yours truly.

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

### HUNTINGDON BEACH, CALIF.

After Chester Bittermann III's death in Columbia, South America, Wycliffe Bible Translators say they will not alter their policy of refusing to give in to terrorists who have asked them to leave the country and who had made that a condition for the release of Mr. Bittermann.

Leftists shot Chester Bittermann in the heart after holding him a hostage for many days, claiming that he and all Wycliffe personnel of its Summer Institute of Linguistics (SIL) are agents of the Central Intelligence Agency (CIA) of the United States government. Wycliffe calls the charge ridiculous.

The entire staff of Wycliffe in Columbia, except Mrs. Bittermann and her two young daughters, are remaining, with a stronger sense of unity and a greater determination than ever to proceed with the work there. (RES NE)

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### GRAND RAPIDS, MI

The Christian Reformed Church in North America (CRCNA) is still struggling with the problem of women in office. The question has now been reduced to whether women may become deacons in the church. The upcoming Synod of the CRCNA will face the issue in June.

The present study committee of eight (seven men and one woman) although divided in their thinking on the issue, is agreed on one point: "as long as the church is not sure what the exact teaching is in the 'headship texts,' it should not allow women to have offices that involve 'headship' functions" (therefore no ordination of women as ministers or elders).

Half of the committee proposes a consistory of male ministers and elders to govern the church and a diaconate open to both males and females to care for the work of mercy.

Three members propose a restricted consistory (male ministers and elders) to maintain "the marks of a true church" (preaching, sacraments, discipline), a board of deacons (male and female) to minister Christian mercy, and a general consistory to take care of "all matters which are not the specific responsibility of the restricted consistory of the board of deacons."

One member argues that Christ rules the church through three offices and that female members may not have a "ruling function" in the church. (RES NE)

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### PRETORIA, S.A.

The Nederduitsch Hervormde Kerk in South Africa (NHK) recently received its first woman minister. Rev. Kalman Papp, Jr. ordained his wife, Mrs. Yolande Dreyer-Papp as minister of the NHK's Fontaine Dal student congregation in Pretoria. (RES NE)

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### HOUSTON, TEXAS

In May the General Assemblies of the United Presbyterian Church USA (UPCUSA) and the Presbyterian Church in the US (PCUS) were scheduled to meet concurrently in Houston. Two issues uppermost in the minds of the Commissioners were a scheduled vote on union in 1982 and the position of the churches on the issue of faith in Jesus Christ.

Five overtures were to appear before the UPCUSA Assembly asking that body to declare that "confession in good faith of the full deity as well as the full humanity of Jesus Christ" is required of the church's ministers and elders.

The denomination had previously approved of the Rev. Mansfield Kaseman despite his denial of the deity of Christ. National Capital Union presbytery, which received the Rev. Mr. Kaseman, requested the 1981 General Assembly of the PCUS to adopt a new rule whereby ministers of other churches "in correspondence with the General Assembly" will be received by presbyteries, when they transfer, without being examined in theology, "as consideration of reciprocal courtesy." (RES NE)

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The Helsinki follow-up conference in Madrid has failed to inhibit Soviet authorities in oppression of religious believers. Orthodox priest Gleb Yakunin's appeal of his 10-year sentence has been rejected, and presumably he has been transported from prison to a labour camp. Boris Perchatkin, a spokesman for the Pentecostal emigration movement who contacted foreign journalists in Moscow, has been sentenced to two years of labour. Eight Baptists arrested last June while operating a clandestine printing press have received sentences ranging from three to five years each, and the press has been confiscated. Keston College also reports sentences for five other believers. (CT)

\* \* \*

An official Protestant delegation from China took part in an Asian Christian consultation in Hong Kong last month. It was the first such visit outside the People's Republic since the Communist takeover 32 years ago. The delegation was headed by Bishop Ding Guanxuan (K.H. Ting), president of the China Christian Council and chairman of the Three-Self Patriotic Movement. Among Ding's statements, as reported in the *South China Morning Post*: Only a minority of Chinese are Communists and the majority are both patriotic and theistic. Even though currently unable to meet the demand, the TSPM will not accept help in making Bibles available. The movement's long-term policy, he said, is to enable every Protestant to own a copy of the Bible, many of which were burned during the cultural revolution. Religious broadcasts into China not approved by the TSPM would be considered unfriendly. (CT)

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### ARNHEM

Ministers in the Reformed Churches in The Netherlands have received the right to retire at age 65. The Synod of Arnhem decided to insert a provision to that end in Article 13, C.O., declaring at the same time that decisions by previous Synods regarding Article 13, C.O., are thereby no longer binding. (ND)

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### TEHRAN

Iran appointed its first ambassador to the Vatican since the establishment of the Islamic Republic. According to radio Tehran, he is Seyed Hadi Khosrow Sjahi, a shi'ite clergy-

## Press Review

— Continued from page 225.

Word of God: that which is written stands over against that which is said, the tradition of men. This is very clear also from the Sermon on the Mount, Matthew 5:21-48.

Dr. Kuyvenhoven, *The Banner's* editor, writes, in an editorial comment on the letter by Dr. Hofland, in the same issue:

His contention that, after the example of the Master, we must make people, not rules, our foremost concern has an undeniable evangelical charm. A church that is caught in a detective, theoretical ethic becomes a legalistic drill house, not a light house. However, his dilemma is false. It is as unreal as the dilemma educators used to play with: do you teach algebra or do you teach Johnny? The answer is, of course, that you teach Johnny algebra. And in order to do so properly, one ought to know and love both Johnny and algebra.

Right, but keep in mind that the Master very clearly distinguishes between the rules of men and the commandments of God, His revealed Word, that is written. Christ helps and redeems people in His concern for them by leading them from sin back to and binding them to the commandments of God. Therefore when modern people think and mean to help their homosexual neighbour by making the Word of God null and void on that which is said against homo-

sexuality, they do the opposite. They leave people with their need in their sin. Doing this they act contrary to the Master, and contrary to the Word of God.

Dr. Kuyvenhoven, in his reply, also points to the fact that God created man male and female. "Homosexuality tears the fabric God has woven."

Once again: the real issue is not homosexuality. The real issue is: how do we see and receive the Bible? Is that for us the inerrant and infallible Word and norm that God has given us? Or must we adapt that Word of God to our situation? The latter is done in a report on the authority of the Bible, that was accepted by the Synod of the GKN, November 1980. As for me, I see here the foolishness (in the sense of the word as it occurs in the Psalms and Proverbs, for instance) of men who leave and forsake the wisdom of God and replace it by their own human foolishness. This foolishness is sinful blindness that breaks the power of godliness, and thus breaks churches down and leaves them in the hands of the devil. This is sharp. But it is terrible to see the result of such false prophecy not only destroy churches, but also greatly dishonour the great and holy Name of the LORD: God has made man male and female. Now man says that the congregation of that God must give a place to those who practice a sin against the Creator: Christ redeems from sin, but foolish man

says, "In the name of Christ's care for people in sin, leave these people in their sin. Do not say any longer that what the Bible calls sin is really sin." The Holy Spirit sanctifies a congregation for Christ and a people for God. But here man says that through the Holy Spirit the congregation can be a place of loving care for those who practice ungodliness. Loving care, then, must be in calling and helping out of and away from sin, maintaining God's written commandments. It is a terrible thing that practicing homosexuality can be called: Christian fidelity. This is rather the opposite of Christianity.

And what else is foolish? That learned theologians cannot or do not distinguish anymore. Dr. Hofland says that an older and "wiser"(!) church does no longer so easily say that something is the will of God; and he points to the fact that many years ago one was not allowed to ride a bike on Sunday. Does he not see the difference between a custom and rule in the church (man-made, yes, although in that situation the Sabbath day was kept a day of rest for the Lord) and the clear word of the Bible? This lack of distinguishing is, in my opinion, the consequence of that modern view on the Bible. We have our customs also like Israel had and the early New Testament Church had their time-bound customs. So the Bible does not give us the commandments of God, but rather it gives us views and customs of people who in their days and in their ways served God. We serve God in our own ways in our days! And that is then certainly the case: in *our own* ways: opposite to the way revealed by the LORD Almighty. Sin against the second commandment. Loving God is keeping His commandments: that which is written.

In my opinion, the overture of Classis Grand Rapids South that the CRC cut all ties with the GKN with a prophetic "no" against apostasy and disobedience, would certainly be justified. Let us hope and pray for such a prophetic deed.

J. GEERTSEMA

### INTERNATIONAL — Continued.

man who was the representative of Khomeiny in the Ministry of Islamic Information.

According to the papal nuntius in Tehran, he is the first Islamic clergyman appointed to the Vatican. (ND)

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### ARNHEM

The General Synod of the Reformed Churches in The Netherlands decided to appoint a committee which is to study the matter of the so-called "reading services."

This committee receives the mandate to investigate "in how far the elder or 'reader of a sermon' is to be distinguished from the minister of the Word with regard to the character of the worship service." Further they are to examine in how far uniformity

in the "reading services" is desirable and whether in the benediction the word "you" may or must be replaced by "us." The report of this committee will have to be in the possession of the Churches one year before the next Synod. (ND)

\* \* \*

### KAMPEN

The Board of Governors of the Theologische Hoogeschool considered at their latest meeting, among others, a proposal by the Senate to include a course Speech-lessons in the *series lectionum* for 1981/1982. The Board was convinced of the advisability of such a course and decided to contact the Board of Trustees in connection with the financial consequences of such an expansion of the courses. The lessons would be compulsory only for the fifth-year students. (ND) vO

#### OUR COVER

*Banff-Jasper Highway, Lake Louise Junction. Photo courtesy Alberta government, Department of Tourism.*

# A Reformed Social-Political Magazine

In the *Clarion* issue of February 27, 1981, we have informed you about the establishment of a Canadian Foundation in order to come to the publication of a magazine that will deal with social-political issues from a Biblical and Confessional viewpoint. (See also article on *Reformed Journalism* in the 1980 Christmas issue of *Clarion*.)

At this time we would like to inform you about some recent developments. The Foundation has come to what it considers a sound working relationship with *Nederlands Dagblad* (a Reformed daily). It is understood that the Canadian Foundation will be fully responsible for the redactional and promotional aspects of this proposed Reformed magazine. *Nederlands Dagblad* (N.D.) expressed willingness to assist the Foundation in every possible way: in giving access to research material, in providing N.D. copy and special articles and in extending some training to editorial personnel.

During the promotional trips to Eastern and Western Canada, attention was drawn to possible candidates for the position of Editor. The Foundation, after due consultation and consideration has approached one of them, namely, br. John DeVos, a member of the Church of Chilliwack, British Columbia.

This brother was invited to come to Winnipeg, and after an extensive discussion about all the ramifications involved, he was appointed Editor of this proposed periodical. The Foundation is very grateful that it can now inform you that br. DeVos has seen his way clear to accept this difficult post. (See also ad for co-editor/translator/administrator in this issue.)

Br. DeVos is presently a Certified General Accountant (C.G.A.). This means that he has completed a five-year study to acquire his degree and that he may consider himself an expert in the world of finance. He is acquainted with the full range of professional accounting, auditing, tax and management services.

Besides being a well-educated person, he has proven himself to be a very versatile person. He is involved in all kinds of societal activities, not the least of which is his involvement in the study of history and politics. He has indicated more than once that he is very well acquainted with the history of the Dutch Reformed heritage — from the time of Dort to the present, including the development of Reformational ac-

tivity before and since “het Amersfoort’s congres.” At various occasions he has demonstrated to have a solid and balanced Reformed outlook on life and has shown great ability in articulating this Reformed outlook.

We have approached several persons who have unhesitatingly endorsed this candidature. They are all of the opinion that he is a master in the English language and would be quite capable to set his thoughts on paper and communicate them to others in an understandable, coherent manner. He has a special interest in linguistics and has as a result followed courses in literature.

This brother has spoken and written on a variety of subjects. As delegate to the Synods of 1974 and 1977, he prepared extensive reports on both occasions for N.D. In the month of August he hopes to leave for N.D. to receive some of the necessary training.

Although the Foundation realizes that this brother’s journalistic experience is limited, it is satisfied that he has the ability to give the necessary leadership in this Reformed journalistic undertaking.

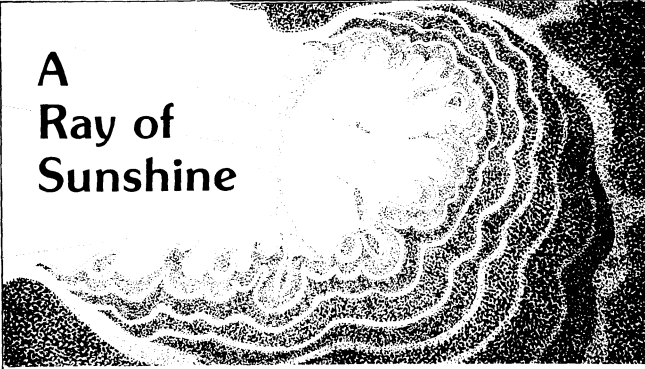
As you can understand, the next item on our program is the promotional and financial aspects of this enterprise. A new tour is scheduled to provide you with more information and to answer all possible queries you might have.

The Foundation hopes that this important matter will have your full support so that under the blessing of the Lord our God, this proposed magazine may become instrumental to promote His kingdom and His righteousness in the whole of our present life.

We have arranged the above-mentioned tour as follows:

Tuesday	June 2	London
Wednesday	June 3	Chatham
Thursday	June 4	Lincoln
Friday	June 5	Smithville
Saturday	June 6	Guelph
Monday	June 8	Fergus
Wednesday	June 10	Orangeville/Brampton
Thursday	June 11	Toronto
Monday	June 15	Burlington West
Tuesday	June 16	Burlington East
Wednesday	June 17	Hamilton

## A Ray of Sunshine



So Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for Him. Hebrews 9:28

*Christ's return will be a joyous day for the believers. For them it will not be a day to which they will look forward with dread and fear. Already in this life they will have "washed their robes, so that they have the right of the tree of life, and that they may enter the city by the gates" (Revelation 22:14). This right to the tree of life is granted to them; it is not earned. In Revelation 19:7 we read: "Let us rejoice and exult and give Him the glory, for the marriage of the Lamb has come, and His Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure — for the fine linen is the righteous deeds of the saints." In 1 John 2 and 3 we read: "And by this we may be sure that we know Him, if we keep His commandments. He who says 'I know Him,' but disobeys His commandments is a liar, and the truth is not in him. By this we may be sure that we are in Him: he who says he abides in Him ought to walk in the same way in which He walked. He who says he is in the light and hates his brother is in the darkness still. He who loves his brother abides in the light and in it, there is no cause for stumbling.*

*"For this is the message which you have heard from the beginning, that we should love one another, and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. If our hearts do not condemn us, we have confidence before God. And by this we know that He abides in us, by the Spirit which He has given us."*

*Although in this life we will have only a small beginning of the perfect obedience to God's commandments, we will have the assurance that by the Holy Spirit we are made more and more like unto Christ in all things.*

*Washing our robes, as Revelation calls it, consists of these two things; the mortification of the old man, and the quickening of the new.*

*"What is the mortification of the old man? It is a heartfelt sorrow that we have provoked God by our sins, and more and more to hate them and flee from them.*

*"What is the quickening of the new man? It is a heartfelt joy in God through Christ, and with love and delight to live according to the will of God in all good works" (Lord's Day 33, Heidelberg Catechism).*

*"Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near" (Revelation 1:3).*

*"See that you do not refuse him who is speaking. For if they [the Israelites at Mount Horeb, read Exodus 19:12, 13] did not escape when they refused him [Moses] who warned them on earth, much less shall we escape if we reject Him who warns from heaven."*

\* \* \*

1. "Come, Lord Jesus! Maranatha!"  
Pray the Spirit and the Bride.  
Come upon the clouds of heaven  
With Thy angels at Thy side.  
Maranatha! Come, Lord Jesus!  
Evermore with us abide.
2. Come, O Lord, with power and glory  
And descend before our eyes  
When the sounding of the trumpet  
Shall re-echo through the skies.  
And the voice of Thy archangel  
Shall command the dead to rise.
3. When the sky is rent asunder  
And Thy face we shall behold,  
When to every tongue and nation  
Thou Thy judgment will unfold,  
Death will be completely vanquished  
As in Holy Writ foretold.
6. Then let Thy refining Spirit  
Us with flaming zeal endue,  
May we wait with eager longing  
For Thy promise to come true  
When Thou, Lord, with fire from heaven  
All creation shalt renew.
7. No one knows the day or moment  
When the Bridegroom shall appear.  
Let us then be ever watchful;  
May our lamps be bright and clear.  
Maranatha! Come, Lord Jesus!  
Thy great Day is drawing near.

Hymn 50, *Book of Praise*

\* \* \* \* \*

*We have received the following note: "We would all like to say a very warm thank you for all the cards sent to Marinus this year. He received at least as many as last year and was very happy with them all. The Staff was once again overwhelmed. Once again, thank you, it was very much appreciated."*

**Mrs. Foekens and family**

Send your requests to:

**Mrs. J.K. Riemersma**  
380 St. Andrew Street E.,  
Fergus, Ontario N1M 1R1

# Books

## "INCARNATIONAL MISSIONS"

MISSION FOCUS: CURRENT ISSUES, ed. Wilbert R. Schenk, publ. August 1980 by Herald Press, Canadian address: Kitchener, Ont. N2G 4M5, 488 pp., Can. price \$13.85.

"One of the delightful surprises of the latter half of the twentieth century has been the prophetic vigor of the Mennonite tradition. I have personally been greatly enriched by the writings of my Mennonite colleagues particularly in the field of mission.

"Hence it is with a real sense of delight that I welcome the publication of this collection of *Mission Focus* essays. I find them scholarly in conception, biblical in orientation, and penetrating in their insights. They speak to the time in which we live and to the church in which we serve." — so writes Dr. ARTHUR F. GLASSER, Dean of School of World Mission, Fuller Theological Seminary.

Starting this review with this quotation may be interpreted as sharing — partly anyway — that "surprise" expressed by Dr. Glasser.

But let me first introduce you to this volume. It is a collection of papers and articles on missiological themes, published during 1972 - 1978, obviously in a Mennonite periodical by the name *Mission Focus*. Under the editorship of Dr. Schenk, no fewer than thirty scholars have contributed in thirty-five chapters. There is a subdivision into three main parts. Part I, ch. 1-12, has the heading, *Biblical and Theological*; Part II, ch. 13-24, *Mission and the World*; Part III, *Strategy and Policy*.

There is no sense in mentioning the names of all contributors, because they are just "names" to us. Only this: they are all Mennonites; by far mostly of this continent; nearly all have served in Mission; among them one finds a Chinese, some from Latin America. It would also take far too much room to discuss each of the 35 chapters separately, although some will get special attention. Apart from that, we must restrict ourselves to a general evaluation of the three parts. We will discover that there is an underlying (and surprising) unity in all these "papers."

Before we mention that, we are happy to state that Part I created indeed some "delight," as Dr. Glasser

also experienced it. In these 12 chapters the Bible is in the centre, as becomes clear from some headings: "Jesus at Nazareth: Jubilee and the Missionary Message"; "The Great Commission"; "Paul and Mission"; "The Missionary Stance of the Church in I Peter"; "The Gospel and Mission Strategy"; "Rediscovering the Apostolic Ministry," etc. One may not agree with every single word, but one has to admit that here, in a scholarly way, the Bible itself is asked to tell us what Mission is and should be.

The second part specializes in what is actually going on on various Mission fields. In the third part it is admitted that the Mennonites for a long time have been inactive in Foreign Mission, but since the "Great Mennonite Awakening" churches have been planted in 42 different countries! This second part offers a rich fund of information on several of these fields by the men who have worked there. Specific problems are analyzed; the main problem being the so-called "trans-cultural" "bridge" or "gap" between the Western missionary and Asia, Africa, Latin America. The third part builds upon this "reconnoitring expedition" and concludes with some chapters on how the "home-front" church should be organized in order to be(come) a truly missionary church.

So much for a sketchy and fragmentary overview of the whole book.

The discussion of the history of Mission results in some obvious conclusions; the first being that to most "foreign places" the missionaries came on the bandwagon of colonialism. This has, according to this book, always been a skandalon or stumbling block in the spreading of the Gospel. The counterpart of this fact is that where in recent decades colonialism has disappeared, the Christian church has "exploded," like in Indonesia and Africa, to mention only these two parts of the world. (Detailed information about growth in various areas is abundant in this volume). Mission, so these authors declare, came with a "Western" face. The teaching following the preaching was in western thought complexes and formulations. Seminaries on mission fields were set up after western models, without asking whether this

set-up was fitting to the people of such a country, within the framework of their culture, etc. Thus, willingly or unwillingly, wittingly or unwittingly, generations of missionaries have brought a western message in western terms as a fruit of western culture.

It is this conviction, presented with facts and proofs, that leads the authors to that unifying factor in all their contributions, to that one underlying principle that they want to promote: "*incarnational* mission."

The term occurs throughout the whole book, all three parts. If asked what is meant by this expression, the simple and consistent answer is: The gospel does not (and did not) begin with the Cross, but with the Incarnation! God came and *dwelt among us*: Immanuel. He became like unto us in all things, except sin. He identified with us, became one of us. And thus His messengers have to follow the footsteps of the Master. Paul did this by being "all things to all men": a Jew to the Jews and a Greek to the Greeks.

This theme is presented throughout the long list of chapters in many variations and applications. "While it may seem obvious on the surface that this emphasis on incarnation is theologically correct, as a matter of fact it has not been obvious. "Many missionaries who went out as evangelists to save people from sin and hell did not think of incarnation as the center of the Gospel," p. 175. On other pages it is "the beginning of the gospel." If the reader concludes that this book promotes a social gospel or a theology of liberation, he would be wrong. These men consider themselves "fundamentalists" rather than liberals. They want to bow before the authority of the Scriptures, be it then with a Mennonite understanding (see below).

But apart from the latter, the thesis as such is worth our consideration when we reflect on mission, theory, and practice.

All kinds of questions and problems enter our horizon. Should we bring more-than-the-gospel to "the ends of the earth"? Should we also pass on the Canons of Dort and the Church Order, plus the Genevan tunes? Should the missionary (be allowed to) live outside the village on a hill in a western model-home, separated from the huts of the villagers? Should he use imported building materials, eat imported foods, or should he be "incarnate" with the natives? When does the time come to



leave the newly converted on their own? What kind and method of "training for leadership" should the mission offer: one that prepares for a "western" degree like B.A., B.D., or should we try to forget that western model (which is a result of western culture) and try to promote an indigenous, "incarnational theological training" (p. 373)?

If Reformed Churches want to do their share in "go ye therefore to all the nations" in these coming years, we cannot avoid any longer a Reformed reflection on these and similar mission problems. The time is coming that several parts of the world will be closed for western missionaries; that will certainly not mean that they are closed for Jesus Christ in gathering His church from all nations! In this context I want to mention one of the most moving chapters in this book, by *Jonathan T'ien-en Chao*, ch. 30: *Crucial Issues in Leadership Training: A Chinese Perspective*. Next to an enormous treasure of information on the Far East, especially on what happened in China during Communism, Chao presents the fact that to the Chinese Christians a "professional clergy" is unacceptable. Training of new Christians for leadership and further evangelizing will have to take this into consideration. "Spirituality" and a willingness to suffer is of greater importance than academic excellence, according to Chao.

Equally interesting is what is presented about mission in Latin America and among the many Latinos in the U.S.A. (over 10 million). But it would lead us too far to go into details here. The solution to mission problems is always and again sought in the direction of "incarnational" mission. The gospel is not a western business. Nothing would be lost if its western cloak falls away: it is equally for all the nations and cultures.

The above fragmentary introduction to the book may suffice to advise all those related to mission work (and is that not all of us?) to (critically) study this book, and try to find out what we may learn from these men who, to say the least, know what they are talking about because of their knowledge of the Bible, of the history of mission and of the actual situation in many countries all over the world.

The book concludes with some chapters on how to better organize the local church here. A local church should number a maximum of 250 to 400 members! [This is for our managing editor(!)] "Body-life" in the local

church (i.e. living as the body of Christ, see I Cor. 12) should be promoted, within the framework of the congregation, by "house-congregations," as mentioned in the New Testament. [This is for me(!).]

With all the appreciation we have for this collection of excellent studies, we taste of course the Mennonite or Anabaptist strain (for example in its positive approach to Pentecostalism).

In one respect we were disappointed, and still wonder whether this is part of that Mennonite strain. No fewer than four chapters (25-28) deal with "the Vietnam Experience." Mennonites are pacifists by principle. They refuse military service. No wonder that war is something they can hardly cope with. Years ago a brother said to me: "Pacifists are always kind to the wrong side." I had to think of this when I read that the

U.S.A. presence in Vietnam was the greatest evil that could befall the church and Christians in Vietnam. We are open to criticism against the military presence of the U.S.A. anywhere, not least of all in Vietnam. But then to read that the church did not, and does not really suffer in any way from the "Vietnam Government," which is the communist regime, centred in Hanoi, is just a bit too much. If this regime created the tragedy of the tens of thousands of "boat people," it is a bit hard to accept that the Christians among them had no reason to flee at the risk of losing everything, even their lives.

Apart from this "pacifist" derailment, this book offers much worth considering in our own attempt to establish a truly biblical theology of missions, and to make us jealous of so much mission-experience and mission-fruits.

G. VANDOOREN

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## Records

Last year we could read an advertisement in *Clarion* from Roelof A. Janssen, c/o Box 54, Neerlandia, Alta., offering records with organ music of J.S. Bach, played by Ewald Kooiman. Subscription to the whole series gives the opportunity to buy a two-record album twice a year for \$25.00 per album.

I was wondering why we need more recordings of Bach's organ works; there are so many already. But then I heard on Bob Kerr's program on CBC that there are I-don't-know-how-many recordings of the works of Beethoven, especially the symphonies, and I learned anew that each and every recording has to be judged on its own merits and brings a specific aspect of the music to the fore.

Don't worry: I am not going to act as if I know a lot about music or can judge the various artists and their achievements. I can only tell you whether I like something or not and whether I am happy that a new effort was made to bring a certain composer's work to the public.

I can honestly say that I like these recordings. What I also appreciate is the variation found on these two records. I have some records of North German organ music, and those sound somewhat monotonous in my ears, because all three of them

contain the same type of pieces with little variation. I do find variation in the album of Kooiman's interpretation of Bach's music and I enjoyed them very much. At times I had a feeling that the playing was a little too technical, but that may be my imagination.

To tell you a little more about these records: The "Stichting Kerk en Muziek Kampen" in The Netherlands a few years ago started to bring out records with all the organ works of Johann Sebastian Bach, played by Ewald Kooiman.

Kooiman studied at the Amsterdam Conservatory and continued his studies with Jean Langlais in Paris. He has a Ph.D. in Romance Languages and is the official organist of the Couperin Organ in the main auditorium of the Free University.

The first two records of the series were recorded in the Grote Kerk in Maassluis and the organ used is a Garrels organ, built in 1724/1725. As far as I am concerned it has a beautiful sound.

I thought that it was good to draw your attention to this series. Perhaps, if the exchange rate becomes more favourable, it will also affect the price of the records, but that is something I have nothing to do with. Perhaps your bookstore carries them.

vO