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Some Remarks on the New Liturgical Forms ¹

1. Form for the Celebration of the Lord's Supper

Recently it has come to my attention that steps have been taken to distribute the new liturgical forms adopted by Synod Smithville 1980, and make them available for use by the Churches. While these new forms are being examined and tested, it may be worthwhile to initiate some discussion concerning their contents. In particular, new expressions and areas of change ought to be fully discussed before being adopted for general use. I have previously made some comments in this regard concerning Art. 9 of the Belgic Confession. While I still hold my opinion, I doubt whether the matter deserves further attention. I only hope that in the future a decision is made which maintains the reading of the Synod of Dordt.

More substantial matters arise with regard to the newly-adopted liturgical forms. I wish to use this opportunity to voice some concerns that have arisen in discussions with fellow office-bearers and Church members. My purpose is not to criticize for criticism's sake, but to serve the Churches by an open and honest discussion of some of the changes that have been made.

In this article, I wish to make some critical remarks concerning the proposed form for the Lord's Supper. It concerns the list of sinners mentioned in the new form, a point already touched on by Prof. Faber (*Clarion*, April 24, 1981). In this article, Prof. Faber raised what to my mind are some very pertinent questions regarding this new form. The form has been changed considerably. In particular, the list of those who should abstain from the Lord's Supper has been enlarged. The list of those who would violate the character of the table now also includes "... all who engage in astrology and the occult ...; all who blaspheme, curse, and use foul language ...; all adulterers, fornicators, those who live common-law or practice homosexuality; all who abuse alcohol or drugs ...; and all who lead offensive lives."

If one compares this new list of those to be excluded from the table with the lists given by the apostle Paul himself (who is actually referred to in the form, along with the Lord Jesus Christ), one does notice that the language of the form differs considerably from the apostle's. His description of the offenders is always very graphic, so that there is no doubt possible concerning the force of the judgment made. The apostle uses forceful language, in each case saying that the offenders shall not inherit the kingdom of God; cf. I Cor. 6:9ff., Gal. 5:19ff., Eph. 5:5. One finds similar language in Rev. 22:15, where the Lord Jesus Christ is speaking; cf. Rev. 21:27. In each case there is a definite statement of exclusion from the blessings of Christ. In the new form, on the other hand, some of the cases appear to be open to doubt.

Take, for example, the expression "and use foul language." Presumably this is intended to refer to one who habitually and carelessly persists in using foul language. However, the actual words do not state this. And who has not used foul language at one time or another in his life? Indeed, some believers have a continual struggle with rough and foul language. They need the help of God's grace in order to fight these sins. Yet they are, in effect, being told to abstain from the Lord's Supper. While this may not be the intention of the change, ambiguity has certainly been introduced.

In my opinion, the list makes another change which is even more serious. The new form states that "all who abuse alcohol and drugs" are to abstain from the table of the Lord. The apostle speaks of *drunkards*, and those who engage in *carousing* (cf. the passages above) — terms which are clear enough. He says nothing about one who abuses alcohol, at least not in the context of Lord's Supper attendance. Suppose a brother has a struggle with alcohol and falls into sin. Suppose he has on occasion become a victim of alcohol abuse. However, he is sorrowful about his condition, and is doing whatever he

can to fight it. Is it wise to legislate him away from the table of the Lord? Is this a good pastoral solution to the problem?

I do not have any medical training, and cannot give an accurate assessment of the nature of alcoholism. Once the condition has set in, however, one is also dealing with a *sickness* — something which may require years to overcome. And one may also have a constant struggle with liquor because of natural weaknesses and sins. There are other instances, too, where either alcohol or drugs may be abused, but where the parties involved can repent of their sins and abandon them.

That is why I cannot but think that the present wording is an unfortunate formulation, which can also have precarious consequences. To me, the new form does not approach the moral problems of our time pastorally; rather, it seems to want to legislate all the problems away. Indeed, one who engages in a bitter struggle against alcoholism may find himself driven to despair when he hears such words from the pulpit on the day when he would like to be comforted and strengthened by the use of Christ's holy sacrament.

An added point here concerns the matter of drug abuse. I also find the inclusion of this matter to be an unfortunate change. Here problems of exact definition are involved, as well as determining the extent and seriousness of the problem. Indeed, one could classify heavy smoking as drug abuse, in which case the form hardly addresses Church members realistically. In this case, a more precise formulation would be desirable, although the older wording is clear enough.

Finally, let us consider the inclusion of "those who live common-law or practice homosexuality." Again we meet with words and expressions one does not find with the apostle. And of all the possible sins to choose from, one wonders why these were chosen, particularly when fornicators and adulterers have already been men-

Continued on page 420.

press review

JUSTIFICATION BY FAITH — NOT A DEAD FAITH

In our previous Press Review the so-called "Shepherd controversy" was mentioned. Dr. Norman B. Shepherd is associate professor of systematic theology at Westminster Seminary in Philadelphia. The board of the seminary as well as the General Assembly of the OPC have dealt with this matter. And *The Presbyterian Journal* of June 17 contains an article about it. In it we read that

several prominent PCA [Presbyterian Church in America, J.G.] leaders are among those who have circulated documents against Dr. Shepherd Thus, the Shepherd controversy has serious implications for OPC-PCA relations.

It has been said that in case of a joining of the OPC with the PCA, some in the PCA might want to press charges against Dr. Shepherd, something which has been done in the OPC already. But we also read:

But Dr. Shepherd's supporters also believe that critics have failed so far to pinpoint their man's error. A post-Assembly statement issued by the seminary summarized: "He has sought to emphasize the teaching of the book of James that a faith that does not obey is a dead faith, and therefore a faith that does not justify."

In one presbytery, a candidate for the ministry who openly supports Dr. Shepherd was examined rigorously by the professor's opponents on his views concerning justification and then unanimously passed for ordination.

It is good to see that there is a standing on guard in both the OPC and the PCA for holding on to the doctrine of justification by faith and not by works, the heart of the Reformation, and also the heart of the doctrine of the Scriptures about our redemption in Christ Jesus.

The above-mentioned article, written by the editor of *The Presbyterian Journal*, the Rev. G. Aiken Taylor, starts by telling us that

some observers call (it) the most serious and the most difficult doctrinal question to be raised in conservative Presbyterian circles in the last generation

Then he writes:

A quick three-part quiz illustrates the difficulty of the issue. True or false? "God's justification of a believer is always without any reference to the works of righteousness which that believer may perform."

True or false? "Faith without works is dead."

True or false? "A believer's justification, although not dependent on his works, is nevertheless not complete without those works."

If you had no trouble at all with statements one and two, but scratched your head a bit over statement three, you are part of the great theological debate. The apostles Paul and James appeared to be at odds on the matter, and so were commissioners to the OPC's 48th General Assembly here.

Let us place what Paul and James wrote beside each other. In Romans 3:24 Paul says that we "are justified by His grace as a gift, through the redemption which is in Christ Jesus." And in v. 28 we read: "For we hold that a man is justified by faith apart from works of law." In 4:5 the apostle writes the well-known words: "And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness." Also in Galatians Paul teaches the same. One text may suffice, 2:16, where we read that "a man is not justified by works of the law but through faith in Jesus Christ"

Now we listen to what James says: "So faith by itself, if it has no works, is dead. But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith Do you want to be shown, you foolish fellow, that faith apart from works is barren? Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by works, and the scripture was fulfilled which says, 'Abraham believed God and it was reckoned to him as righteousness'; and he was called a friend of God. You see that a man is justified by works and not by faith alone. And in the same way was not also Rahab the Harlot justified by works when she received the messengers and sent them out another way?" (2:17-25).

Does it not appear as if Paul and James contradict one another? That has been stated very often. In his book *Paul*, Gunther Bornkamm writes, discussing Galatians 5:6 ("Faith works through love."), that even though James is justified in fighting against a dead faith, never-

theless he *abandons* the truth of justification by faith alone.'

Several attempts have been made to solve the problem of the difference between what Paul says and what James writes. There are scholars who say that there is no solution. James, a Jewish Christian, disagrees with Paul and fights him. Others say that James does not fight Paul's doctrine of justification by faith, but writes against a certain misuse of Paul's doctrine: some people, it appears, use Paul's doctrine as a motive for a sinful life. Others are of the opinion that James must have written his letter before Paul had developed his doctrine of justification, and that James would not have written what he now has, had he known Paul's letters to the Romans, to the



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Corinthians, and to the Galatians. This cannot be maintained, for James knew Paul and what Paul preached, see Acts 15.

In his commentary on James², Prof. Dr. F.W. Grosheide points to the fact that there is such a great similarity between what James writes and the words of our Lord as we find them especially in the Sermon on the Mount (Mt. 5-7). This similarity is remarkable. And in it we also can find the way to a solution, but it has to be a solution that differs from the one which Prof. Grosheide provides. He writes: "This connection with the preaching of Jesus, especially with the Sermon on the Mount . . . causes us to ask what the character of the preaching of Jesus was, as we have it in particular in the Sermon on the Mount." He then gives this answer about that character: "The Sermon on the Mount represents a certain phase in Jesus' teaching. In this phase Christ gives ordinances for entering into the Kingdom of God. He gives commandments . . . in order that the disciples would understand that they themselves could not enter the kingdom of heaven and would learn to take refuge in Christ."³ So, according to Prof. Grosheide, the function of the commandments in the Sermon on the Mount is to show the disciples their sins and sinfulness: through the law is the knowledge of sin, Romans 3:20 and 7:7.

Prof. Grosheide places the letter of James in the same light. He says: the Jewish Christians to whom James writes lived with the Old Testament yet. They "were still in the first phase." They had to learn yet that they could not be saved by their works; they had to be shown their sins. They had to learn yet to believe in Christ for salvation. James writes in the situation before Paul has preached reconciliation in the blood of Christ. James preaches the law, because through the law is the knowledge of sin.⁴

If this view of Prof. Grosheide's were correct, James' gospel would be different from Paul's and he would come under the curse of Galatians 1:8,9, by saying that a person is saved, is justified, by works. And with these words "justified by works," James would defeat his own purpose. How can a person learn that he cannot be saved, justified, by his own works, when he is told precisely that he must be justified by faith and works? Besides, James would have been a very incompetent servant of Christ: by coming to these Chris-

tians with the truth of Lord's Days 2-4, about our misery, without preaching to them the truth of the Lord's Days 5-25 (31) about redemption, he would have left them in the mud. This is an impossibility for a servant of Christ after the day of Pentecost. Peter's sermon on that day proves it very clearly: believe in Christ and you will be saved from your sins.

We must see it just the other way. These Jewish Christians had been believers for quite some time already. They knew about the righteousness in Christ through faith alone. But they misused that truth. Possibly under the difficult circumstances of intense poverty, they were slackening in true faith — active, persevering faith. In that situation James warns them that faith in Christ is not only a matter of hearing God's Word, but also of doing it. See Matt. 5:17-20 and 7:24-27. He reminds them of the fact that in the covenant there are two parts: beside the promise, there is the obligation; beside justification there is sanctification; Christ saves by His blood unto justification, and by His Holy Spirit unto sanctification. We can only understand James and also the Sermon on the Mount correctly when we see the covenant structure of promise and obligation, together with the sanctions at the end: He who hears and does my words, is like a wise man. But he who hears and does not *do* accordingly, is a foolish man. His house will collapse in the day of judgment, Matt. 7:24-27.

The law has the function of showing sin and making the sinner flee to Christ and seek refuge in Him. (In fact we should say: *the Holy Spirit* uses God's Word, law and gospel, to make a sinner aware of his sin and flee to Christ.) But the law also has the function of being the rule for a life in faith, a life of thankfulness for redemption received, while this life in thankfulness, in holiness, sanctified by the Holy Spirit, is also part of the salvation work of Christ.

It is good to pay some more attention to this "problem" of seeming disagreement between Paul and James, for many make a wrong use of it. It has been said that we can see in Paul's view the view of Protestantism, while the Roman Catholic doctrine follows the view of James. (As if we have to do here with the view of Paul and the view of James; we have to do here with the one Holy Spirit, Who inspired both and made both write the truth that comes from Him, God.) And people say, then, that just

as Paul and James were members of the same church, so today Protestants and Roman Catholics should bury their dividedness and come together to form one church. At the basis of this view (and here we speak correctly of a view), is also the assumption that James contradicts Paul. Is this really true? Does James disagree with Paul? It cannot be that way, precisely because both were inspired by the same Holy Spirit of the one Christ Jesus. The Holy Spirit cannot contradict Himself. But we hope to continue in a subsequent article.

J. GEERTSEMA

¹Dr. Günther Bornkamm, *Paul*, Harper and Row, New York, 1971, p. 153.

²Dr. F.W. Grosheide, *De Brief aan de Hebreëën en de Brief van Jakobus*, H.A. Van Bottenburg, Amsterdam, 1927, pp. 417, 418.

³Grosheide, *op. cit.*, p. 418.

⁴Grosheide, *op. cit.*, p. 419.

LITURGICAL FORMS

— *Continued from page 418.*

tioned. Perhaps the wording reflects a concern with the moral problems of our present time. Nonetheless, the language suffers from the same weaknesses found in the expressions above. In Paul, one immediately notices that one is dealing with habitual, hard-core sinners. Paul speaks of those who revel and delight in sin. It is precisely the *habitual character* of the offense that incurs God's judgment. However, it is precisely the habitual character of the offense that the new form leaves out. Of course, the presence of such sins in the congregation would require direct action by the office-bearers. Nevertheless, in my view, the words of the new form do not reflect an over-all desire on the part of the Church and its office-bearers to deal with problems in a pastoral way.

For these reasons, I would have my hesitations in using this form as presently worded. It is to be hoped that consistories and office-bearers are well aware of what they are doing when they adopt such a form for use, particularly when some of the problems referred to may exist in a congregation. And perhaps we should be concerned even if they are not found in any congregation. Do we know what lives in the hearts of all the members, and what each one struggles with? Thankfully, we do not. That is why it is so much better to abide with the words of Paul.

J. DeJong



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.

MINNEAPOLIS (RNS)

Two-thirds of the nation's Lutherans will be united in a single church by 1987 or 1988 if a tentative timetable outlined here by presidents of three Lutheran denominations is realized.

They said an opinion poll showing that representatives of their three bodies favoured such a step by a 6-to-1 margin — while it had no official standing — will spur the preparation of plans for organic union.

The earliest the constituting convention of the new 5.5 million-member denomination could take place would be 1987, they agreed at a press conference held following a meeting of the Committee on Lutheran Unity, which received the poll results. (CN)

* * *

GENEVA, Switzerland (RNS)

The South-West African People's Organization (SWAPO) once again headed the grant list in the annual awards by the World Council of Churches program to combat racism.

Some \$587,000 in grants to 46 groups was announced here by the ecumenical organization. It compares with last year's record \$775,500 to 45 groups.

Since the special fund was established in 1970, it has granted \$4,775,000 to movements fighting racism. The grants have often stirred controversy because of the violent methods used by some of the recipients. An \$85,000 grant to the Patriotic Front of Zimbabwe in 1978 led to the withdrawal of the Presbyterian Church in Ireland and the Salvation Army from World Council membership.

SWAPO, which received

\$200,000 from the program last year, gets \$125,000 in 1981 for administrative and legal-defense costs in Namibia and broadcasting and administrative costs in four countries bordering the territory. (CN)

* * *

SALT LAKE CITY (AP)

A new *Book of Mormon* edition alters a controversial prophecy that American Indians who join the Church of Jesus Christ of Latter-Day Saints would become a "white and delightful people."

The new edition of the *Book of Mormon*, considered the cornerstone of the church's faith, says Indian converts will become a "pure and delightful people."

Mormon critic Jerald Tanner said Tuesday church leaders may have made the change to reduce the disparity between scripture and their recent policy shift to allow blacks into the priesthood.

Until June 1978, blacks were barred from the priesthood, which was otherwise conferred on worthy males of all other races. (CN)

* * *

UTRECHT (RES NE)

Professor Tjaard Baarda, who taught New Testament at the Free University of Amsterdam, has been appointed to the chair of New Testament at the Theological Faculty of the University of Utrecht. He succeeds Professor W.C. van Unnik. In the early seventies Baarda gained notoriety through a publication on the reliability of the gospels.

* * *

FORT VICTORIA, Zimbabwe (RES NE)

The African Reformed Church in Zimbabwe, meeting in triennial Synod in Gutu, 110 kilometers northeast of here, has changed its name to "Reformed Church in Zimbabwe." The dropping of the word "African" from the name signifies that the church is open to all colours and ethnic groups, not just Africans. As if to prove that it means what its new name says, the Synod proceeded to appoint Christ van Wijk, a white member, as Treasurer of Synod.

The Synod postponed adjournment for a few hours to give opportunity to the General Secretary of the Reformed Ecumenical Synod, Dr. Paul G. Schrottenboer, to convey greetings from the RES family of churches. He also presented the Moderator, the Rev. A.R. Matum-

buranzou, cheques in the amount of approximately \$9,400. This amount, plus earlier gifts, was contributed by RES churches in North America, The Netherlands, West Germany, Nigeria and New Zealand for the reconstruction of clinics, schools and churches destroyed or damaged in the recent civil war in Zimbabwe. The Reformed Churches in The Netherlands earlier purchased an ambulance for the Zimbabwe church. Subsequent gifts from the USA and Australia have been transmitted also.

* * *

OLSZTYN, Poland (RES NE)

Jesus spoke of the blessedness of being persecuted for His sake. It can happen, however, that when the opportunity presents itself, the persecuted themselves become persecutors.

Such, it is claimed, is the case in Poland. In the Western world, the Roman Catholic Church in Poland enjoys a splendid reputation for defending its faith and its resistance to a Communist government. However, in Poland itself non-Catholic Christians are less than happy with the Catholic Church. They view it as a bully, hard to get along with.

Protestants in Poland are at best a tiny minority. The Communist takeover of the country has been hard on them, especially in matters of property. Their inferior status is now aggravated by the brazen attitude of the Catholic Church in some parts of the land. Flushed with success and in a spirit of arrogance, Polish Catholics have become intolerant of the rights of other Christians. Interest in ecumenical relations is extremely low.

This arrogant Catholic attitude shows itself in the takeover of many Protestant churches, despite loud cries of protest, particularly from Polish Lutherans and Protestant voices in Western Europe. The fact that Protestants, because of their dwindling congregations, find it hard to maintain their churches, has in several cases given Roman Catholics a pretense to take over the buildings as their own. The government is inclined to look the other way. Having trouble with the labour movement, it wishes to be on good terms with the Catholic Church. (Can a leopard change its spots? vO)

* * *

AMSTERDAM (RES NE)

In The Netherlands one can be "Reformed" in a variety of ways depending on one's spiritual predilec-

Continued on page 424.

Culture

In the church of Cloverdale a series of 10 Film presentations prepared by Dr. Francis Schaeffer under the title "How Shall We Then Live" was given in 1980, in which the contents of Schaeffer's book with the same name was dramatized. Each presentation was followed by a discussion and when the series had run its full course, a few meetings were held to compare Schaeffer's views with our own.

One of the speakers at those meetings was the editor of the proposed new magazine, John de Vos.

This is what he had to say:

Definitions needed

"There is a flow to history and culture. This flow is rooted and has its wellspring in the thoughts of people. People are unique in the inner life of the mind — what they are in their thought world determines how they act. This is true of their value systems and it is true of their creativity." This is the opening sentence of Schaeffer's book *How Shall We Then Live?*

After looking at ten film programs on this theme and after reading the book, one gets the feeling of having been on a guided tour through the pantheon of humanity, having seen many interesting sights, having heard puzzling questions and sometimes more puzzling answers, only to come out on the other side without any definite conclusions.

What are those value systems? Where does this human creativity come from?

It is probably in response to my constant nagging during the programs about the *lack* of definition of Culture, that I was summarily assigned the task to give an outline of Schilder's view on culture. Schilder, in his essay *Christ and Culture*, spends half the pages building up to his definition, a definition which has been termed "a monstrous sentence," only to follow it with a small number (seven) of conclusions. So: definition in abundance.

Looking up the word "culture" in the dictionary, you will find that the word comes from an origin that means: tending, looking after, to build and improve." Culture = work. And so Schilder calls "culture": "the

total sum of all labour." The man who paints a house produces culture just as well as the artist whose paintings line museum walls; the poet's writings are culture just as well as the clerk's minutes on the proceedings at consistency meetings.

This, then, does bring it all so much closer to our hearts. Instead of spectators at an art exhibition that, we feel, is not really in our league, we now become involved as partakers in a struggle, a cultural struggle, in which we have received this assured promise that in the Lord our labour, whatever form it may take, is not in vain. Now we are not watching an interesting game; we ourselves are the players, bound by the rules, and bent on the victory — like Paul. It is most significant in Schilder's work that for his discussion of culture he takes his starting point in the creation order, *before* the fall into sin. The well-known words "cultural mandate" usually refer to Genesis 1:28: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." Now most people who defend the development of earth's resources refer to the same text. However, Schilder was the one to fully develop this theme in its consequences.

In a world without sin the obligation to engage in culture resulted from a direct command, and man was exceedingly well equipped to follow that command. K.S. uses several metaphors to underline Adam's position as creature within creation. "If the universe is a complex machinery, then man is not just a small wheel in the system. No, he is the engineer." And again: "Being part of creation, to Adam also applies the statement of Art. II of the Belgic Confession that all creatures are even so many characters in an elegant book. But as a personal conscious creature he is not only a letter in the book, he is also the reader of the book and the one to recite from the book."

Image of God: dignity?

As the *image of God*, Adam is a

workman called to labour. And that being-image-of-God is not reflected in analogies of attributes. Schaeffer states that man, created in God's image, has "dignity" (p. 87). Now there is some truth in that statement, and it does lead to some valid observations. But much further than a quality difference between man and non-man it does not go. As a concept it is too vague, and, besides, I know of no Scriptural basis for this dignity idea, so developed.

For an explanation of that phrase "image of God," we go to Lord's Day 3 of the Heidelberg Catechism: "that is, in true righteousness and holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness to praise and glorify Him." In his explanation of the Heidelberg Catechism, Schilder goes to great lengths examining the history of theological thought about the image of God in the light of the Scriptures. He concludes that "active holiness and concrete righteousness" are so paramount, that "personality," a property which man has in common with angels and devils, has no chance to be included in what is called "image of God." "The image of God is not a sum of characteristics and qualities of which one must then have such and such a percentage in order to be the image of God. Rather it is included in a living intercourse with the God of the Covenant. And that intercourse is the all-decisive issue. For not in static splendour but in a living office-service is man capable of being image of God, down here in this domain."

And so culture is not born out of the hard necessity of a hostile environment after the fall. Shelter against the bitter cold, protection against ravenous animals, food for the grumbling stomach, may have influenced the direction that cultural activity took after the fall. But for the *origin* of culture, we must reach back to before the fall. In paradise the cultural labour was service of God. Everything there was cultivated: the soil on which one stood, and the heart that was open for God; the plant that shot up from the ground, and the song that came forth from man's lips. The urge to create, God had placed in man's heart.

Concepts of History

In order to better appreciate Schilder's views on culture, it is im-

portant to grasp his concept of history, which he developed in greatest detail in *What is Heaven?* Schilder rejects any philosophy which projects the beginnings and the end of history beyond the horizon of our time. As certainly as we expect history to continue to the last day, when the end "catastrophe" as the *last* historical event shall terminate history, so certainly do we believe that the "opening catastrophe," the creation, was the *first* historical event. Schilder uses the word "catastrophe" in the sense that it describes a fundamental turning around of all things. History, which commenced with the Covenant Command "to build the earth," is the created time-space in which the evolution of the earth as directed by God and under the cultural influence of man could run its full course, leading to the total fulfilment.

When God created the world it was good. But it was not fully developed. It had potentials which were to be found and used to the glory of God. Paradise was not a lazy man's abode, where sugar loaves would fall off the trees. It was the starting place from where mankind had to grow into a nation (the people of God); it was the origin in which the blue print for the future was handed down to man: the covenant of works. And in this historic development man is God's fellow worker. This text of being God's fellow worker is not the sermon text exclusively for the ordination of ministers. It is the order-of-the-day for every cultural worker — for professors as well as for garbage collectors; for the one who operates the dishwasher as well as for him who has a moonlight sonata in his mind to be written.

But this historic development would have *end results* and be thereby terminated. "Also the first world, also the first mankind, the mankind of paradise and of the Covenant of works, would be able to come to total bliss, to the completeness, to the fullness which was promised in the word of God's covenant of works by *no other means* than an end-catastrophe, an end-event." The talents given at the beginning of time would have to yield many multiples to be offered at the end of time, after which God's people would enter into the joy of the Lord, in a no-longer-historical-existence form, different.

That man fell into sin changed mankind, and it brought the curse

into creation. As spectators we would say: this should have been the end. There would be no man in heaven, and hell would have only two human occupants. But we are no spectators. To us God's revelation has been given. And it pleased Him, the Creator of Adam, to send the Recreator, Jesus the Christ, the second Adam. The covenant of grace promised the seed of the woman Him who in active obedience would fulfil *to perfection* all the terms given to mankind in the covenant of works. But in that announcement also came the proclamation: the antithesis — the dividing line between those who follow the Christ, and those who oppose Him, the followers of the Antichrist.

It is clear enough by now that the cultural mandate was not withdrawn. It is also clear that by Jesus the Christ the mandate was fulfilled, and

***When God created
the world it was
good. But it was not
fully developed.***

that He works this fulfilment also in those "whom the Father, has given Him," by equipping them with His gifts, which are the righteous deeds of the saints.

Together in the world

So then, in this world we are together, the godly and the ungodly, in a process of cultural development, condition for two extreme events: the verdict of acquittal for as many as have been foreordained and the verdict of exile for as many as have been foreordained. And together we build: the one, obedient; the other, disobedient; the one who lives in Christ, the other who is dead in sin. And although the results of these labours are not always identifiably different, the difference, in effect, is enormous.

Therefore the calling, the cultural calling, coming to us is to follow in our work the second Adam and so to form a community of obedient cultural performers in the midst of a crooked and perverse "society." Such a community is a faith-relationship, a communion of saints. Real culture, that is, real positive building, is possible only in Christ. Christ is the only source of culture.

In connection with this calling, the question can be raised about abstention. Should the Christian abstain from partaking in the cultural struggle?

Abstention for the sake of abstention is disobedience. The cultural calling precedes the fall into sin. And nature is not wrong in itself. "Everything created by God is good and nothing is to be rejected if received with thanksgiving, for then it is consecrated by the word of God and prayer" (I Tim. 4:4).

But we should not overlook the fact that abstention may be forced upon us by a world that is building its uncultural, disobedient structures. We all know the famous picture of the straight and narrow road, and the wide road that leads to perdition. It is lined with theatres, gambling houses, and dancing places. One may smile about the somewhat medieval portrayal, but it is a fact that there are areas where Satan's power is so total, that a child of God cannot breathe its filthy air.

But there is another side to this abstention issue, and that is the matter of our priorities. There are many people in the world, but few labour for God in obedience. Consequently, those who do remain faithful find that their resources are limited. The millions that are spent on sports-idolatry, on blasphemous movies, or are wasted on advertising unnecessary consumption articles, could have been made available for the sake of God's Kingdom. The fact that they are not, shows that this world continues to squander its resources as long as the economic powers are in the hands of an ungodly majority; *misdirection*. Under these circumstances, those who are faithful to the Father are completely overburdened. A people that maintains its own poor, and that therefore has neither time *nor* money to develop a Christian theater or a Christian movie or any kind of Christian artistic organization, such a people is not small and narrow-minded. They are simply heroes. Christ's teachings place those priorities in extreme proportions: there is a hand chopped off and an eye plucked out, not for the sake of abstention, but for the sake of entering into the kingdom; these are war measures.

But the opposite direction is also open, where the products of disobedient culture can be used profitably in

God's Kingdom. John Calvin says: "But if the Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics and other similar sciences, let us avail ourselves of it, lest, by neglecting the gift of God spontaneously offered to us, we be justly punished for our sloth" (*Institutes*, II, 2, 16). This is the same as the conclusion to which the cultural experiment in Eccl. 2 leads ("To the sinner God gives the work of gathering and heaping, only to give to one who pleases God").

Effects

The positive approach toward culture as a calling-to-action-in-history to be performed by man-as-office-bearer, following the Christ, had a noticeable effect on the Reformed community, a refreshing one. At the Congress of Amersfoort the sphere-sovereignty ideas of Kuyper were abandoned as foundation for political philosophy. The cultural mandate became prevalent in the founding of the Reformed Political Party.

Two aspects of this development should have our attention. In the first place, there appears to be a trend to overemphasize the importance of

culture. Critics have said of Schilder that he centers all religion on the restoration of man to his cultural service of God. This is not fair, however. It is one aspect, but not the only one. However, when I read the Dutch press, I do get the impression that the views on culture in our midst are sometimes unduly optimistic. In a recent article I read that: "the products of my labour, insofar as they are done in obedience, shall in some way be visible on the new earth." Schilder, in that respect, is much more careful. "Then (at the end of time) all those who are of the second Adam may forever take for themselves the fruits of the cultural struggle — *as far as God's new world will make room for them.*"

A second aspect is the use that is made of the "Community within-the-Society" principle. Some time ago, I put this question to a visitor from Holland. He tried to ridicule it, but it remains in my view a matter of importance, because the whole concept of *warm and cold cooperation* is built on it. In practice it means that we can cooperate with other people on such neutral things as erecting buildings or financing Bible distributions, but that where the work is the

fruit of a Scriptural principle, such as politics or the education of the children of the covenant, cooperation, warm as it is, is restricted to the communion of the faith. Admitted, I know of *no better* answer, but the assuredness and the ease with which the warm/cold cooperation issues are sometimes tossed around is a reason of concern for me.

If there are some reservations indicated here, it is not to temper our gratitude about the riches we have received in this renewed attention for the Scriptural and doctrinal aspects of this life-encompassing issue: Jesus the Christ and Culture.

Schaeffer's book asks the question "How shall we then live?" We shall find the answer in our Heidelberg Catechism, Lord's Day XII: "Why are you called a Christian?" This is why: "because I am a member of Christ by faith and thus a partaker of His anointing, that I may confess His Name, present myself a living sacrifice of thankfulness to Him [in all my activities, also the cultural ones], and with a free and good conscience fight against sin and the devil in this life, and hereafter *reign with Him eternally* over all creatures."

J. DEVOS

INTERNATIONAL

— *Continued from page 421.*

tion or disposition. Besides the 866,000 who are members of the Reformed Churches in The Netherlands (GKN), there are six smaller denominations who are "Reformed.":

Reformed Churches, "Liberated"
99,841

Netherlands Reformed Churches
29,487

Christian Reformed Churches
75,136

Reformed Congregations
83,800

Reformed Congregations in The Netherlands
16,137

Old-Reformed Congregations in The Netherlands
ca. 17,000

Miscellaneous
ca. 10,000

TOTAL (Including GKN)
1,197,907

Absent from the list are the approximately 300,000 members of the Reformed Alliance, a "modality" within The Netherlands Reformed Church (Hervormde Kerk).

* * *

The first of 25 PCA presbyteries to vote on receiving the OPC and the RPCES into the Presbyterian Church in America has given unanimous approval to the plan. The Western Carolinas Presbytery endorsed the proposal in a 23-0 vote. At least three-fourths (19) of the PCA presbyteries must vote for the plan before it can be put into effect.

Presbyteries of the OPC and RPCES will also be voting on the plan during the coming months. In each case two-thirds of their presbyteries must approve — as well as the next general assembly/synod — before the plan becomes effective. (NH)

* * *

Ireland's prime minister wants to remove the pro-Roman Catholic tilt from the republic's constitution. Garret FitzGerald, son of a Protestant mother from Northern Ireland and a southern Catholic farmer, would also scrap sections that claim territorial control over Northern Ireland and amend the constitution to allow for divorce legislation. FitzGerald's plan to effect change in the South in order

to win confidence in the North depends on his ability to convince members of his own minority Fine Gael party, pushing it through Parliament and submitting it to a national referendum. (CT)

* * *

East German (Lutheran) Protestants are restoring the Augustinian monastery at Erfurt where Martin Luther spent decisive years of his life as a monk and professor of theology, living in a small cell. The ancient buildings were almost completely destroyed during an air raid in 1945, shortly before the end of World War II. Roofing of the monastery's east wing was completed last month. Reconstruction is to cost \$2.5 million, with two-thirds of the funds coming from churches outside the Democratic Republic. The goal is to complete the work by 1983, the five-hundredth anniversary of the German Reformer's birth. The complex also houses a Protestant seminary and will include an international conference center. (CT)

vO

An Update on the Korean Connection

As Committee for Correspondence with Churches Abroad we have received from Synod Smithville 1980 the charge "to inform the Churches from time to time about that which is of interest in the Correspondence with Churches Abroad" (*Acts 1980*, Art. 153, E. 9). In compliance with that charge we take this opportunity to inform you about various developments surrounding what has become known as "the Korean Connection." To see these developments in their proper perspective, we shall begin by retracing our steps.

Our Report to Synod 1980 on Korea

In our Committee report to Synod Smithville 1980 we included a section on further contacts with Korea, as well as a Historical Review of the Presbyterian Church in Korea (see *Acts 1980*, p. 255ff.). In that Review we came to a number of conclusions and consequences as regards the Presbyterian Church in Korea (Hap Dong) and the Presbyterian Church in Korea (Koryu-pa or Kosin). They were as follows:

Conclusions

- a) The Union of the Hap Dong and the Koryu-pa was hasty and ill-conceived;
- b) The Division of 1963 can not be blamed exclusively on either the one party or the other. The blame must be equally shared;
- c) The reasons for the Division are exceedingly difficult to unearth in their entirety, although it is possible to center out the Seminary issue as a major cause and to list personal power struggles, regionalism and a host of others as lesser causes;
- d) There are no basic differences between the Hap Dong and the Koryu-pa in either doctrine or church polity;
- e) The OPC maintains the same official relationship with both the Hap Dong and the Koryu-pa, namely, fraternal relations. As individuals, the OPC missionaries are officially members of the Hap Dong.

Consequences

In the light of the above, your Committee believes it to be only fair and honest that, should the General Synod 1980 decide to offer to establish an official relationship with the Koryu-pa, because they have requested this, we should be willing to consider the establishment of a similar relationship with

the Hap Dong, if so requested by these churches.

The Dutch Deputies React Directly to Synod 1980

Just prior to Synod Smithville we received as Committee a letter from the Dutch Deputies for Correspondence challenging certain aspects of our Review and its Conclusions/Consequences. We further learned that these Deputies had addressed themselves directly to Synod Smithville 1980 on this matter. Their communication, which can be found in the *Acts 1980*, (Art. 153, B, 4a), is in the Dutch language. For the convenience of those whose knowledge of the Dutch language is either rusty or non-existent, we give the following rendering:

1. In our opinion the report submitted to you by your "Committee" is incomplete because it leans for a large part on the opinions of the missionaries from the Orthodox Presbyterian Church, but neglects to pass on the reactions of the parties involved regarding the OPC judgment.

It appears to us that before your Synod decides to establish relations with the Hap Dong, it should at least give the Korean Presbyterian Church (Kosin) the opportunity to defend itself against this OPC critique.

2. From our earlier investigations and our contacts since then we have received another picture of our sister church in Korea and the Hap Dong church.

The deepest reason for the "restoration" of 1963 concerned the keeping of the agreement with respect to the Seminary at Busan (compare the important matter on maintaining or not the "proviso" in the years after the reunion of 1892 in the Reformed Churches in The Netherlands).

The importance of the Seminary at Busan went much farther than the maintenance of a self-established training school. This seminary had become a symbol and embodiment of an uncompromising opposition against the coercion of the Shintoism of the Japanese invaders, and after the liberation, of a continual rejection of all compromise. All these issues were at stake with the closing in question of the Busan seminary.

It is characteristic that the Hap Dong church is now divided into five or six groups. Consequently a much wider investigation is needed than only a

historical investigation should one decide to establish relations with the Hap Dong.

We feel compelled to write these criticisms to you because a decision by your Assembly to establish ecclesiastical correspondence with the Hap Dong churches would have far reaching consequences.

Synod Smithville responds

In response to this critique from the Dutch Deputies, Synod Smithville 1980 charged our Committee "to evaluate the criticism of the Deputies of the Netherlands sister-Churches on the Historical Review, Korean Presbyterian Church, and to report on this to the next Synod" (*Acts 1980*, Art. 153, E, 5).

A Few Rejoinders

Instead of leaving this matter in limbo until Synod 1983 our Committee feels constrained to issue a few rejoinders to the criticisms by our colleagues in The Netherlands.

In the first place, it is true that we did not send a copy of our report nor of the Historical Review to either the Hap Dong or the Koryu-pa. We refrained from doing this for the simple reason that it was not part of our mandate. Our mandate called for us to report to Synod. We had no charge to send official reports or studies to churches with which we had no official relationship.

In the second place, the Review is criticized for the fact that it leans on the opinions of the various Orthodox Presbyterian missionaries cited. This is also true. However, the Dutch Deputies interpret this in a negative sense, as if the OPC missionaries are pro-Hap Dong and anti-Koryu-pa. But is that really the case? A careful reading of our Review will reveal that if anything the OPC missionaries have been closer to and more involved with the Koryu-pa. True, in a technical sense they appear to be closer to the Hap Dong because their church membership resided with the Hap Dong, but in a historic, concrete, and aca-

OUR COVER

*A scenic photo in Manitoba.
(Photo Courtesy Manitoba Government.)*

democratic sense their involvement has been greater with the Koryu-pa. Thus, if our Review and its use of the OPC missionaries is open to any charge, it is not to an anti-Koryu-pa bias, of which the Dutch seem afraid since they have correspondence with the Koryu-pa, but of an anti-Hap Dong bias.

In the third place, the Dutch critique emphasizes the Seminary issue as being a paramount one in the "restoration" of 1963. Anyone who reads our Review will immediately perceive that we concur wholeheartedly with this assessment.

In the fourth place, the Deputies of our sister-Churches in The Netherlands also make quite some references to Shintoism and to compromise in relation to the Seminary issue. We ask you to kindly note that for we shall touch on that issue in some depth shortly.

In the fifth place, mention is made of the fact that the Hap Dong is now divided into five or six groups. The statement is made in such a way that it gives the impression that schism-making is a characteristic of that particular Church, whereas in reality this seems to be a problem in the Korean Presbyterian Churches generally. This can be seen by reading the Acts of General Synod Groningen-South 1978, Art. 150, where similar difficulties are dealt with in respect to the Koryu-pa.

Finally, it appears that the basic reason for this reaction from the Dutch Deputies was due to their concern that Synod Smithville might establish ecclesiastical correspondence with the Hap Dong. A careful reading of our Review and its Conclusions/Consequences would suggest that this was an over-reaction on their part. Our Committee never recommended to Synod that we officially establish contact with the Hap Dong. We simply pointed out to Synod that any relationship that our Churches might in future implement with the Koryu-pa would have to give proper consideration to the Hap Dong as well. If, as we have concluded, there are no basic differences between these two churches, how can you in all fairness accept the one as a sister-Church and ignore the other? And even if the Synod had inaugurated a relationship with the Koryu-pa, there is nothing in our Conclusions/Consequences which calls on us to automatically embrace the Hap Dong. We stated that the most Synod should do is "be willing to *consider* the establishment of a similar relationship

with the Hap Dong, *if so requested by these churches.*" In other words, we did not recommend to Synod that we contact them, but for them to contact us. The impetus to initiate an official relationship would be on them and not on us.

A Speedy Reply from Korea

At this point we should inform you that after Synod, a letter with enclosures arrived from The Netherlands. The Dutch Deputies had sent our Review to Korea and asked the Fraternal Relations Committee of the Korean Presbyterian Church (Koryu-pa) for their reactions. These were given and a letter was dispatched to The Netherlands outlining the Korean response to our Review. The Dutch Deputies were so kind as to send us a copy of that letter. We hereby quote it in so far as it bears on the issue under discussion:

We carefully read your letter of August 26 and the enclosed article published by the Canadian Churches.

On the division of Hap Dong and Kosin (Koryu-pa): We have also felt that we should give reasonable and reliable answers to our laymen and second generation. In this regard, your "doubt" about our denominational churches' identity is very timely and reasonable. During the General Assembly, held from September 25 to October 1, the newly-appointed members of the Committee seriously discussed your letter and decided to answer as follows: (The italics are the official answers; the explanations are my own.)

In 1963 we had to have an unfortunate "restoration" as the Koryu-pa for the following reasons:

1. *The bad side effects resulting from hasty union.*

As the articles well pointed out, the union was "hasty and ill conceived." The merger was far too quick, without serious study and discussion. Accordingly, mutual agreements and spiritual unity were not easy.

2. *The problem of the seminary (in Pusan).*

It is not too much to say that the seminary issue was the major point of controversy which led to our restoration as the Koryu-pa. The Hap Dong group attempted to move the Pusan seminary to Seoul due to what was called the "Tan I1 (only one seminary)" position, whereas our leader wanted to maintain the Pusan seminary according to the adopted agreement of the "I1 Won (under one head)" position. The closing of the Pusan seminary led eventually to division.

3. *Difference of life-style.*

At that time our group was very strict in keeping the Sabbath Day and in life-style. Church purity was much emphasized in terms of personal Christian ethics (i.e. smoking and drinking).

4. *Lack of emphasis on discipline.*

The Hap Dong group had the tendency of avoiding strict discipline. In other words, they were more tolerant toward secularization and "broadmindedness" than we were.

In conclusion, the causes of our "restoration" were not primarily Biblical or theological, but "political" and having to do with life-style. The article of the Canadian church is fairly accurate and reliable with respect to the materials cited. However, I believe that the missionaries' observations miss the depth of the situation, which can be only understood from a cultural anthropological viewpoint.

I feel that the most important thing was a "political manoeuvre for power by the Hap Dong leaders. Because of their political manoeuvring, Hap Dong is now divided into five or six groups.

(Ho Jin Jun — secretary)

A Few Comments

The official response from the Korean Fraternal Relations Committee, therefore, *agrees* with the findings of our Committee as outlined in the Historical Review. The only negative remark, if it can be interpreted as such, relates to the fact that they allege that the missionary sources and others that we cited "miss the depth of the situation; which can only be understood from a cultural anthropological viewpoint." As a result, we see no need to revise our Review nor to admit that our Conclusions/Consequences as forwarded to Synod Smithville were incomplete or one-sided in favour of the Hap Dong.

The Dutch Deputies Report to Synod Arnhem

In light of these developments, it was with some surprise that our Committee read the following in the Report of the Dutch Deputies to Synod Arnhem 1981:

In the meantime a reaction has arrived from Korea, which we have passed on to the Canadian sister-churches. It appears from this that the decision of the Hap Dong churches had at bottom as cause the continued existence of the seminary at Busan. It concerned the question whether the church would continue, without compromise, to resist liberalism (as in the struggle against Shintoism).

Questioning Certain Evaluations

In this statement the Dutch Deputies speak about the division of 1963 between the Hap Dong and the Koryu-pa as if it were due to a struggle over liberalism and an extension of the struggle against Shintoism. We question this and feel compelled to raise a number of points.

First of all, we draw your attention
(Continued on page 432.)

FROM THE SCRIPTURES

“I am the LORD; in its time I will hasten it.” Isaiah 60:22b

Double Speed

The last chapters of the book of Isaiah prophesy the breakthrough of God’s salvation. At long last God’s anger would be stilled, and all would witness the return of His favour and love. Isaiah is called to prepare God’s people for His coming salvation. They seem to think that the LORD has left them completely, but the prophet tells them that the LORD hid Himself from them because of their sins, and now will come to show His salvation again. The prophet says that the LORD will hasten the appearance of His salvation when its time is due.

That is a unique characteristic of the LORD’s dealings with His people. The LORD hides Himself when sin blocks the way to His people; yet He never abandons them, and, in His time, He returns to them. And His return has an unusual character. It is like the birth of a child: it can be a long wait, but when the time comes, the birth proceeds with hastening speed. So, too, God’s coming salvation has an urgency and a sense of inner necessity which makes for great haste. The salvation of the LORD comes with an amazing speed. In fact, in the process of its coming, it gains momentum. As God’s salvation draws nearer, its speed doubles and redoubles. Its urgency increases.

The LORD is eager to come, and eager to save. He is eager to right what is wrong, and to defend those who are unable to defend themselves. When the hour of longsuffering is over, He returns to His people with ever-increasing speed. It’s almost as if He cannot wait, and must forcibly hold Himself back. He longs and yearns for the vindication of His people, and He hastens to answer their cry.

The prophet describes the hastening speed of God’s redemption in the next chapter, which speaks of the LORD’s anointed and His proclamation to Zion. The Spirit of the LORD came upon Him, so that He could announce good tidings to the afflicted, bind up the brokenhearted, proclaim liberty to the captives, and the year of the LORD’s favour, Isa. 61:1-3.

This prophesy speaks about the coming of the Lord Jesus Christ to His people. He was the Anointed of the LORD, the One sent in order to open the prisons, to comfort the mourning, and to usher in God’s reconciliation and His peace. Christ came in the fulness of time to proclaim good tidings. For He was God’s servant, who would open a new way of salvation for God’s estranged people. He came to gather the scattered sheep, and to pluck the brand out of the fire, Zech. 3:2.

And when the Lord Jesus came, He was in a hurry. He came suddenly, and did not take time off for rest and relaxation. The Lord Jesus knew His mission early in life,

Luke 2:49, and held this course evenly to the end of His life. The book of Mark describes the ongoing haste of the Lord Jesus in His salvation work. He was led “immediately” from one place to the other, Mark 1:10, 12, 18, 21, 23, 29. The LORD God used Him to the fullest, and the Lord Jesus used His time to the fullest. He was not casual with God’s salvation. He came to give life, and to give it abundantly, John 10:10. He came for His own, and included everyone. He travelled to Judea, back to Galilee, and then back to Judea again. He had no place to lay down His head, Luke 9:58.

Being in haste, the Lord demanded haste in His followers, Luke 9:62. One could not sit back and abstractly muse about His work. One could not postpone the decision regarding God’s salvation work indefinitely. The LORD comes in a hurry, and demands immediate commitment from a people who should know and recognize Him and His ways. He comes with lightening speed, quickening His pace as He arrives. He quickens it even more after He has arrived. With urgency He makes His call. He comes to those who wait for Him, to those who are expecting His coming with eager yearning.

Precisely that eager yearning must live in the hearts of God’s people. If we have fuzzy and confused notions about God’s salvation, and keep putting the matter off in our minds, we will not recognize it when it comes. It will leave us behind. For the Lord comes in great haste. He says, “I am coming quickly,” Rev. 22:20. That is also why He tells His people to watch, and keep awake, Matt. 24:36ff., Rev. 16:15. He comes for a people who expect Him, and a people who are waiting for Him. Expectant hope is the only thing that will save us from sudden terror. Only by having outstretched, waiting arms will we be gathered in God’s glorious work, and see the salvation of the last day.

A Church conscious of the ever-pressing haste of God’s glorious salvation will not be asleep, or let herself fall asleep. For we must know that the LORD comes and goes with lightening speed. If our minds are darkened by sleep and sloth, or by self interest and selfish pursuits, we will not have time to make a suitable answer to God’s salvation. If we do not hear Him today, we will not recognize Him at His coming. But if we wait for Him, we will most certainly rejoice in His salvation, and rejoice even more in its *haste*. Has He not said that He will answer His own, and answer them *speedily*, Luke 18:8? Let our hearts be filled with expectant hope for the LORD who comes to redeem His own.

J. DEJONG

news medley

Long live the new "Post-Offic-ial" crown corporation! It has succeeded already in following the line of its glorious predecessor, the now defunct Canada Post Office, and kept back my first-class envelope with the latest issue of *Clarion*. It is almost a week after the day I used to receive it before the summer strike, and thus I am not able to mention any couples whose advertisement may have appeared in the October 23 issue.

Let me, however, mention those couples whose names I do know.

It will not be taken ill of me when I begin with offering our heartfelt congratulations to the Rev. and Mrs. P. Kingma on the occasion of their twenty-fifth wedding anniversary on October 17th. Our readers know that we make an exception for wedding anniversaries of ministers, and the Kingma's are among them. Their Canadian and American period started in the good old town of Fergus and the work which our colleague did here is still remembered with gratitude. Especially those first years were difficult, but the fruits still last. Via Smithers and Smithville their path led to Grand Rapids, where they celebrated their feast. It is our sincere wish that they may continue to be fruitful for the edification of Christ's Church.

Travelling a little to the north from Grand Rapids (actually north-east) we get to Burlington. There we find brother and sister J. Jagt whose 45th wedding anniversary was celebrated some time ago. Although our brother was in the hospital quite a few times during the past years, yet the Lord granted them that they could celebrate this day. Our congratulations go to them from the brotherhood and especially from those who, with them, were citizens of a not unknown city in The Netherlands: Kampen.

Our travels bring us to Coaldale/Lethbridge, where two couples are to be congratulated.

We begin with those who were spared the longest: brother and sister Van Spronsen were privileged in reaching the fifty year mark. That was on October 19. When saying "the 50-year mark" we realize how long a time that is. They will say that the years went by very fast, but that is only when you are standing at the end of that road, not when you look at the distant goal from the beginning of the journey. As far as I know, they have been living in the Coaldale/Taber area for as long as they have been in Canada and most of their children have settled there as well. They will be assured that it comes from the heart when we wish them the Lord's mercy and blessing also on the last stretch of their pathway: may it be a long pathway together still.

Brother and sister H.A. Lubbers in Coaldale celebrated their fortieth wedding anniversary on October 31st. Although brother Lubbers underwent surgery several times during the past years to remove blockages in his arteries, his health seems to be pretty good right now, and we hope that they had a very pleasant day of remembering, together with children and grandchildren. Perhaps we'll see you in Ontario again some time next year?

Those are the celebrations to be mentioned for this time.

We may as well begin with our further report out West.

In some pieces about the forthcoming Classis I read the expression "meeting of Classis." That is wrong. As Reformed people we should not say that there will be a "meeting of Classis," but that "a Classis will be held." It can happen so easily that via wrong terminology a wrong idea creeps in. We don't have a Classis that "meets" once in a while. One Classis may have several sessions, but that is different.

Now to the news of the various Churches.

It appears that Smithers wishes to proceed with its plans for calling a so-called Home Missionary. We read the following in the *Bulkley Valley Echo*.

The brothers of the Home Mission Committee enter the meeting and are welcomed.

The draft Letter and Budget regarding the calling of a Home Missionary are tabled and discussed at length. The proposal of the Committee is adopted and will be forwarded to the Churches in Western Canada.

The Ladies' Aid apparently sent some boxes with clothes to Brazil, in order to help the Mission Aid workers there and to assist them in providing proper care for the children they try to nurse back to health and probably to enable them to provide also older people with decent clothes. That these things are not done without a snag here and there is evident from the following.

We have received a letter from Mr. Kuik in Brazil, informing us that 6 parcels of clothes were received from us. We sent 16 boxes in all and one has already been returned. He went through a lot of trouble to get the parcels and would have to pay \$1,000.00 in storage fees, etc., to claim all the clothes sent by the churches. So we will *not* be needing any more donated clothes unless we receive word that it is still worthwhile.

It looks like a lot of money to me and it is not impossible that there is a zero too many; *if* that is the case, I'll let you know, but I don't think so!

With a view to the above I do not quite get it that in the *Church News* of the Fraser Valley the following exhortation was published:

Mrs. Kuik has asked for used clothes again, also on behalf of the Glas family. Their supply is rather low as the people in Maragogi needed clothes also.

Would you please go through your clothes closets and donate whatever you can spare? Only summer clothes in good condition can be used, not larger than size 16 (preferably smaller). *Light* sweaters are fine, too. Mrs. Kuik is also very much in need of baby clothes: diapers, plastic pants, vests and sleepers.

Brother and sr. Glas were mentioned in the above quotation. They arrived from The Netherlands and spent some days in the Valley to get acquainted with the brotherhood there. They continued their journey to Paraguay, where they could pick up their visa for entering Brazil.

One more item from that region: Rev. VanderBoom writes "A last news-item of interest: The work on the pipe organ has started. We do not know how long it will take to finish the job, but we have something to look forward to."

In Edmonton, on the other hand, a correction was inserted in the *City Guide*.

It was noted that a wrong statement had been made in the Short Report on this meeting regarding the recommendation of the Organ Committee. The recommendation should have read: For sound the Committee recommends a pipe organ, but for financial reasons it

recommends that a Baldwin Electronic organ be purchased.

Sad but true.

As for the building project, the Consistory of the Immanuel Church decided to proceed on the basis of free labour. Some meeting rooms will be finished, and when the ceiling set by the Consistory for costs has been reached, a further decision will be made as to how to proceed from there.

A new term has been introduced for the meeting of the Minister and the Elders. It will be called a "presbytery meeting" from now on. Article 2 of the new Rules and Regulations reads, "The meetings of the Elders shall be called 'Presbytery meetings' re — I Tim. 4:14; Luke 22:26; Acts 22:5, New Form for Ordination of Elders — Acts of Synod 1980, pg. 181."

I am wondering why all those new terms are necessary and I am a little bit confused by all those innovations which we see nowadays in more than one place, as if now finally the light has gone up and the correct insight has been reached.

Besides, it is not so certain at all that "presbytery" as found in I Tim. 4:14 indeed means the college of elders as we know them today. To me it has not been proved at all as yet that the term "elders" does not comprise what we call elders *and* deacons, and is to be understood exclusively of the body of (our) elders. It has drawn the attention that the New Testament never speaks of "elders and deacons" but of "elders" or "overseers (bishops) and deacons." It is quite possible — and I am inclined to think in this direction — that what the New Testament calls "elders" comprises in one term our present-day elders as well as deacons.

When that is correct, introduction of the term "presbytery" for the meeting of elders is definitely wrong; it should then rather be used for meetings of *all* local office-bearers. However, I am of the opinion that we should avoid it altogether, also with a view to the pregnant meaning the term has received by its use within the Presbyterian Churches. The term "Consistory" has served us well for centuries. Why does it have to be changed now all of a sudden? I, for one, can't see it.

Another thing I am wondering about — I don't want to say more about it for the time being — is the decision of Calgary's Consistory: "For the sake of a member of the congregation the Consistory decides to discontinue the use of wine at the Lord's Supper table, and to replace it with a non-alcoholic fruit of the vine."

Smithville's bulletin published a report of a meeting of the Home Mission Committee. From it we quote the following passage:

It was reported that there is no Reformed literature available suitable for distributing, other than the pamphlets of "The Voice of the Church." On its Annual meeting the League of Home Mission Committees will work towards solving this problem — perhaps translating.

Meanwhile one of our committee members will enquire about the feasibilities and costs of translating existing Dutch literature.

Is it not a mark of poverty when we cannot provide such literature? Is it not a shame that after more than thirty years of Canadian Reformed Church life it still does not appear possible to produce such literature? Let everyone examine his heart and see whether he is really doing his best and whether he really has a valid excuse for not producing more, if he is producing at all, that is! I realize that there is an abundant source of material available in the

Dutch language; but is it not so that each country has its own specific things to which attention has to be paid and that it sometimes is difficult to translate or render in such a manner that the material becomes relevant for the population of another, totally different country? And should we not do whatever we are able to do to provide material which has been written with a view to life in our own country?

From the Ebenezer, Burlington bulletin I quote the following passage:

Letter from Burlington West regarding church expansion. They inform us that they decided some time ago to:

1. finish the balcony;
2. reaffirm their decision to split the congregation into two wards;
3. to call a second minister;
4. to maintain a continued consultation with the church at Burlington East on the borderline and to come to a satisfactory solution for the benefit of both congregations.

The consistory discussed this issue in point 4 extensively and adopted a motion of which the church at West will be informed by letter.

I still find it a sad thing when so much time is spent on the borderline question. I have never seen much good come from all that bickering and squabbling; on the contrary, more often there was alienation between brothers and sisters; Consistories oftentimes were at odds with one another because of borderline difficulties and "cases," and so on. I have no illusion at all that I'll be able to change the "system," but can only say that I am happy that neither here in Fergus nor (at that time) in the Fraser Valley I ever encountered any difficulty in this respect, for the simple reason that we don't have boundaries. When I read and hear about the many difficulties there are in this matter in some other Congregations, I am the more thankful for the absence of such a bone of contention in the Church I am serving. And if anyone should think that these Consistories agreed with this because I am such an advocate of it, he proves thereby not to know the brethren with whom I have had the privilege of working for some twenty-nine years!

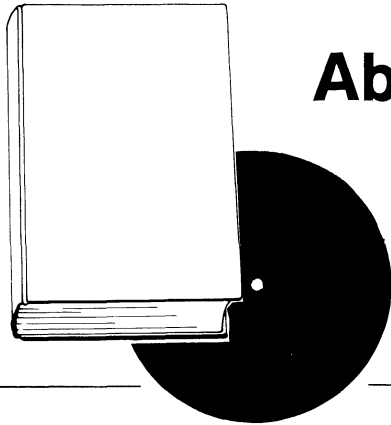
The Consistory of Brampton made the following decision:

As you can read in the short report, homevisits will not be announced from the pulpit. These announcements are not necessary anymore because homevisits are arranged individually with each family or single confessing member. Making arrangements ahead of time prevents cancellations. The elders have a busy schedule to complete. When they do call, to make arrangements, we should be flexible and try to make available the evening the elders would like to make the visit. I think it can be agreed that homevisits should take priority over most of our other activities.

I agree especially with the last sentence. Students will have to stay home even from Catechism Classes if that is the only evening the Elders have available for visiting that particular family, and I hope that the brethren in Brampton and elsewhere will experience the fullest cooperation from the Congregation. The brethren also have their own families to take care of besides many other activities. They deserve the greatest measure of cooperation they can get.

Well, and that closes our medley for this time.

I wish you, Bob Kerr would say, a very fond good afternoon.



About Listening and Reading

Pretty soon we shall be reminded again of the fact that only so many days are left till Christmas, and shoppers will be urged to do their shopping early in the season.

As our readers are celebrating in one way or another — even if they don't have a "Christmas Party" they may have a Sinterklaas evening — it appeared advisable to draw the attention to some "articles" which would make a splendid and lasting present for such occasions. As one can read while listening to music, it seemed to be a good combination to mention records as well as books. Perhaps there won't be enough room in one issue of *Clarion* to publish the remarks on both, but then you'll have to wait for remarks on books till next time. It is always nice to be looking forward to something.

First then something about records.

For some time now we have been able to see advertisements in *Clarion* of Church and Music Records, Neerlandia. As pictures on covers do not reveal much about the contents — one can put any picture on any record cover — it may be good to draw your attention to some of their records by which my collection has been enriched.

When using the word "enriched," I do so on purpose, for I consider it an enrichment having acquired the records I am going to say something about. As the other time when I mentioned and discussed records, I must ask you this time to bear in mind that my judgment is a layman's judgment which lays no claim to having technical or professional value. I simply listen to the music and then draw my conclusions whether I like it or not.

The first record I wish to mention is one by Fred Mann, Pan-pipe, and Sander van Marion, organ. The number is S.T.B. 220157. When recently, during a visit, I mentioned this record and played part of it, the family we visited gave me a Pan-pipe along. It needed some repair and I haven't gotten around to doing that, much

less did I have time to practise, but meanwhile we can enjoy the record. The pieces recorded on it could be called "popular-classics" for we hear the well-known Largo from Handel's "Xerxes" as well as "Melody in F" of Arthur Rubinstein. Various pieces are played in an arrangement by Sander van Marion. The pure tone of the Pan-pipe or nai (Rumanian name for it) is beautiful to hear and most pleasant to listen to.

Another record with a soloist is "Janneke Slagter zingt," S.T.B. 220178. When you see the picture of the (still young) girl on the cover and look into her friendly and open eyes, you get the impression that everything with her is genuine. That impression is strengthened when you hear her sing. It is obvious that her voice is largely untrained, and it betrays her age; yet it is pure and lovely. In Dutch one would say, "Ze heeft een lieve stem." Recently we had a relative over from The Netherlands for a few days, and she told us that Janneke Slagter is seen and heard many times on radio and television for the Evangelical Broadcasting Society. With some of the songs she is accompanied by Rob van Stiphout on the side-flute. Arie Pronk is at the organ which, in my opinion, sometimes is a little too dominant. A few organ soli grace the record as well.

A massive choir has great advantages: the sound is fuller and one does not hear individual singers, something which is oftentimes the case with smaller choirs. The choir "Deo Cantemus" numbers perhaps close to 200 (I did not count them; just estimated the total number!) and record S.T.B. 220177 which they put out under the title "Blijf Hem maar trouw" — the title of the first song — is certainly worth having. Janneke Slagter is soloist and Wim van Vliet accompanies a few songs on the trumpet. Jan van Weelden is at the organ and Arie Pronk is director.

Those of us who were so privileged as to hear the sound of the mighty organ in St. Paul's Cathedral in London, England,

at the occasion of the marriage of the Prince of Wales and Lady Diana Spencer will be happy to own a Guild Record GRSP 7010 entitled "Royal Music from St. Paul's." Music played and sung at four coronations and at Her Majesty's silver jubilee, celebrated on June 7, 1977, is recorded here in a fine selection. Among the pieces are Ralph Vaughan Williams' splendid arrangement of "All people that on earth do dwell," as well as John Goss's "Praise, my soul, the King of heaven." I am wondering how the technicians have succeeded in avoiding distortion while recording in a building which gives a reverberation of several seconds.

KMK 1004 is a record which features Ewald Kooiman. I mentioned him before when giving my impression of a few recordings of his on which he plays works by Johann Sebastian Bach. On this record, entitled "Jan Zwart en zijn tijdgenoten," he plays works by Jan Zwart and others on the organ of the Bovenkerk or St. Nicolaas kerk in Kampen, usually the domain of Willem Hendrik Zwart. Those of our readers who attended one or more of the "Schooldagen" in Kampen during the last ten years may have had the privilege of hearing the latter play.

Enclosed with the record is a descriptive booklet which tells us about Jan Zwart, his life, his aims, his importance for the revival of interest in music of previous centuries, especially that of Jan Pieterszoon Sweelinck. The same booklet contains a brief description of and comment on the various compositions which are played, information one would normally find on the cover.

I like Kooiman's playing and find his interpretation of Jan Zwart refreshing, much more appreciated than the often so pompous manner of playing as one finds it, e.g., with Asma. In my layman's judgment I would say that Kooiman's playing is more "articulate"; it conveys more to me than many other interpretations I have heard, e.g., of Jan Zwart's "Fantasie over het Lutherlied."

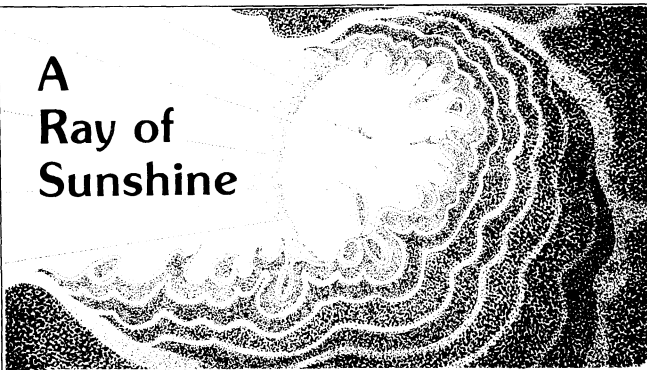
With the music Kooiman recorded on KMK 1005 and KMK 1007 I was not familiar at all. On the first one he plays works of Claude Balbastre (1727-1799), Louis Marchand (1669-1732), Michel Corrette (1709-1795), and Jacques Boyvin (1649-1706). These works were played on the Koenig Organ in Sarre-Union, France.

On the Andreas Silbermann Organ in Ottrott-le-Haut, France, Kooiman plays, among others, works of Johann Bernhard Bach (1676-1749), Jan Krtitel Kuchar (1751-1829), Justinus a Despensatione (1673-1747) and Franz Anton Maichelbeck (1707-1750).

As stated above, I was not familiar at all with this music, and can only say that I

Continued on page 431.

A Ray of Sunshine



In answer to our previously published poem, "Het Schrijverke," we have received a response from an elderly brother who was inspired by it. I am happy to share it with you.

Het volgend gedicht is een "weerwoord" op "Het Schrijverke":

"En wat schrijven de mensen?"

Schrijvertje, schrijvertje — Wat hebt ge met ons mensen gemeen?

Ik denk wel dit — ook wij lopen en draven en vliegen daarheen.

Wij mensen zijn ook altijd in een jagende haast
Wij snellen naar het eindpunt — en dan staan we verbaasd
En dan zeggen we verwonderd — is het werkelijk — is het waar?

Is de ouderdom — en de grijsheid reeds daar?
En O "grote Schepper aller dingen" was daar in mijn leven
Uw heilige naam altoos met verwondering geschreven?
Toen mijn leven daarheen gleed op 's levens watervloed
Hebt U toen ook daarin de glorie van Uw naam ontmoet?
Was daarin mijn haastig vergleden bestaan,
Ook iets wat waarde had voor U en nooit zal vergaan?
O Creator dierbare Meester — "Uw weet het al" —
Inplaats van heilig was mijn leven vaak een droeve val.
In al mijn jagen, drijven, haasten, werken, spreken,
Vergat ik zo vaak om van U de zegen af te smeken.
En nochtans — als ik terug zie op 's levens watervloed
Gij waart daar ook, ondersteunend mijn wankelende voet.
Gij waart de bestuurder van mijn ranke levensboot,
Gij waart het die verzorgde mijn water, mijn brood.
Gij waart het die door Uw Geest het geloven in mij werkte,

Gij waart het ook die in nood mijn zwak geloof weer sterkte.
Gij zijt het die mijn leven leidde vanaf mijn pril begin,
Gij leidt straks ook mijn levensboot de veilige haven in.

Schrijvertje, klein schrijvertje — ja ook dit hebben wij gemeen.
Uw leven en ook het mijne gaat zeker eenmaal heen.
Mijn kleine vlugge waterspin, eens is uw schrijven uit
En niemand kan vertellen, wat eens Uw leven heeft beduid.
Zelfs het stille water in de vliet, waarop ge uw woorden schrijft,
Zal niet aldoor bestaan, is niet wat eeuwig blijft.
Maar zie — de grote Meester, die eens op aarde kwam,
Die ook zichzelf ten offer gaf, vrijwillig gelijk een lam,
Is nu de Koning — en zit als overwinnaar op de troon.
Die heeft voor mij bereid een eeuwig huis ter woon.
En als dan straks mijn levensboot ter kuste vaart,
Dan worden wij met al de Zijnen saamvergaard.
Het reizen op de grote levenszee heeft dan afgedaan,
Want dan breekt het grote feest voor al Gods kinderen aan.
Van al die duizenden en duizenden te samen
Schreef Hij in het boek des levens hun namen.
Reeds als kinderen zongen wij het weleer,
"En ook u bemint Hij teer."

T. Schinkel
Chatham, August 20, 1981

* * * * *

The Lord willing, on November 2, Mr. Speyer will celebrate his birthday. He would love to hear from you, brothers and sisters. Mr. Speyer suffers from the degenerative disease, Multiple Sclerosis. On October 14th, sisters in Ontario have celebrated their 20th Annual Convention of the League of Women's Societies. Mr. Speyer translated their beautiful League Song, "Sing God's Glory." He also wrote many poems. Shall we remember our brother and send him many best wishes and encouraging words?

MR. C. SPEYER
St. Peter's Centre,
88 Maplewood Avenue,
Hamilton, Ontario L8M 1W9

* * * * *

Please send your requests to:

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

ABOUT LISTENING AND READING — *Continued from page 430.*

am happy to have these records; it is enjoyable to listen to Kooiman's playing here as well.

The last disk I would like to mention this time is "George Böhm, Harpsichord works." KMK 1009, played by Christopher Farr. Böhm lived from 1661-1733, and was organist in Luneburg, a city well-known from the Reformation days and the struggles that followed it. I like particularly the Partita "Freu dich sehr, o meine Seele," but that may be partly the fruit of recognizing a much-beloved Psalm tune. In any case: listening to this record is very relaxing and rewarding.

When you are thinking of buying

more lasting presents, the above records are certainly worth to be considered seriously. Some of the above music is also available on cassettes.

It is possible that your Christian bookstore carries them; otherwise you can find the address in the advertisements which have appeared. In case you don't save your *Clarions*, I give it here: Box 154, Neerlandia, Alberta, T0G 1R0. Postage is included in the price.

Happy listening!

As I have used up the available space, we'll pay attention to reading material next time.

vO

Church News

DECLINED to Chatham, Ont.:

REV. J. VISSCHER

of Cloverdale, B.C.

* * *

CHANGE OF ADDRESS:

Correspondence Clerk,
Ebenezer Canadian Reformed Church
at Chatham

J. Tillema

443 McNaughton Avenue E.,
Chatham, Ontario N7L 2H2

KOREAN CONNECTION

— Continued from page 425.

tion to the so-called role and importance of Shintoism in the differences between these two churches. For some time already this has been cited as a basic difference. Now it is true that the Koryu-pa has historically taken a tougher, more uncompromising approach to Shintoism and to shrine worship, and thereby earned a reputation as "the church of the martyrs"; however, we have found nothing to indicate that this issue continued to constitute a real area of disagreement in 1963. Shintoism and shrine worship were issues associated with the Japanese conquest of Korea, but with the defeat of the Japanese in 1945, these issues receded from the foreground. There may, of course, be various sentiments and emotions surrounding this issue that remain to the present day and that play a subtle role in keeping these churches apart; however, such things are hard to gauge and to use as a basis for firm conclusions.

In any case, if Shintoism and shrine worship did play a fundamental role in the division of 1963, it is rather surprising that the Korean Fraternal Relations Committee makes no mention of these factors in their letter.

Another alleged area of disagreement between these two churches is the area of liberalism. It is suggested or implied that a lax approach to Shintoism and shrine worship are marks that reveal the liberalism of the Hap Dong and led the Koryu-pa to part company with them in 1963. The impression that thus emerges is that the Koryu-pa are the steadfast conservatives, while the Hap Dong are the compromising liberals.

Now there is evidence to suggest that the Hap Dong was not so strict as the Koryu-pa on the issues of Shintoism and shrine worship, and there is also evidence to suggest that the Hap Dong is freer in its attitude and approach to certain matters, but there is, as far as we are aware, no evidence to suggest that the Hap Dong is a liberal church either in doctrine or polity.

One of the sources that we quoted in our Review emphatically denied that the Hap Dong is open to the charge of modernism (liberalism). He stated, with regard to the theological journal of the Hap Dong Seminary, which he read regularly, "I don't smell a trace of liberalism." If anything, he felt that the Hap Dong was

in danger of moving in the opposite direction, namely, towards the fundamentalism of Carl McIntire and the International Council of Christian Churches.

We, as Committee for Correspondence, bring this to the attention of the churches not with the intention of elevating the Hap Dong and downgrading the Koryu-pa but rather to present a balanced picture with regards to these two churches and their relations to each other. We do not claim to have all the answers. In our Review we spoke about having achieved only a "rudimentary" under-

standing of the complex Korean ecclesiastical scene. Should our Dutch colleagues supply us with further evidence we will scrutinize it carefully and, if need be, revise our assessment; however, until such time we have no alternative but to stand firm on our Conclusions/Consequences as found in our Historical Review to Synod Smithville 1980.

For the Committee for Correspondence with Churches Abroad,
E.C. BAARTMAN
A.C. LENGKEEK
M. VAN BEVEREN
J. VISSCHER

LOHM

League of Home Mission Committees

Semi-Annual meeting of the League of Home Mission Committees of Ontario.

Participants: Smithville, Orangeville, Fergus, Guelph, Brampton, Hamilton, Lincoln, Burlington Rehoboth, Burlington Ebenezer, and the Broadcast Committee "Voice of the Church."

Our meeting of nine church representatives and broadcast committee was formally opened with Scripture reading, singing, and prayer. A word of welcome was given by the hosting correspondent (executive member) Harry Alkema. Even though the LOHM has no authority or mandate, the purpose of the meeting was to provide a voicing and sharing of common interests.

Since the VOC executive member Harpert VanderWel was present, the first point on the agenda was a frank discussion on the "Voice of the Church" broadcasts and evangelism committee interaction with them. Harpert reported that five stations (nation-wide) were broadcasting the VOC programs which originate in Burlington. These stations are CING, CJQR, CJOY (Ont.), CKTA (Alta.), and KLYN (Wash., USA).

Effectiveness of the CING program was questioned since very few responses are sent in to the church post boxes. Even after two extensive advertisements for responses, no mail was received. More recently, however, CING surveys (Burlington) show a Sunday morning response of 2000 listeners ranging from Kingston to Niagara N.Y. Requests for VOC

airing have been sent to the popular Hamilton station CHML.

After this report there was much to hash out about individual committee responsibilities to the programs. Three main views were expressed:

- 1) continue present programming;
- 2) simplify sermonettes (more Gospel);
- 3) change format.

Many deep feelings were expressed by each of the participating churches. No conclusions were made, however, as this is not within the province of LOHM. If changes are requested, these are to be forwarded to the executive committee.

Summary of the other discussions:

- 2) VBS, informations passed to "starting" committees;
- 3) Hamilton Report — highlights;
 - a) Semi-annual congregational involvement;
 - b) Newsletter distributed to congregation;
 - c) Bible School evaluation;
 - d) Dutch evangelism course translation;
 - e) Correspondence Bible courses discussion;
 - f) Vietnamese — Instruction by volunteer.
- 4) VOC Pamphlets (Burlington West);
 - a) General improvement in format and appeal;
 - b) Once a month distribution (to reduce work and cost);
 - c) Slight changes on front page to accommodate name, etc.

(Continued on page 434.)

Graduation Evening Emmanuel Christian High School

"Seek Ye First His Kingdom"

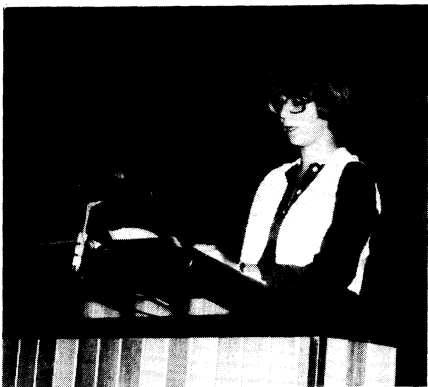
For the School Society of Fergus-Guelph and District Inc., the High School graduation evening, held on September 18, was unique. No fewer than three grades graduated. Normally the graduating class is Grade 12 only. Because Emmanuel Christian High School does not offer Grades 11 and 12 in 1981-82, three classes out of necessity graduated.

The Chairman of the School Board, Mr. H. VanVeen, read Matthew 6, verses 19-34. He exhorted the assembly to have trust, and find courage to live and act as Christians in the world.

Rev. R. Aasman, who spoke on



Ninette Knegt, the Grade XII valedictorian, addresses the audience.



A word of thanks from Patricia VanRaalte on behalf of the 1980-81 Grade X and XI students.

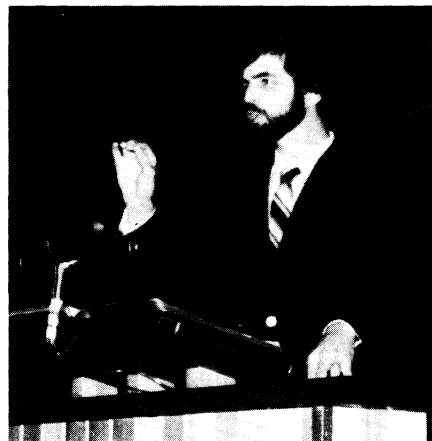


Margaret Lodder receives her Secondary School Graduation Diploma from the principal.

the theme, "Seek Ye First His Kingdom," contrasted the effort to earn a living, the striving for power, influence, and security, with the desire to live a good life — a life of Kingdom service. In all aspects of life, God's promises and His commandments should be in the centre of our life. If this desire had not been with the parents, then their children would have been sent to the public school.

Mr. Hans VanDooren, who has already taught at Emmanuel Christian High School for three years, introduced the Grade 10 and 11 graduates. Each graduate received a Certificate of Promotion from the principal, Mr. Nick Vandooren, and a gift from the Board Secretary, Mr. Harold Meerveld. The gift to each Grade 10 and 11 graduate was a ball pen of brushed stainless steel engraved with the name of the school, the date of graduation, and the graduate's initials.

Miss Patricia VanRaalte spoke



The guest speaker for the evening — Rev. R. Aasman.

on behalf of the Grade 10 and 11 graduates. She noted that the years at Emmanuel Christian High School were memorable years. The students were provided with a Christian perspective.

After the assembly sang Psalm 98:1, 2, 4, accompanied by Mr. John Knegt at the organ, the principal introduced the Grade 12 graduates individually. All five graduates received an Ontario Secondary School Graduation Diploma. Mr. Harry Bouwman, on behalf of the School Board and the graduates' parents, gave the Grade 12's a sterling silver school ring.

Speaking for the Grade 12 class of 1980-81, Miss Ninette Knegt gave examples of how the years at E.C.H.S. had been interesting and rewarding, but also at times trying. "Our experience was unique; we are sad to leave."

In May 1981 the Grade 11 and 12 French students travelled with their French teacher, Mrs. P. Ysselstein, and their principal to Quebec City. Slides of this trip were shown by Mr. N. Vandooren who kept up a lively commentary as the projector clicked along.

Included in the program was "A Farewell to Departing Teachers." Mrs. H. Hutten, Mr. H. Plantinga, and Miss N. VanTol came forward to receive from the Board Chairman a token of appreciation and some words of farewell. Mrs. P. Ysselstein was unable to be present on account of an unforeseen extension of her trip to The Netherlands.

Rev. R. Aasman closed in prayer after the assembly had sung Hymn 45:1, 2, 3, 4. This graduation also was a token of the faith that is found in Fergus and Guelph that He is to be sought, for He, Emmanuel, is coming. *(More pictures on next page.)* ■



Grade X — 1980/81



Grade XI — 1980/81



Grade XII — 1980/81

LOHM — Continued from page 432.

- 5) VBS follow-up (Orangeville);
 - e) Cost of a program is approximately \$500.00;
 - b) Follow-ups:
 - 1) sing mornings;
 - 2) Christmas program;
 - 3) send VOC programs, Christmas books (Burlington West had no response for a Christmas program);
 - c) Participation in closing program was good.
- 6) Pamphlets;
 - a) Church introduction '79 by Fergus;
 - b) Request by Smithville;
 - c) No new comments.
- 7) Other Reports: re:

Pamphlets, devotional, Nursing Homes, Gift baskets.
VOC pamphlet distribution.

Correspondent,
HARRY ALKEMA

**Consulaat-Generaal
Der Nederlanden
CONSULATE GENERAL
OF THE NETHERLANDS**

One Dundas Street W.,
Box 2, Suite 2106,
Toronto, Ontario M5G 1Z3
Phone: (416) 598-2520

OPSPORING ADRESSEN:

NIJMAN, Hendricus, geboren op 28 december 1926 te Ambt-Hardenberg, naar Canada vertrokken in 1953.

VAN PELT, Leendert, geboren op 20 oktober 1916 te Rotterdam, naar Canada vertrokken in 1957.

POPERING, Fredericus Leonardus, geboren op 21 oktober 1916, naar Canada vertrokken in 1951.

USUP, Heiden, geboren op 12 april 1958 te Djarkarta, naar Canada vertrokken in 1980.

THEUNISSEN, F.N.T.C.G., geboren op 13 december 1943, laatstbekende adres te Scarborough, Ont.

TOLMAN, Hendricus Johannes, geboren op 16 augustus 1929 te Amsterdam, naar Canada vertrokken in 1952.

TOLMAN, Johannes Egbertus, geboren op 14 november 1930 te Amsterdam, naar Canada vertrokken in 1952.

Verzoeken opsporing kinderen van:

TOLMAN, Simon, geboren te Amsterdam op 10 december 1904, ongehuwd, vertrokken op 9 mei 1925 naar Noord-Amerika.

**FOR THE READER'S
INFORMATION**

This issue of *Clarion* was mailed from Winnipeg Central Post Office on November 3, 1981.

A Reformed Social-Political Magazine

1. Name

We are pleased to inform you that at its most recent meeting the Board came to a decision on a name for the magazine. Many suggestions had been received from local committees, ministers, and other church members. The list of suggested names had become longer and longer. We looked for a name that would, first of all, denote succinctly what the magazine intends to be or what it stands for, and, secondly, lend itself well graphically.

The name chosen is *Perspective*. A few of the definitions which the dictionary provides for "perspective" are: a) one's mental view of facts, ideas, etc., and their interrelationships; b) the ability to see all the relevant data in a meaningful relationship; and c) a visible scene, especially one extending to a distance; vista. Applying these terms to the name of our magazine, we could rephrase and interpret them to read: *Perspective*, a monthly magazine which assists the Christian reader in observing historical, contemporary, as well as possible future issues and ideas from a Biblical point of view. The Word of God places all of life in the proper perspective and puts all things in a meaningful relationship. We read in Psalm 19 (vv. 7-11; NASB):

The law of the LORD is perfect,
restoring the soul;
The testimony of the LORD is sure,
making wise the simple.
The precepts of the LORD are right,
rejoicing the heart;
The commandment of the LORD is pure,
enlightening the eyes.
The fear of the LORD is clean,
enduring forever;
The judgments of the LORD are true;
they are righteous altogether.
They are more desirable than gold,
yes, than much fine gold;
Sweeter also than honey
and the drippings of the honeycomb.
Moreover, by them Thy servant is warned;
In keeping them there is great reward.

2. Date

The first issue of *Perspective* will appear on January 15, 1982, D.V. Board members, committee members, and subscribers will undoubtedly all be looking forward to that date. We hope your expectations will be met and that our publication may follow a steady course, that it will motivate young and old to study and consider whether the things written are in-

deed truthful, and that it will be a source of much enjoyment to the readers.

3. Organization

The Board of Directors now consists of the following members: Dr. C. Poppe, Chairman; T.M. Veenendaal, Vice-chairman; C. Meliefste, Secretary; A. van Abbema, Treasurer; Rev. B.J. Berends, W. Gortemaker, and W. Van Assen. The Executive consists of: G. Kuik, Executive Director; J. DeVos, Editor; and Miss J. Klos, Secretary. Both the Editor and the Secretary are in the employ of the Foundation and as such are salaried, while the Executive Director is reimbursed for expenses only. An assistant editor has as yet not been found.

4. Constitution

At present the constitution and by-laws of the Foundation are being examined by a lawyer so that the Foundation may be approved legally. This will hopefully also enable the Foundation to become registered as a charitable organization.

5. Relationship with *Nederlands Dagblad*

Although the Foundation Board was unable to come to a comprehensive agreement with N.D., our writers may nevertheless make use of and translate articles which have appeared in *Nederlands Dagblad*, and may translate and publish articles written by freelance writers of N.D.

6. Visits

In order to bring the local committees up-to-date on the developments with respect to the magazine, the Editor and the Executive Director, J. DeVos and G. Kuik, will pay a personal visit to the local committees. A trip through Eastern Canada is scheduled for the third and fourth weeks of November. At that time they will also take up contact with potential contributors to the magazine in that area as well as the USA. A trip to Western Canada will be arranged soon after their return.

7. Response

We received many encouraging letters from local committees and other people who wholeheartedly support our endeavour to publish this Reformed magazine. We are happy to report that the number of subscribers is steadily increasing. Also the response from Australia has been very gratifying.

May the Lord grant all of us the strength and wisdom to continue this work in His Kingdom.

C. POPPE, Chairman
C. MELIEFSTE, Secretary

TO OUR READERS

Dear Subscribers:

On account of the deteriorating postal service we have received requests for an alternate way of shipping CLARION to our subscribers.

Since more and more requests are coming in we have looked into the possibility of shipping CLARION by Greyhound bus to Correspondents who are willing to distribute them to our subscribers in the various congregations.

Delivery by Greyhound means the following:

- 1. 3-5 day delivery time after shipment from Winnipeg to the Correspondent's address.*
- 2. \$5.00 additional delivery charge per subscription if delivered to each congregation in a separate bundle.*

OR

- 3. \$4.00 additional delivery charge per subscription if, for some congregations, delivered to one address for a number of congregations combined (e.g., Barrhead/Neerlandia, Fraser Valley, Fergus/Guelph, London/Watford).*

If a sufficient number of subscribers wish to receive their CLARION by bus service to the local correspondent we will apply the new rate to all subscribers in Canada who are members of a Canadian Reformed Church and who now receive it by mail. A two-rate system would be very cumbersome and very expensive administratively. All other subscribers will still receive CLARION by postal service as usual, but at the new rate. In case the subscribers' response does not warrant a change to bus service, we will maintain our present \$20.00 subscription for 1982.

Airmail rates will have to increase substantially. Unfortunately, we are not yet able to establish these rates since the Post Office has not determined the exact increase as per January 1, 1982. As soon as we know we will let our airmail subscribers know. This also applies to our overseas subscriptions. One thing is sure, there will be a substantial increase for these services.

Enclosed you will find an envelope for the greetings in the year-end issue of 1981. On this envelope we make the request that you let the correspondent know how you prefer to have your CLARION sent to you by simply filling out:

Greyhound Bus Service yes OR no .

If you do not send in a greeting, contact your local correspondent concerning your preference. Please do this immediately upon receipt of your CLARION. Your reaction should be in by November 23, 1981, or as soon as possible.

Be assured that we will do our best to improve the delivery of your CLARION.

THE PUBLISHER

our little magazine

Hello Busy Beavers,
 How are you doing?
 What are you doing to keep busy now that it's dark out after supper?
 Do you like to play games like Battleships and Mastermind?
 Maybe you sit close to the stove with a good book.
 Don't you think it's cosy in the house now?
 I like to make popcorn on evenings like that, don't you?

* * * * *

Busy Beaver *Anita De Vries* has a poem for you to enjoy.

The Cat's Hat

There was once a fat Cat
 Who's name was Pat.
 He looked for his Hat.
 So he sat on a Mat.
 Oops! there was his Hat
 All flat under the Mat!

* * * * *

It's a little late for Thanksgiving, this poem from Busy Beaver *Karen Stam*; but it's good always to be thankful. So here it is.

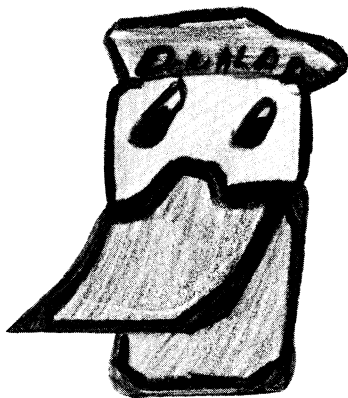
Thank You

Thank you for the world so sweet,
 Thank you for the food we eat,
 Thank you for the birds that sing,
 Thank you God for everything.

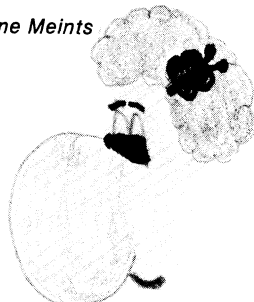
* * * * *

Our Busy Beavers send us not only poems but also pictures and jokes. Here are some for you to enjoy.

by *Jane Meints*



by *Peter de Witt*



by *Clarinda Meints*

Mr. Handy was putting a knotty pine wall in his living room. His young son came along and said, "What are those holes for?"

"They're knot holes," replied the father.

"Well then," said the son, "if they're not holes what are they then?"

Teacher: "Name one thing we didn't have fifty years ago."

Tommy: "Me!"

Thanks for sharing, Busy Beaver *Linda De Boer*.

QUIZ TIME

Code Quiz

12 - S	11 - E
9 - R	10 - V
1 - N	3 - O
6 - W	4 - T
2 - H	5 - L
8 - D	12 - Y
15 - U	16 - G

12 11 9 10 11 1 3 6 4 2 11 5 3 9 8

13 3 15 9 16 3 8

by Busy Beaver *Margaret Oosterveld*

Scrambled Words

by Busy Beaver *Lyan Van Ellenberg*

Can you un-scramble them?

g i n a r i n - _____ n r o c - _____

r e e t - _____ d o a r - _____

p r a g e s - _____ k y s - _____

w i v e d r a y - _____ s d o u l c - _____

i n o a m t u n - _____ f l a i t w r e a - _____

Are you a good listener?

See if you can fill in the following comparisons.

Thanks for sharing, Busy Beaver *Brenda De Boer*.

1. _____ as a bee
2. _____ as a bear
3. _____ as a mouse
4. _____ as a bat
5. _____ as an eel
6. _____ as a lamb
7. _____ as an owl
8. _____ as a pig
9. _____ as a mule
10. _____ as a snail