



Ambiguity in the RES.

In our discussion of the constituent assembly of a Reformed International Conference to be held in October 1982 in Groningen, The Netherlands, we came across an interesting essay that Dr. B. Spoelstra had published in the South African theological journal *In die Skriflig*. It dealt with the Reformed Ecumenical Synod (RES) and I promised to come back to his description of this fragment of Church history in the twentieth century. Not all readers of *Clarion* are acquainted with the sweet language of South Africa, and those who are do not all receive this magazine of the Reformed Theological Society.

There is yet another reason to take note of Dr. Spoelstra's publication. *RES News Exchange* of May 4, 1982, announces the upcoming Groningen assembly under the heading: Rival International Reformed Conference Being Organized. It mentions that among the twelve invited denominations are the Free Church of Scotland and the Evangelical Presbyterian Church of Ireland, both of which have withdrawn from the RES. Rev. J. de Gelder is secretary of the deputies for contacts abroad of the GKN-Lib (this is the abbreviation for the Liberated Reformed Churches in The Netherlands). According to him, it is premature at this stage to regard the Conference as a counterpart to the RES. Nevertheless, the international contacts of the GKN-Lib do reflect developments in the RES. These churches have been critical of the RES since it was organized in 1946. I add to this information that among the twelve denominations which our Dutch sister churches invited, is also the Reformed Church in South Africa (GKSA), at present still a member of the RES. It underlines that it is premature at this stage to picture the Conference as a counterpart of the RES. But it is true: if the GKN-Lib themselves had been a member of this organization, they would not have taken the initiative for the October Conference. In this respect I can understand that *RES News Exchange* speaks of a *rival* International Conference of Reformed Churches (ICRC).

If there is such an antithetic relation, it may be good to study Dr. Spoelstra's essay about the background and development of the RES in order to prevent a repetition of mistakes in the ICRC. What is the lesson of history?

One could even go further back in the history of the catholic church. There were ecumenical councils in the fourth and fifth centuries. In the course of the sixteenth and seventeenth centuries there were several attempts to express the catholicity of the Reformed Churches in international, ecumenical synods (Cranmer 1552, Elisabeth I

1577, Pierre du Moulin 1614). The *national* synod of Dordrecht in The Netherlands, 1618-1619, is famous also because of *international* representation: several delegates from abroad participated in the discussions that led to the formulation of our Canons of Dordt. In the nineteenth century the Evangelical Alliance came about (1846), which is now transformed into the World Alliance of Reformed and Presbyterian Churches.

But when Dr. Spoelstra sketches the historical background of the RES, he restricts himself to the history in which the Reformed Church in South Africa was directly involved. We hear that already in 1918 a Synod of the GKSA (Die Gereformeerde Kerk in Suid-Afrika) dealt with the idea of an international synod as a means to express unity of faith over against liberalism. Dr. H. H. Kuyper was the first Dutch delegate to a GKSA Synod and this Synod of Rustenburg 1924 suggested the convening of an international Reformed synod in which the Reformed Churches in The Netherlands (GKN), the Christian Reformed Church in North America (CRC), and the GKSA would cooperate. The Rev. D. Postma, in 1927, was the first South African delegate to a GKN synod, and it is remarkable that he reported that the Dutch churches had church-political objections against a universal synod of Reformed churches. They preferred an international congress of Calvinists to discuss economic, social, pedagogical, and ecclesiastical matters. The South African brothers, however, in 1930 again expressed the desire to come to a proper Reformed synod of churches from several countries, and they found support in the Christian Reformed Church. Around 1939 the discussion circled around the question of an ecumenical confederation: 'Die onderhandelinge trek saam op die kwessie of dit die vorm van 'n *sinode* of van 'n *konvent* moes aanneem.' Would an ecumenical Reformed church confederation have the structure of a *synod* or of a *convention*?

May I, for a moment, interrupt the story as told by Dr. Spoelstra? Our readers will see, I hope, that the Reformed Ecumenical Synod in 1946 obtained an ambiguous character. We are then a few years after the Liberation of 1944, and we should distinguish the synodical churches from the GKN as GKN Synodical. On the one hand, especially these Dutch synodical churches did not want the figure of a universal or ecumenical synod, while, on the other hand, they accepted the name RES (Synod). The GKN of GKN-Lib. (the Liberated Reformed Churches in The Netherlands) immediately pointed to this ambiguity. Also Dr. Spoelstra

now acknowledges this ambiguous character of the RES; he even has two sections in his essay under the headings "The ambiguous character of the RES since 1946" and "The ambiguous authority of the RES." He could have given credit to the Synod of GKN-Lib. Amersfoort 1948; it considered that the RES Amsterdam 1949 could not have the character of a *synod*, and it sent its considerations to the convening church, to the Christian Reformed Church, and to Die Gereformeerde Kerk in Suid Afrika. Synod Amersfoort 1948 of our Dutch sister churches declared that the Reformed church order does not speak of ecumenical synods, and an ecumenical confederation is not possible between churches that do not live together in a confederation within their own country.

As far as the *basis* of the RES was concerned, Amersfoort 1948 pointed out that there are contradictions between the confessions mentioned by the First Ecumenical Synod (1946). The Report referred to the differences between the Westminster Confession and the Three Forms of Unity with respect to the Covenant of God and the government of the Church. Sometime ago I discussed this statement, criticizing the insufficiently informed and far-reaching declaration of Synod Amersfoort 1967 concerning the Westminster Confession. I have the impression that the statement of 1948 was forgotten when ecclesiastical correspondence began with the Presbyterian Church in Korea (Korya-Pa) in 1967. But this is a separate story.

The main point now is: it will certainly be worthwhile in October to discuss the question of structure thoroughly. Name, character, and authority of the proposed international meetings are related. In 1946 the RES stated: the present assembly bears the character of a Synod because it is a gathering of Churches which, through duly appointed delegates, convene to consider certain ecclesiastical matters in an ecclesiastical manner. But at the same time the RES assured: in how far and in what cases the decisions of this Synod are *binding* depends upon the instructions given to the delegates by their respective Churches. The majority report elaborated on this point as follows (I quote from *Acts of the First Reformed Ecumenical Synod 1946* p. 27ff.):

This Synod, however, does not bear the same character as the broader assemblies within the same ecclesiastical federation. It does not have the *authority* of which the Church Order speaks in Art. 36, where it is stated that "the classis has the same jurisdiction over the consistory as the particular Synod has over the Classis and the General Synod over the Particular." In the nature of the case it is only possible to give such authority (gezag) or jurisdiction to broader assemblies within the same ecclesiastical federation. This Synod is not meant to be something like a Super-Synod, something like the highest court of appeals.

Dr. Herman Kuiper wrote in a minority report that the assembly of 1946 was no Synod, but could "properly be called a conference or a convention or a council or a convent, since all these terms have been used to designate gatherings of a strictly ecclesiastical or semi-ecclesiastical nature, which have a consultative character and do not possess the legal authority to make binding decisions" (p. 31). His advice was not heeded and the RES started off in an ambiguous manner: name and reality did not match.

What is the lesson? Our Dutch sister churches that took the laudable initiative of convening a constituent assembly should first consult the Reformed sister churches.

They have the same confessions (the Three Forms of Unity) and the same basic church order, (the so-called Church Order of Dordt). They should ask: Are we willing to add to Art. 36 the words: "and the International Synod over the General"? Are we willing to count such international synods among the major ecclesiastical assemblies of which we promised in Art. 31: "and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or the church order?" If the answer is positive, real Reformed international (or ecumenical) synods could be held once every four or five years. If the answer is negative the name "international *synod*" should never come up again. But even then there is still the possibility that Reformed Churches having the same confessions and church order want to come together in a *convent*.

A convent is less than a synod but more than a conference. This possibility is still with us. We could even have two kinds of meetings: an International *Conference* of Reformed and Presbyterian Churches and a Reformed Ecumenical *Convent*. For practical reasons it would be advisable that their meetings were held in the same year and in the same city. The majority report of RES 1946 played with this idea of a broader International Conference of Churches besides a more narrow Reformed Ecumenical Synod. What happened is that only one organization came about: a broader international conference with the name Reformed Ecumenical Synod. It is remarkable that RES 1946 — an assembly of churches with the same church order — declared that "unity of church polity cannot be stressed as a fundamental requisite." While at the beginning all the delegates expressed their agreement with the Three Forms of Unity, this First Ecumenical Synod described the foundation as "the Holy Scriptures of the Old and New Testament as interpreted by the Confessions of the Reformed faith, namely, the First Helvetic Confession, the Heidelberg Catechism, the Gallican Confession, the Belgic Confession, the First Scotch Confession, the Second Scotch Confession, the Westminster Confession, the Canons of Dort, the Thirty-nine Articles." Dr. Spoelstra rightly remarks that these confessions were not chosen in a very meticulous manner, for later the First Helvetic Confession was replaced by the Second. There had been a mistake in this important issue. It shows again, according to me, that Synod Amersfoort 1948 of the GKN-Lib. in their criticism of the RES had the right confessional sensitivity. Also in this respect the churches that come together in October 1982 can learn a lesson from the history of the RES.

Dr. Spoelstra remarks that the GKN — he means the synodical churches — were so self-complacent that in their doctrinal decisions around the Liberation they did not consult the Christian Reformed Church which also had accepted the statement of Synod Utrecht 1905. Their Synod of 1946 gave a new formulation (the "vervangingsformule") and submitted this to the RES. The First Ecumenical Synod judged that the "declaration of 1946" is in conformity with the Scriptures and the Creeds. Dr. Spoelstra does not criticize this action. But did the RES not act as a Super-Synod exactly in this particular case, without hearing the other party, and that for the sake of deviating Dutch churches? The ambiguity of the beginning in 1946 has led to the crisis in the RES at the moment. But that crisis should be the topic of another editorial.

J. FABER

Another false christ

In *Christian Beacon* of April 29, 1982, an advertisement was photographically reproduced from the *New York Times* of April 25. I also take it over. It announces the reappearance of "Christ." Is this really Christ Jesus? Or have we to do with one of the false christs that were to come? Those who live by the Bible know that Christ warned, "Then, if any one says to you, 'Lo, here is the Christ!,' or 'There he is!,' do not believe it. For false prophets and false christs will arise and

show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand. So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it. For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. Wherever the body is, there the eagles will be gathered together," Matthew 24:23-28.

Here is the ad:

In an editorial note accompanying this ad, we read in *Christian Beacon*:

The *New York Times* ad presenting an antichrist who is called "the Christ" makes prophecy come alive The world is faced with long delusion. Here is a lie that men are believing (Matt. 24:23, 24). The 13th chapter of the Book of Revelation presents first the beast, inspired by the dragon, who is the Devil

The second person rising in Revelation 13, "another beast," is a false prophet. He is the Antichrist. He will work the miracles. He will call down fire from heaven on the earth in the sight of men. This ad tells us that this one, "the Christ," will come with a "potency," miracles will be at his hand. He will be seen and heard world-wide, but there will be a miracle, he will be heard "inwardly and telepathically." All the people will hear him in their own language.

Never before on the stage of American news media has any ad such as this appeared. Five religions, Christian, Jewish, Buddhist, Moslem, Hindu, are all united and recognizing "the Christ." The ad claims there will be no third world war, there will never be another war

THE WORLD HAS HAD *enough*... OF HUNGER, INJUSTICE, WAR.

IN ANSWER TO OUR CALL FOR HELP, AS WORLD TEACHER FOR ALL HUMANITY,

THE CHRIST IS NOW HERE.

HOW WILL WE RECOGNIZE HIM?

Look for a modern man concerned with modern problems—political, economic, and social. Since July, 1977, the Christ has been emerging as a spokesman for a group or community in a well-known modern country. He is not a religious leader, but an educator in the broadest sense of the word—pointing the way out of our present crisis.

We will recognize Him by His extraordinary spiritual potency, the universality of His viewpoint, and His love for all humanity. **He comes not to judge, but to aid and inspire.**

WHO IS THE CHRIST?

Throughout history, humanity's evolution has been guided by a group of enlightened men, the Masters of Wisdom. They have remained largely in the remote desert and mountain places of earth, working mainly through their disciples who live openly in the world.

This message of the Christ's reappearance has been given primarily by such a disciple trained for his task for over 20 years.

At the center of this "Spiritual Hierarchy" stands the World Teacher, *Lord Maitreya*, known by Christians as the *Christ*. And as Christians await the Second Coming, so the Jews await the *Messiah*, the Buddhists the fifth *Buddha*, the Moslems the *Imam Mahdi*, and the Hindus await *Krishna*. These are all names for one individual.

His presence in the world guarantees there will be no third World War.

The promise in this ad is that there will be no more wars. There shall be universal peace in the world which forms one brotherhood. In the same issue of *Christian Beacon* attention is asked for an intensive movement for peace, "Ground Zero," in the United States. An ad of this movement appeared on the same day in April in the same *New York Times* issue, also reproduced in *Christian Beacon*. It says:

Ground Zero Week has launched a nation wide non-partisan, non-advocacy educational campaign to prevent nuclear war. In the past eight days, millions of Americans have re-affirmed their faith in democracy — their confidence that informed citizens can productively participate in all aspects of government decision-making, including the challenge of preventing nuclear war.

Now is the time to join with them in this vital ongoing effort. Here's what you can do.

And what can be done is told in three points: Point one: "Get the facts." A book is recommended "*Nuclear War. What's in it for you?*" It tells exactly

what the consequences will be of a world-destroying nuclear war. I have the idea that it surely scares people, so that they will not only say: No nuclear war, but also will very strongly promote disarmament, even one-sided. "Rather Red than dead." The second point is: "Participate in the Democratic Process."

In an effort to make the prevention of nuclear war the major issue in this autumn's Congressional elections, Ground Zero will sponsor a series of educational events in which candidates and citizens can exchange information and views on the arms race.

The third point is: "Involve others in this issue." And the aim is especially to reach the schools.

It is clear that this movement is trying to make itself strong against the foreign policies, especially with respect to communism, of President Reagan. A nuclear war is terrible. But so is communism. I said it before: so many in the West do not want to see that most people under a communist regime would rather flee, with danger of dying on the way, than to stay. Besides, Reagan does not really want to

use nuclear weapons. The only thing is, when you want peace, take care that you are at least as strong as your enemy. That whole peace movement against nuclear war supports the strengthening of the communist powers. And we could read that also the great Billy Graham was in Russia at a "Peace" conference to promote the cause of peace in our world. The World Council of Churches, National Councils of Churches, the whole ecumenical liberal movement, and now including evangelicals like Graham, call for peace. And thus Christianity promotes and sides with anti-Christian powers. This is the true point that *Christian Beacon* persistently brings across to its readers. A person cannot simply say: nuclear weapons are so terribly destructive that nobody should be allowed to use them, and therefore, there should be disarmament, even on one side. There is also the other side: to prevent further war by being strong. I may refer the reader here to *Reformed Perspective* of May 1982, e.g. the article of Prof. Dr. Douma.

This other side is also clearly shown by *Christian Beacon* in another

WHAT IS HE SAYING?

"My task will be to show you how to live together peacefully as brothers. This is simpler than you imagine. My friends, for it requires only the acceptance of sharing."

"How can you be content with the modes within which you now live: when millions starve and die in squalor; when the rich parade their wealth before the poor; when each man is his neighbor's enemy; when no man trusts his brother?"

"Allow me to show you the way forward into a simpler life where no man lacks; where no two days are alike; where the Joy of Brotherhood manifests through all men."

"Take your brother's need as the measure for your action and solve the problems of the world."

WHEN WILL WE SEE HIM?

He has not as yet declared His true status, and His location is known to only a very few disciples. One of these has announced that soon the Christ will acknowledge His identity and **within the next two months** will speak to humanity through a worldwide television and radio broadcast. His message will be heard inwardly, telepathically, by all people in their own language.

From that time, with His help, we will build a new world.

**WITHOUT SHARING THERE CAN BE NO JUSTICE;
WITHOUT JUSTICE THERE CAN BE NO PEACE;
WITHOUT PEACE THERE CAN BE NO FUTURE.**



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photographically reproduced article, on the same page. But that comes later. I would first like to comment on this ad announcing the "appearance" of "the Christ."

Christian Beacon makes the remark, "This individual — they seem to know where he is — may not be the Antichrist." In my opinion, this is a cautious and wise remark. More people have claimed to be the "Christ" who had come back. My impression is that we have to do with again another religious leader from the East, or at least very strongly under the influence of the East. We have already had some Krishnas and Moons and other gurus.

However, what is so important? The correct significant point in *Christian Beacon*. In this ad the anti-Christian *thinking* comes out so very strongly. It is a way of thinking that we can and must call anti-Christian in the light of the Bible, especially Revelation 13. This chapter gives us a picture of the beast (the antichrist), who receives great authority and power from the devil; who establishes his world empire; who makes, also through a second beast (the spirit of false prophecy), the whole world follow him and thus deceives all the nations; he will bring peace on earth, and unity and brotherhood. Here is the cry for peace: no war, no nuclear war. Here is

the promise that the dream of centuries will finally come true once again: the brotherhood of all mankind.

I call that an old dream. The reader probably knows the Ninth Symphony of Beethoven, which is concluded with that mighty "Ode an die Freude" ("Ode to Joy"). And what causes that joy? It is this: that finally "Alle Menschen werden Bruder" ("all mankind will become one brotherhood"). The ad claims: now comes joy; now comes peace. This World Teacher will teach mankind to share. That is justice being done; and in that way peace will be brought on earth. Brotherhood and peace for all.

It sounds so good. But it is in conflict with the Word of God. In paradise, after the fall in sin, God put enmity between the devil and the woman, between his seed and her seed. That antithesis rules history. Therefore, Revelation shows that such a brotherhood of all mankind will be a brotherhood of the devil against God and the true Jesus Christ, and also against those who are truly Christ's disciples and follow Him, believing in His blood for the forgiveness of their sins and keeping God's Word and commandments. Satan will also maintain this enmity. His servant will wipe and whip the true Christians who oppose his brotherhood off the face of the earth, his earth.

What is so serious in our situation is that almost a whole mankind is already, or is more and more made into, a unity crying for peace, crying for brotherhood. Most people seek it: peace; no war anymore. Peace, a good and quiet life here on earth. Peace through the justice of sharing: what you have is mine! I have said it more often: the most terrible thing is that this anti-Christian working toward "peace" on earth and brotherhood for all mankind, is so much promoted by a liberal, modern Christianity. It sounds so Christian, so Biblical: peace and unity; peace through justice; and justice through sharing. But these Biblical and Christian words are filled with un-Biblical and anti-Christian contents, and in that way serve the coming of the kingdom of the lawless one. False prophecy within Christianity paves the way for the antichrist. Whoever does not want to be a brother and is so "un-Christian" (!) as not to "share" and to be "against" justice, will not share in this peace. He cannot buy and sell. Read Revelation 13.

It is also a blasphemy to identify the Lord Jesus Christ with the expected leaders of Islam, Buddhism, Hinduism, and Judaism. Also this idea is so much promoted by liberal Christianity. We must have a dialogue with the other religions. Basically, we all serve the same godhead, anyway, they say. And modern theologians call prayer a form of turning into oneself, a form of meditating. And that is what the prayer of Hindus and Buddhists has been called for centuries already. Our world is growing toward unity: in religion, in politics, in philosophy, in their longing for and dreaming about peace and brotherhood.

So to summarize my opinion: From this "christ" that "is now here," I do not expect much more than other "World Teachers," like Maharishi and Krishna so and so, have brought. But we have to have a sharp, open eye for the thinking that is in and behind such an ad, in order that we do not go along in this anti-Christian call for peace and brotherhood; and in order to remain able to warn also others. What do we seek: our own good life here on this earth together with a whole mankind? Or do we seek to be faithful to the LORD and to the neighbour who also is called to serve the true Christ? If we live for a good life here on this earth, and if that is our goal, we are in great danger.

J. GEERTSEMA

AGAIN BILL C-10

The Hon. Andre Ouellet, Federal Minister of Consumer and Corporate Affairs, sent the following letter:

I am writing in response to your recent correspondence in regard to Bill C-10, the Canada Non-Profit Corporations Act as it relates to churches which are federally incorporated. At the outset, I would simply like to point out that Bill C-10 is word for word the same Bill that was tabled by the conservative Government. At that time, it was known as Bill S-7.

This proposed legislation has been on the Order Paper of the House of Commons for a certain number of years. The main thrust of this Bill was passed by the Senate on three different occasions with minor amendments to other sections.

Until recently Bill C-10 has always received acceptance by interested persons. However, given the recent concern expressed by some church groups, as confirmed in your correspondence to me, I have publicly indicated that I have decided to delete the three Articles 114, 115, and 116 of this bill that appear to cause anxiety to some church groups.

It is proper to acknowledge this letter gratefully. For the time being, I no longer see any reason to approach your MP concerning Bill C-10.

J. FABER

THE RESULT OF A "NUCLEAR FREEZE."

Here follows a reproduction from the "Congressional Record" of the USA of April 14, also via the same is-

sue of *Christian Beacon*. I do not have to add anything.

J. GEERTSEMA

Retired Admirals Speak on 'Nuclear Freeze'

The *Congressional Record*, April 14, 1982, reporting the Senate side of Congress, page S 3519, contains a statement introduced by Utah Senator Jake Garn from the *Washington (Utah) Times*, March 30, 1982. It was made by two retired admirals. The column reads:

(From the *Washington (Utah) Times*, Mar. 30, 1982)

IS "NUCLEAR FREEZE" PROPOSAL JUST SALT II RESURRECTED?

(By Elmo Zumwalt and Worth Bagley)

The ease with which Leonid Brezhnev is able to dupe numbers of free world leaders while pursuing his evil aims is reminiscent of Hitler's successes in the Chamberlain era. The latest example of Chamberlainism is the proposed bipartisan resolution on nuclear weapons introduced in Congress under the leadership of Sens. Ted Kennedy and Mark Hatfield and Reps. Edward Markey, Silvio Conte and Jonathan Bingham.

We think that, if passed, the resolution would bring deep elation to the Kremlin.

The operative language of the resolution provides:

"1. As an immediate strategic arms control objective, the United States and the Soviet Union should: (A) pursue a complete halt to the nuclear arms race; (B) decide when and how to achieve a mutual and verifiable freeze on the testing, production, and future deployment of nuclear warheads, missiles and other delivery systems; and (C) give special attention to destabilizing weapons whose deployment would make such a freeze more difficult to achieve.

"2. Proceeding from this freeze, the United States and the Soviet Union should pursue major, mutual and verifiable reductions in nuclear warheads, missiles, and other delivery systems, through annual percentages or equally effective means, in a manner that enhances stability."

IMMENSE ADVANTAGES

In the lineup of today's central strategic nuclear systems, the Soviet Union has immense advantages over the United States: twice the prompt area destruction capability, twice the throw weight, thrice the megatonnage, and quadruple the prompt hard target kill capability with ballistic missiles. Realistic assumptions indicate that in an all-out nuclear exchange the U.S.S.R. would kill 100 to 160 million Americans while losing 10 to 20 million Soviet citizens. Congress thus rejected and Moscow deeply coveted the SALT II agreement that would have frozen these advantages.

In the lineup of the theater nuclear weapons in Europe, the Soviet Union has achieved similar advantages in recent years: two to three times the number, six times the area destruction capability, 10 times the throw weight, and 25 times the megaton-

nage. Here again, Brezhnev's recent proposal to freeze such weapons would ratify the Soviet theater nuclear superiority.

The "complete halt" proposed in items 1 (A) and 1 (C) above, if carried out, would have the effect of providing indefinitely for Soviet nuclear superiority at both the central strategic and European theater level. It would prevent NATO from carrying out its agreed deployment of 572 Pershing and cruise missiles to Europe, in partial compensation for the 300 more powerful Soviet SS-20 missiles, with their three warheads each, which are already in Europe. And it would directly overturn the congressional decision not to ratify SALT II.

Thus, the proposed joint resolution, if carried out, would have the effect of accomplishing for Brezhnev what he sought to accomplish by an approved SALT II and an implemented freeze of European nuclear weapons.

EVERY INCENTIVE TO STALL

With this guaranteed superiority, Moscow would have every incentive to stall indefinitely on the reductions proposed in item 2.

Moreover, the call for a "verifiable" freeze is fatuous pettifoggery in the light of continuing Soviet refusal to permit the requisite on-site inspections to detect cheating. Our government has compiled irrefutable evidence that the Soviet Union is currently in blatant violation of the 1925 Geneva Protocol and the 1972 Biological Warfare Convention as well as in violation of the rules of civilized behavior in its clandestine biological and chemical warfare against Afghan nationals and anti-Communist Laotian guerrillas.

It would have been much more relevant and useful for the congressional sponsors of the joint resolution to have called for a joint resolution asking the United Nations to investigate these Soviet violations of international law and for a congressional investigation of these and other Soviet violations of arms control agreements. In this way the Congress and the U.S. public could better be provided a base to evaluate the realism of any subsequent verification proposals with the Soviet Union.

Item 1(C)'s proposal to "give special attention to destabilizing weapons whose deployment would make such a freeze more difficult to achieve" is dangerously misleading. In actual fact, the Soviet Union already has deployed its destabilizing weapons, the 308 huge SS-18 super missiles with their 10 warheads which give the Soviet Union its first-strike capability to destroy almost all of the U.S. ICBMs, unlaunched bombers, and in-port submarines. Until recently, it has been U.S. policy not to build a similar first-strike capability.

If we are to be able to force Moscow to negotiate seriously on this issue, the Kremlin must perceive that the MX missile and an accurate Trident II are being built. If this resolution were passed, congressional support for going forward with these programs would decrease.

The freeze resolution is a political gimmick to capitalize on the increasing popularity of the free world anti-nuclear movement, similar to what Chamberlain sought to accomplish when, in returning from appeasing Hitler at Munich, he heralded the "peace in our time" that led to World War II.

This Communist Peace

"To the Communists, peace talks are another form of warfare. Although the two look different, the aim is identical"

— President Chiang Ching-kuo of Free China

Personalia

It happens sometimes that a member of one of the Churches receives honourable mention because of certain achievements, that someone graduates from university, is appointed to some public office, or otherwise is distinguished.

It might, therefore, be a good thing if we opened the opportunity to bring such events to the knowledge of the membership in general. We cannot do this without the help of all our readers. Let no one think, "Somehow the people of CLARION will learn about it anyway, so, why should I bother?" We of CLARION know only what we are told and especially when persons are involved it is very important that the information be reliable. We, therefore, appeal to all our readers to let us know about graduations from university, about special honours bestowed upon members of the Churches, and so on. We are also willing to publish pictures of university graduates or of special occasions.

All these things will enable all of us to know better what is going on and by mentioning them in our magazine we may grow more together as one large Family.

Please send your communications to P.O. Box 54, Fergus, Ontario, N1M 2W7. If you send a picture, please indicate whether you wish to receive it back or permit the printer to keep it for his archives.

The title of the column will be PERSONALIA: particulars about persons.

This time we begin with a news release from the Ontario Ministry of Municipal Affairs and Housing. Release date was May 26, 1982.

Arie Hordyk, of Burlington, has been appointed to the Halton Housing Authority, Municipal Affairs and Housing Minister Claude Bennett announced today.

Hordyk, a real estate appraiser will serve on the seven-member authority which manages Ontario Housing Corporation's 1,254 assisted housing units in the region of Halton.

The federal, provincial and municipal governments are invited to nominate individuals for appointment to the housing authority by provincial order-in-council. The province appoints the housing authority chairman.

Commenting on the appointment, OHC chairman Allan Moses noted that the day-to-day management of all of OHC's 93,000 housing units is carried out by local housing authorities, although the primary responsibility for assisted housing remains with OHC.

"By volunteering their time to serve on the local housing authority, private citizens like Mr. Hordyk are helping to ensure that Ontario's assisted housing program is sensitive and can respond to the needs of many communities it serves," said Moses.

The Halton Housing Authority manages 969 senior citizen assisted housing units and 285 units for low-income families. The authority also provides housing for physically-disabled and mentally-retarded persons who are capable of living on their own.



Church News

DECLINED to Carman, Man.:
REV. J. DEJONG
Of London, Ont.

The tenth Convocation and 13th College Evening will be held D.V., Friday, September 10 at 8 o'clock in the Wellington Square United Church, Caroline Street, BURLINGTON.

Particulars will follow in due time.

CHANGE OF ADDRESS:

*Clerk,
Canadian Reformed Church
at London*

*Mr. J. Heyink
325 Southdale Road E.,
London, Ontario N6E 1A2*

CHANGE OF ADDRESS:

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*Mr. M. Smid
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CHANGE OF ADDRESS:

*Rev. B.J. Berends
207 Rougeau Avenue,
Winnipeg, Manitoba R2C 3Z9
Phone: Study (204) 224-4176
Res: (204) 222-0762*

The Canadian Reformed Church at Winnipeg invites ministers who are travelling through Winnipeg on vacation to lead one of the following worship services: July 18, July 25 and August 8, 1982.

Please contact:

*W. Gortemaker
Phone: (204) 222-7095*

FROM THE SCRIPTURES

“Have no fear of them, nor be troubled, but in your hearts reverence Christ as Lord . . .” 1 Pet. 3:14b, 15a

Anti-Terrorist Solidarity

The apostle’s words at this point appear to contain an element of *hostility*, and one might well wonder whether they correspond with the injunction of the Lord Jesus to love our enemies. What motivates this bold word of encouragement? Well, the context clearly indicates that many of the believers in Peter’s day were severely persecuted because of their faith. You can imagine some of the things that happened: homes were pillaged, many lost their jobs and were dispossessed. They were beaten, reviled, unlawfully sentenced, and imprisoned. In many ways the early Christians became the victims of hatred, oppression, terror, and abuse.

However, the apostle is not encouraging a hateful and savage response to oppression, a response that has its roots in the spirit of revolution. In fact, he pleads for the opposite — he encourages the reviled to keep their consciences clear by not reviling in return, v. 9. In situations of intense aggravation, they are called to maintain humble submission to the law of the Lord, following the example He gave. Literally, the apostle says, “Have no fear of their intimidation . . .”: In other words, he encourages the believers not to lose heart in the face of the ravaging and devastating power of sin — the terrorizing and intimidating arm of the oppressor.

That intimidation took several forms. Even the courts turned against the believers, and this became a considerable problem for them. Many, no doubt, were worried and afraid. They even wondered what it all meant for their relationship with the Lord Jesus Christ. How could one be acceptable to God while being condemned by an earthly court? Weren’t the courts instituted and maintained by the Lord? And could not the condemnation of the courts be construed as a judgment of God against them? It was precisely this sort of doubts and questions that threatened to lead the members of the Church addressed here into rash actions.

So the apostle gives a manifesto of encouragement: “Have no fear of them!” And he specifically refers to legally instituted public groups or bodies that openly persecute the Church. He refers to intimidating and fear-instilling rulers who oppose the gospel and hate the Church. In the present dispensation, says the apostle, there is no need for fear. For Christ is Lord above all earthly rulers and lords. Allegiance to Him comes first, and actively gives true believers strength and courage in the face of fear — power in the presence of the intimidation of the evil one. By His Spirit and divine power, Christ protects and delivers His children *in and through* persecution.

How does the Lord Jesus do that? How does He show Himself to be Lord of lords? Is His saving help simply an inner

mystic force that helps His followers to take the punches? Does Christ come with an inward soother to help people endure the pain of injustice and suffering? The spiritually victorious and victory-emanating power of Christ is much more than a soother for the persecuted believer; it is much more than a little push to get him through his trials. Christ’s real saving help is a living and visible power in the world. It is the concrete legal expression of God’s truth that fills believers with hope and courage, but makes demons shudder, James 2:19. It is the testimony of God’s justice in the face of Satan’s brutal injustice. And the believer *must* carry out that power into the world, so that God can openly manifest *His* justice in this life and at the end of days. That is why the apostle immediately adds, “. . . reverence Christ as Lord.” How? By making public confession of His lordship and His life-giving law which must be heeded and obeyed above all.

This is the only allegiance that can and does stand in the face of intimidation and terror: solidarity with Christ — *living* solidarity! Solidarity with Christ works as a salt in the face of evil. It brings the truth of God to the untruth-full situation, and on the basis of what is done with *that* truth the Lord will judge, and actually does judge. And the profession of that truth will *always* have an effect, even if it does not result in an immediate alleviation of persecution. It will always affect both parties involved: the oppressor and the oppressed. It signals the doom of the former, and provides courage and hope to the latter.

So the believer who is intimidated because of his faith today will be cautious in forming his response. He knows that in all that happens, the Lord Jesus is gathering the evidence for *His* official court pronouncements, Rev. 6:10, 11. He will not revile in return, but he *will* speak; he will not strike, and so absent himself from the scene of battle; he will remain obedient to his earthly master in the face of abuse — and so reverence Christ as Lord. And he will know the victory of faith that overcomes the world, 1 John 5:4.

That is why there is only one victory motto we can be sure of today: Solidarity *with Christ!* One who confesses spiritual fellowship with Christ and with His death and resurrection will never be ashamed. And he will never fall in fear. Solidarity with Christ is the only real terror-overpowering and terror-destroying solidarity. Solidarity with Christ is the only living power that brings peace in the face of violence, and courage in the face of despair. For he comes, and He will reward every man according to his works, Rev. 22:12. In that hope, let us not fear, but *always* reverence Christ as Lord.

J. DEJONG

THE BOOK OF RUTH

Part 2

The Characters of the Story

From the foregoing, one may conclude that the central figure in this story is *Ruth*, which is also evident from the fact that the book bears her name. Ruth was married to Mahlon, the younger of the two sons of Elimelech. She stands in marked contrast to all other members in her new family, including Naomi. Living with this family, she came to know the Jewish people, the promises of the covenant, and the LORD, the God of the covenant. Elimelech's was a believing family, but a family that certainly had not been blessed on account of the questionable actions which it took.

At the beginning of the story, Naomi is very bitter; she even wants to change her name because she feels that the LORD's hand is against her, Ruth 1:20. She had done everything to dissuade Ruth from going back to Israel with her, no doubt because she saw how wrong things had gone, and found it difficult to face her countrymen with a Moabitess at her side. Whether Elimelech's family actually should have made the trip to Moab is questionable, indeed; at any rate, one can see that it only brought on-going curse. Naomi, however, was definitely wrong in having her two sons marry Moabite women. That was something the LORD had clearly forbidden, Deut. 7:3ff. In this regard, it is significant that the names of Elimelech and Naomi are not in the geneological lists of Matt. 1 and Luke 3, while their family is clearly redeemed.

In contrast to Naomi, Ruth manifests the strength of faith and perseverance that the LORD looked for. He gave this to her, and in all that follows we see that the LORD has a special purpose with this woman. Her strength of character and undaunted allegiance stand out as a remarkable expression of trust and friendship, Ruth 1:16. Yet

her words of allegiance to Naomi are more than just words of friendship and personal devotion. They form a confession of faith in the power of the Messianic promise, a promise that was working in her heart at that time. In particular, her concluding words — “may the LORD do so to me and more also if even death parts me from you” — are a strong testimony of faith in the LORD God who gives life to the dying, and saves from the snare of death. These words are a confession of the power of the *resurrection*, many years before the LORD actually revealed His resurrection power in raising His Son from the dead.

Both the confessional and Messianic character of her words come to light more fully when we remember that her future, as well as that of Naomi, looked as good as dead. Ruth obviously had no ulterior motives in stating these words — say, of a possible marriage or inheritance in the future. Naomi had been explicit about the real state of affairs, and Ruth had no doubt resigned herself to spending her life in singleness, seclusion, and poverty with Naomi, cf. Ruth 1:11ff. Yet Ruth firmly believed and confessed that *all* was not lost: — there was still the covenant promise and the Messiah. Even though their share in this promise would be minimal, it still applied to them. That is why she sides with the Jewish nation. She sees that this is a blessed people, while her people, the Moabites, were a cursed people. Even in the dismal conditions of the time in Israel, the LORD had opened her eyes to that!

Despite the many risks she would face in becoming attached to the Jewish people, she persevered. Her strength of faith remains firm to the end. She was undoubtedly aware of the many dangers on her path, the dangers of being molested and abused much more would it happen to a Moabitess! However, we see her denying herself step by step and finding God's

strength and help in the circle of the *covenant*. Her faith was not disappointed: the LORD had a man ready for her.

* * *

Boaz: a reformer in his time

The second chapter of the book introduces us to the figure of Boaz, who also stands out as a remarkable character of faithful virtue in the book. Just as Ruth stands out in marked contrast to others around her, so Boaz stands out in marked contrast to the countrymen of his day. He was an enigma in his time, a man who — as one writer put it — appears to us as one “risen from the dead.” The way the story is constructed, we get to know about him before Ruth does — particularly that he was a kinsman of Elimelech's. The LORD in His providence has the man ready, even before Ruth meets him! He appears almost out of nowhere, since we would not expect a man like that to be living in this time, and we would also not expect anyone to be wealthy in Israel after such a long famine. Boaz was a God-fearing man, one who sought the LORD in all his deeds and who took the law of the LORD to heart. By the leading hand of the LORD, Ruth is found gleaning on one of his fields.

Boaz has a special role and task in this story. He is called by the LORD to administer the justice and rights of the covenant to the poor and dispossessed. He must be obedient to the law in regard to those things that come upon his path. The story relates how Boaz follows the path of simple obedience. He becomes a public reformer — one who seeks justice and right in the gates of the city, ch. 4. He shows heartfelt obedience to God's law in a time of darkness, and in all this God gives him a greater, more important place. Without knowing it, through simple obedience, Boaz also becomes one of the forefathers of the Messiah, the great and coming King of Israel. In his posi-

tion he also functions as a type to Jesus Christ; that is, one who in his actions and deeds was called to portray and typify the saving work of Christ long before it actually appeared in the world. He had to fulfil this position in several ways.

First of all, Boaz's integrity and righteousness foreshadows the perfect righteousness of Jesus Christ. Boaz is marked by an unusually perceptive and heart-felt obedience to God's law, and that in a time "when every man did what was right in his own eyes." Notice the relationship between Boaz and his workers: even the language and tone used reflect the first meeting of the Lord Jesus with His "reapers" — the disciples in the upper room, after His resurrection from the dead. In word and deed he is portrayed to us as one so gifted by the LORD that he is able to help and administer God's will.

Boaz also had to fulfil this position in his *office* and so represent the Saviour in His office. As a man of means, as well as an obedient man, the LORD called him to perform His will. And the LORD takes note of his actions, and also acts on the basis of them when He sends His Son into the world. For the Son had to fulfil the things that were foreshadowed concerning Him in persons, deeds, and the law. So, too, the public dealings of Boaz foreshadow God's public dealings of justice in Christ, and at the same time represent a legal ground on the basis of which the redemption of the Son *must* occur, for God cannot deny Himself, II Tim. 2:13.

The ways in which Boaz must fulfil this office are all outlined by the Mosaic law. In each case we see how Boaz has an open heart for the *spirit* and *intent* of the law — not just the letter of the law. So, too, in each case we see him pushing the law ahead to its fulfilment, and continually giving light to New Testament reality in an Old Testament setting. He commits his heart and soul to his task, and so foreshadows the great Redeemer Jesus Christ, who paid an *infinite* price, His own flesh and blood, in order to accomplish and apply redemption to His people, the Church of the Old and New Testaments, the family of Jews and Gentiles, a people composed of all nations of the earth. In order to see this, let us consider the Old Testament laws in question, and the way in which they are applied in this story.

— *To be continued.*

J. DE JONG

PRESS RELEASE

of Regional Synod of the Canadian Reformed Churches in Western Canada, held in Edmonton, Alta. on June 1, 2 — 1982.

Upon request and behalf of the convening Church, the Church at Neerlandia, Rev. S. DeBruin of Edmonton opens the meeting. He reads Psalm 113, leads in prayer and requests the brothers to sing Ps. 113:1,2. He welcomes the delegates.

The credentials are examined and found to be in good order. The delegates for Classis Alberta/Manitoba are:

The ministers: Rev. B.J. Berends, Rev. D. DeJong and Rev. J. Van Rietschoten.

The elders: Br. S. Kok, br. M. Hooimeyer and br. T.M. Veenendaal.

For Classis Pacific:

The ministers: Rev. D. VanderBoom, Rev. M. VanderWel, and Rev. C. Van Spronsen.

The elders: Br. H.A. Berends, br. A.C. Lengkeek and br. J.F. DeLeeuw.

After voting the following are appointed to serve as officers for the Regional Synod: Rev. J. Van Rietschoten — chairman, Rev. C. Van Spronsen — vice-chairman, Rev. D. DeJong — clerk.

Regional Synod is constituted.

The chairman expresses appreciation for the preparatory work done by the convening Church of Neerlandia, assisted by members of the Edmonton Churches.

The agenda is adopted after a few additions.

Appeals: An appeal of the Immanuel Canadian Reformed Church of Edmonton against a decision of Classis Alberta/Manitoba, November 17-19, 24-26, 1981, art. 47 of the Closed Session Acts, is dealt with in closed session.

An appeal of a brother and sister against a decision of the same classis is read and dealt with in closed session.

The audit report of the statement of receipts and disbursements, prepared by br. John W. Moedt of Taber, Alta. is read, discussed and accepted with thanks.

The Canadian Reformed Church at Neerlandia reports that upon inspection the archives of Regional Synod (W) were found in good order. The report is accepted.

Appointments: Br. H. Lubbers of Coaldale, Alta. is reappointed as treasurer of Regional Synod.

The Providence Canadian Reformed Church of Edmonton is reappointed as Church for keeping the archives. The Im-

manuel Church of Edmonton is appointed for the inspection of the archives.

Deputies ad art. 49 C.O.: Classis Pacific — the Revs. D. VanderBoom and M. VanderWel. Alternates: the Revs. J. Visscher and C. Van Spronsen (in that order).

Classis Alberta/Manitoba — the Revs. D. DeJong and J.D. Wielenga. Alternates: the Revs. B.J. Berends and S. DeBruin (in that order).

Nominations for *Governors* of the Theological College: the Revs. D. DeJong, D. VanderBoom and J. Visscher.

General Synod 1983: The convening Church at Cloverdale asks advice in setting the date for the next General Synod, proposing November 1, 1983. This date is approved.

Delegates to this General Synod are elected. The following *ministers* are delegated: The Revs. B.J. Berends, J. Geertsema, M. VanderWel and J.D. Wielenga. Alternates: the Revs. D. VanderBoom, C. Van Spronsen, J. Visscher and S. DeBruin (in that order).

The following *elders* are delegated: the brs. K. Duker, J. Hendriks, A. Poppe and T. Van Laar. Alternates: the brs. P. Jansen, H. Bosscher, R. Paize and W. Gortemaker (in that order).

Next Regional Synod: Convening Church for the next Regional Synod is the Church at Abbotsford, B.C. Place: Abbotsford. Suggested date: early June, 1983.

Question Period is held. The Acts will be sent to the archives of both Classes as well as the General Archives in Burlington, Ont. Remuneration for loss of wages for delegates to General Synod is set at \$80.00 per day. (\$400.00 per week.)

Mileage allowance for Regional Synod is set at 17¢ per km. (25¢ per mi.)

Censura ad art. 43 C.O. was not necessary. Acts are read and adopted. Press release is read and approved.

In closing the chairman thanks the brothers for the brotherly way the meeting could be conducted. Ps. 100:1,2,4 is sung, after which the vice-chairman leads in thanksgiving prayer. At midnight the chairman closes the meeting.

Vice-chairman, e.t.

C. VAN SPRONSEN

OUR COVER

Niagara Falls, Ontario photo courtesy Ontario Ministry of Industry & Tourism.

news medley

The other time I noticed that I should consult the copy for the previous issue before writing the medley for the next one: such would have prevented that the same couple received congratulations in two consecutive issues. On the one hand, this is not all that bad, for then they know that they are not forgotten; on the other hand, I always say, "When you mean it, you don't have to do it twice; if you don't mean it, a second time has no value either." In any case, I hope to watch out better in the future. Perhaps, if I hadn't told you, almost no one except the couple involved would have noticed. May this serve as proof that I read *Clarion* attentively.

Having checked some previous issues, I do not think that I congratulated brother and sister K. Doekes of Orangeville with their 45th wedding anniversary. I learned about it from the Orangeville bulletin, *The Sheepfold*. This couple are no persons who are obvious and noticed because of the noise they make; on the contrary, they go their way quietly but steadily, and have done so from the very beginning since their arrival in our neighbouring town. Belonging to the early immigrants, brother and sister Doekes have a good place in the midst of the Congregation and, as far as I know, are still enjoying good health.

Another forty-fifth wedding anniversary was celebrated in April already. I do not know why I read only now about it, and I looked through some previous issues of *Clarion* to see whether I did offer our congratulations already another time, but I could not find any sentences with such contents. Thus I mention it now that brother and sister J.H. Hofsink of Chilliwack celebrated this event a few months ago. The fact that we are so late with our congratulations is not caused by a lack of interest or because we don't consider it important enough to dedicate a few lines to their anniversary. They know better and have experienced better things as well.

On June 19, brother and sister Tiggelaar of Winnipeg celebrated their fortieth wedding anniversary. As they have been so closely connected with *Clarion* because of their occupation at the printing shop, it must be the more satisfactory to them that they are mentioned in our column. Not every one feels it to be an honour to be mentioned in the news medley, some even would rather have seen their names not mentioned at all; but brother and sister John Tiggelaar do not belong to this latter category. Let them be openly recognized in the periodical to which they, too, have given many hours.

And then, last but not least — as they say — I found a few familiar faces on one of the pages of our previous issue. Behind my back a picture of brother and sister J. Huizing was sent to Winnipeg, accompanied by some further information. Mind you, it is all right that this was done! What shall I say about this couple? One thing that has to be mentioned is the good care which we always experienced whenever we had a classis in Toronto. Sister Huizing was always there with someone else to help her, to provide us with coffee and goodies and with a delicious meal. And all this was served with good humour and dedi-

cation. Although they now have retired from that position, it is good when we mention that it was always greatly appreciated. The complaints — if any at all — were soon drowned out by shouts of praise. "Now," sr. Huizing would say, "that's enough!"

Summarizing we congratulate the above brothers and sisters from the heart and wish them more years in the favour of our gracious God and Father. May they, each in their own place and manner, continue to be fruitful for the coming of His kingdom.

A few issues ago we dedicated quite some space to a letter which the Hon. Mr. Walter Baker sent around concerning the proposed Bill C-10, now well-known among us. Dr. Faber informed me that he was going to put a little announcement regarding this bill in *Clarion* and, in order to prevent duplication, I shall refrain from saying anything about it. One point, however, appears to be striking, and I have come to the conclusion that politics is not the field which would have the love of my heart. There seems to be too much insincerity both in the words and the actions of not a few people engaged in it.

Mr. Baker sent us word about the reaction which his letter evoked, and he was thankful for this reaction. He also enclosed the copy of a letter which the Hon. André Ouellet sent to Bishop Lackey of Ottawa. To my amazement I read in this copy the following line: "At the outset, I would simply like to point out that Bill C-10 is word for word the same bill that was tabled by the Conservative Government. At that time, it was known as Bill S-7." "Of all things," I thought, "here we are fighting a bill with the help of the conservatives which originally was a conservative proposal!"

Can you get it?

There are no shocking events in the midst of the Churches, no big issues to be dealt with. One thing appeared not good to me. The press release of the latest Classis Pacific mentioned that an examiner was appointed for "Systematic Theology." Sorry, but that is not an ecclesiastical matter. Systematic Theology belongs at an institution for higher learning, not at an ecclesiastical assembly. I hope the brethren will change this to "Doctrine of the Church." That's what an ecclesiastical assembly is interested in. Leave the systematic theology out. The same applies to "Practical Theology." Ecclesiastical assemblies do not deal with theology, for they are ecclesiastical assemblies, not scholarly gatherings.

We have nothing about either the Fraser Valley or the Okanagan Valley this time. From the Bulkley Valley there is nothing to be mentioned this time either. Crossing the Rockies we arrive in Edmonton.

The Immanuel Church is still considering and weighing the possibilities of building. The Building Committee submitted three different designs to the Consistory, with the ranges within which the costs would fluctuate. I was amazed to read that the difference between the one plan and the other could run from fifty- to one hundred thousand dollars! I hope one thing: that thriftiness may not lead wisdom by the nose, so that later on dirges are to be composed and wailings be heard; but that such a plan may be chosen which is the best not only for today and for today's financial possibilities but for many years to come. Because the financial aspects were not completely clear and firm as yet, no decision was made, although the committee's recommendation was accepted by the Consistory.

In Barrhead the building of a parsonage is progressing

A Ray of Sunshine



A Ray of Sunshine

"I have found such joy in simple things:
A plain, clean room, a nut-brown loaf of bread.
A cup of milk, a kettle as it sings,
The shelter of a roof above my head,
And in a leaf-faced square upon a floor
Where yellow sunlight glimmers through a door.

"I've found such joy in things that fill
My quiet days: a curtain's blowing grace,
A growing plant upon a window sill,
A rose, fresh-cut and placed within a vase;
A table cleared, a lamp beside my chair,
And books I long have loved beside me there.

"Oh, I have found such joy I wish I might
Tell every woman who goes seeking far
For some elusive, feverish delight,
That very close to home the great joys are:
These fundamental things — old as the race,
Yet never, through the ages, commonplace.

From: *Light of the Years*,
by Grace Noll Crowell.

A thought for today:

"Fault finders never improve the world;
They only make it seem worse than it really is."

You can't control the length of your life, but you can control its width and depth. You can't control the contour of your face, but you can control its expression. You can't control the weather, but you can control the atmosphere of your mind. Why worry about things you can't control when you can keep yourself busy controlling the things that depend on you?

From: *Apples of Gold*

On our Calendar for the first half of August we have two birthdays:

PHILIP SCHURMAN
P.O. Box 1000,
Vineland, Ontario

Philip will be celebrating his 23rd birthday, the LORD willing, on August 5. He lives in a Christian Home for the Handicapped in Campden, Ontario (near Vineland). He goes home every other weekend. He enjoys staying at the Home, but he is looking forward to getting a restaurant job someday and live in a group home.

ROSE MALDA
Oakland Centre,
53 Bond Street,
Oakville, Ontario L6J 5B4

Rose's birthday is coming up on August 8. She hopes to celebrate this day joyfully. Usually she expresses her joy by clapping her hands and by projecting a happy smile. She would love to receive some colourful cards for her 25th birthday. Rose's brain was damaged when she had meningitis as a baby.

Shall we spread some happiness, brothers and sisters?

Send your requests to:

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

well according to the bulletin. From various contractors discount was received and some dropped certain charges altogether.

It is not because we are not interested in the weal and woe of the other Churches in the West or Mid-west that we don't mention anything about them. The simple reason is that we don't have any particulars about them to communicate to our readers.

Thus we travel to Brampton and mention that the brothers and sisters there established an "Usher Service." In Smithville a "Host Family" system was introduced, to come into effect on June 20th. More Churches have such a system: each and every Sunday one or two families open their home for brothers and sisters from far away or for strangers who attend the services. The families that participate do so on a rotating basis. I think I mentioned it before, and think it to be an excellent idea.

The Smithville Home Mission Committee apparently has composed a pamphlet containing particulars about the Church in Smithville. "The introductory pamphlet will be

printed soon now. Twelve Hundred copies will be distributed through the postal service of Smithville."

In neighbouring Lincoln the Rev. Werkman wrote a few lines about nominations for the election of office-bearers, and I think that some of it should be passed on to our readers. I do not know whether any Consistory accepts objections to nominations, or rather, against the nominees. Apparently, the possibility was there in Lincoln, but no longer so.

Recently the elders and deacons decided to delete the words "if no lawful objections are brought forward" from the announcement of the nominations. Does that mean that no one is allowed to bring in any objections at all? To avoid possible confusion let it be stated very clearly that objections against the *nominees* should not be made till after the election. But objections against the nomination as such can be made. The door is always open for that although we should of course not waste valuable time of the elders and deacons by bringing in all sorts of insignificant objections

Let me use an extreme example: suppose the elders and deacons nominate four *brothers* (who have the same parents) for the office of elder while others are available. Then objections will not be allowed against the brothers as such but objections against the nominations can be forwarded and have to be dealt with by the elders and deacons. Or suppose that two brothers are nominated for elder of whom one served very capably for many years and has much wisdom and experience, while the other brother is only 18 and has just made public profession of faith. Such a nomination is wrong while there may be nothing wrong with the *nominees*. (I have used farfetched examples to make the difference clear).

In a following bulletin, the Rev. Werkman writes about releasing a brother from the appointment to the office. Is such a release allowed? In the Old Testament times, and sometimes in New Testament times, the LORD called His servants directly. No one had the right to ask to be released from this obligation. When Moses looked for all sorts of excuses, the LORD became angry with him. Wherever the Lord calls directly, no error is possible.

That is not the way the Lord calls the overseers and deacons today. Now they are called to their offices via the nomination by the elders and deacons and the election by the congregation. When the Lord calls directly, we cannot ask to be relieved from such a calling. But when we are called via the elders and deacons and the congregation, we have to remember that we are not infallible and are not omniscient. There may be things we were not aware of at the time of nominating or electing. Therefore (in case of poor health for example) sometimes relief may be asked. That does not take away from the seriousness of the call of those for whom no such reasons exist.

It is good to bear these words in mind. Whenever an office-bearer is called, this is done via fallible men. Sometimes the question is asked whether the Holy Spirit makes mistakes. Such is an irrelevant question, when it comes to the point. Of course, the Holy Spirit does not make mistakes. But who is the man who dares to claim that *he* is so guided and directed, dominated and illumined by the Holy Spirit that in his judgment *he himself* has become infallible so that his judgment may not be questioned or criticized ??? The Holy Spirit does not make any mistake ever, but He uses people who are limited in their vision and understanding and do not know everything nor have the ability to judge every situation perfectly, to take every aspect into consideration and to evaluate it faultlessly. If all the names of the members of the Church were written on slips of paper, men, women, children alike, and if, after prayer, a name were drawn, I would accept such as a direct appointment by God. I do not say that we should ever do this, for it could amount to tempting God. I use it only for the sake of argument: in that case any human influence is eliminated and we have a direct indication from the Lord. In all other instances there are human considerations, reasons, evaluations, and possibly errors.

Perhaps someone asks whether this is a point that should be elaborated on.

Let me say that I do this for the reason that sometimes the question is heard among us — and then specifically with respect to a minister of the Word — whether the Holy Spirit made a mistake when he was called. To that question we would give an answer such as I outlined above.

Besides, in the case of a minister there is also this element, that the situation may change later on; and not only in the case of a minister.

In the Old Testament we read that the LORD repented even that He had made someone king whom He appointed directly by the lot: Saul. If ever the question seems to be justified whether the Holy Spirit made a mistake, it is with Saul. Yet even there the LORD was not mistaken at all: He did give Israel a king such as they desired and He did give the other tribes a chance via the tribe of Benjamin. They “blew” it, so to speak, when Saul became disobedient and refused to let himself be guided and directed by the Holy Spirit. Then the situation changed, and the case became more and more hopeless. Things grew worse at a rapid pace. Even though He Himself had designated Saul to be king, the LORD yet rejected this man from being king over His people; He chose Himself another man, David, of the tribe of Judah.

However, let us not make a whole article of this matter. Yet I am happy that the remarks made in the Lincoln bulletin gave me the opportunity to say something about it.

One more quotation from *Lincoln's Vineyard*: “I heard that more than two dozen applications for the Teachers College have been received.” Good!

Remember that some time ago I was so happy that all those “Reserved Parking” signs at the Rehoboth Church in Burlington were going to be removed? Listen now. “The consistory decided to reconsider its decision concerning reserved parking. Those members who formerly had a space may have their spots reinstated upon request, if they really feel they need them. Any new requests will also be considered by the consistory.” Not only has the former condition been basically restored, matters could even get worse. There must have been good reasons for the decision, but I was sorry to read that.

As for the institution of another Church, a meeting was scheduled for June 16, where a vote was going to be taken whether or not to request the Consistory of Burlington West Church to supervise the institution of a Church in the Flamborough/Aldershot area. I shall not go by what I heard — and quite reliable information it was — but leave you in suspense till the next News Medley.

It is hard to say when this next news medley will be written. It is that time of year that even your venerable medley writer, by the gracious decision of “his” consistory, is permitted to take a few weeks off. Perhaps this slackening of his pace will permit some colleagues to pitch in; I mean other colleagues than the ones who are already so faithful in providing our readers with worthwhile articles and thought-provoking statements. I wish to express my great appreciation for the work they do. Be assured that my appreciation-capacity is so large that there is room for each and every one who joins their ranks.

Whether you are at home or travelling, whether you have to work or are allowed to take it easy for some weeks: to all of you my best wishes. Remember: during your holidays as well the Church of Christ gathers to learn God's Word, to use the sacraments, to call publicly upon the Lord and to give Christian alms. And: before you leave on holidays, make sure that your contributions for the Church and the school have been paid in advance. You are always broke when you get back home anyway, aren't you? Really?

VO

MICHAEL FARADAY

Man of Science — Man of God

Part 2

Faraday in Society

But how did Faraday live as a Christian in the world? As we have already seen, his fame did not make him proud. He remained simple Michael Faraday till the end of his life. He did not seek great honours; he only accepted scientific awards. It has been said that he could have been buried in Westminster Abbey if he had wanted to, but he preferred a plain burial in a common cemetery. However, his honour as a scientist was something else!

Once he was called upon to act as an expert witness in court. As is often the case, the experts did not agree. The other party's witness gave evidence conflicting with Faraday's, and the judge remarked: "Science has not shone today." That was the end of witnessing in court for Faraday! He was not going to be insulted a second time. Nobody would get another chance to question his scientific integrity in court. His attitude is understandable because dishonesty was far from him. He was always ready to admit and correct mistakes in his work and bring out the truth. This he showed already quite early in his career. He was called upon to appear as a witness before a Parliamentary Committee in connection with the miner's safety lamp. This lamp is one of the famous inventions of Sir Humphry Davy. It is explosion-free, a most valuable feature before the invention of the electric lamp.

Unfortunately, the early models were not completely safe, although Davy claimed they were. When questioned by the Committee, Faraday admitted that under certain circumstances an explosion could take place. Davy was furious, but Faraday stuck to his testimony. Loyalty to his boss could not make him tell a lie. Yes, Michael Faraday feared God but not man!

Another incident in his life

shows this quite clearly. Faraday did not believe in getting something for nothing. He only wanted to be paid for the work he did. But as most scientists in his days — and even now sometimes — he did not receive an adequate salary. It got so bad at one time that his wife Sarah could hardly manage. Friends convinced the Prime Minister, Sir Robert Peel, that Faraday should receive a pension. But the government of Sir Robert was defeated before anything could be done, and Lord Melbourne became Prime Minister. Faraday's friends now wanted to petition the new government, but he stubbornly refused to have anything to do with it.

No pension for him as long as he was able to work! Only after a heart-to-heart talk with his father-in-law, whose judgment Faraday highly valued, was he willing to cooperate. An interview with Lord Melbourne was arranged. At the Prime Minister's office he was first interviewed by Lord Melbourne's secretary. Faraday apparently was not too happy yet to accept a pension, for he told the secretary about his religious scruples against pensions. On top of that the secretary received a little lecture on the immorality of savings banks. The honourable gentleman must have been quite surprised, but he showed Faraday into the Prime Minister's office.

There Faraday did not get much of a chance to state his views! Instead, Lord Melbourne lectured him and called the idea of giving pensions to scientists "a piece of humbug." And, to emphasize his point of view, he swore. (Faraday wrote in his journal that the word Lord Melbourne had used was "theological"!) The interview was a short one. Faraday controlled his anger and went home. That same night he sent Lord Melbourne a note stating he had decided after what had happened earlier in the day

"to respectfully decline the favour which I believe Your Lordship intends for me."

But that was not the end of the incident. It became a political scandal which almost toppled the Melbourne government. *The Times* wrote: "Lord Melbourne insults the first chemist of his day." But eventually the matter was settled in a satisfactory way. Lord Melbourne sent a written apology for "the words he permitted himself to use to me," as Faraday put it.

That settled it, and Faraday accepted his pension.

The "Melbourne affair" shows that Faraday lived in accordance with his Sandemanian principles in matters of worldly possessions. He was also very generous, not only to poor members of his church, but to others as well. At the same time he was reluctant to ask for favours or for a higher salary. As a result he and his wife never owned much. However, they were able to live comfortably most of the time. To their regret they had no children, but two of their nieces were more or less brought up by them. Faraday liked to explain science to the young and amuse them with experiments. In 1825 he started the famous Christmas Lectures on science for young people. These lectures are still held every year. (In Canada's Capital, The University of Ottawa also gives lectures on science to young people around Christmas time.) Faraday, as a lecturer to juvenile audiences, was greatly interested in education. The fact that most educated people hardly knew anything about chemistry and physics distressed him. He advocated more science in schools as a wonderful training of the mind for young people.

In 1862 he was called upon to appear before the Public Schools Commission. When asked at what age science teaching might be started in the schools he hesitated to give a lower limit. But he referred to his Christmas Lectures and stated: "I never yet found a boy who was not able to understand by simple explanation, and to enjoy, the point of an experiment. I do think that the study of natural science is so glorious a school for the mind, that with the laws impressed on all these things by the Creator, and the wonderful unity and stability of matter, and the forces of matter, there cannot be a better."

Otherwise Faraday hardly ever concerned himself with public life. He never got involved in politics, but he

was definitely a Conservative (a Tory in his days) and a loyal subject of the Queen. No republic for him! The 1848 uprisings in Europe were disgusting to him, as he wrote a German friend, and he hoped the British people would stay out of them.

But publicly he seldom gave his opinion about the affairs of society. Once he wrote a letter to the editor of *The Times* complaining about the pollution of the river Thames. Although the newspapers and even the magazine *Punch* got involved, nothing much seems to have been done. (The Thames was finally cleaned up in the 1960s, about one hundred years after Faraday's death.)

Faraday was generally content with his work as a scientist and with his church and home life. When his fame spread throughout the Western world he was often visited by foreign scientists. Some of these visits led to a lasting friendship, for instance, with the German scientist Schoenbein whose daughter came to Britain and stayed with the Faradays for some time.

High society, however, had no attractions for him, and he seldom accepted invitations to visit the rich and the great.

Principles and Theories

After reading about Faraday's life and scientific career one cannot help being curious about the principles that guided him. As a young man Faraday was already firmly convinced of the duty all human beings have to improve their minds. And he worked hard at it! After returning from the European trip he did an immense amount of reading to prepare himself for his task as a scientist.

He considered science to be a perfect tool to develop the mind because the forces of nature are under law. And these laws of nature can be understood and used by man. In a lecture he once stated his views as follows: "The human mind is placed above, not beneath it" (i.e. the law of nature).

"And it is in such a point of view that the mental education afforded by science is rendered supereminent in dignity, in practical application, and in utility; for, by enabling the mind to apply the natural power through law, it conveys the gift of God to man." Faraday was convinced that the use of the discoveries of science for the benefit of mankind was a gift of God. But in all the endeavours of mankind, humility should be the keyword. At the beginning of his career he already

stated in a lecture: "The man who is certain he is right is almost sure to be wrong." In his Bible he vigorously marked Job's confession: "If I justify myself, mine own mouth shall condemn me: if I say, 'I am perfect,' it shall also prove me perverse" (Job 9:20, KJV).

Human claims and theories, including his own, he "cross-examined," as he once wrote. Facts only did he trust, because he was well aware of the fallibility of human reasoning. And when his imagination soared to the greatest heights, he guided it by reasoning and checked and double-checked by means of his famous experiments. But imagination and speculation have no place in religion. Pure reason in matters of science, pure faith in matters of religion — these were Faraday's supreme guiding principles throughout his life.

Speaking on education once more in May 1854, with Prince Albert, Queen Victoria's husband, in the audience, he beautifully expressed these principles as follows: "Let no one suppose for an instant that the self-education I am about to commend, in respect of the things of this life, extends to any considerations of the hope set before us, as if man by reasoning could find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations, which I think good in respect of high things, to the very highest. I am content to bear the reproach."

But this distinction that Faraday claimed between religious and ordinary belief does not mean he did not acknowledge God as the Supreme Ruler of nature. In 1859, in a lecture, referring to the laws of nature he said: "These are the glimmerings we have of what we are pleased to call the second causes by which the one Great Cause works his wonders and governs this earth."

During his lifetime Faraday developed a certain view on matter and force which was revolutionary and rejected by most scientists of his days. To him an atom was not the smallest possible, indivisible particle of matter as commonly believed then, but a point in space, a centre of forces. From these centres, "lines of force" extend in all directions. Directed along the lines of force act the forces of attraction of gravity, and the forces of attraction and repulsion of electricity and magnetism.

To Faraday the lines of force were very real but nobody seemed to understand him. However, he lived long enough to see his ideas on the lines of force accepted by James Clerk Maxwell who by the 1870s used them in his own work on electromagnetic field theory. And much later, in 1931, Einstein said: "I believe that future generations have yet as much to learn as has been learned in the past from Faraday's conception of the electromagnetic field." Faraday's theory of atoms being merely centres of forces originated before the discovery of electrons and the other particles of an atom. But this theory shows his unwillingness to work with assumptions that could not be proved, as nothing definite was known about atoms in his time.

Above we have seen that Faraday made a distinction between religious and ordinary belief. But he could not help being influenced by his religious convictions. In a discussion about the possibility of creating or destroying the forces of gravity acting along lines of forces, he considered this to be an effect "only within the power of Him who has created."

Yes, he was a man of science but at the same time a man of God!

(II Timothy 3:17).

Faraday's Last Years

During the 1850's Faraday had to give up some of his activities due to failing health. Already as early as 1828 he suffered from headaches, and loss of memory had started even earlier. Regularly he had to take shorter or longer vacations to recover. In 1838 he became very ill; it was probably what we would call a nervous breakdown. For some years he was pitifully dependent on his wife Sarah who, as she once said, was "quite content to be the pillow of his mind." Faraday never completely recovered from this illness. His memory gradually became worse, affecting his scientific work more and more. But throughout the 1850s and early 1860s he still managed to do a considerable amount of work, until he finally resigned as superintendent of the laboratories of the Royal Institution in 1865.

The last years were spent in a comfortable house Queen Victoria had provided for him at the request of Prince Albert. And there, from 1865-1867, he gradually sank into senility. At first he sat quietly in his room and took short walks, but slowly he got worse. Finally, during the last

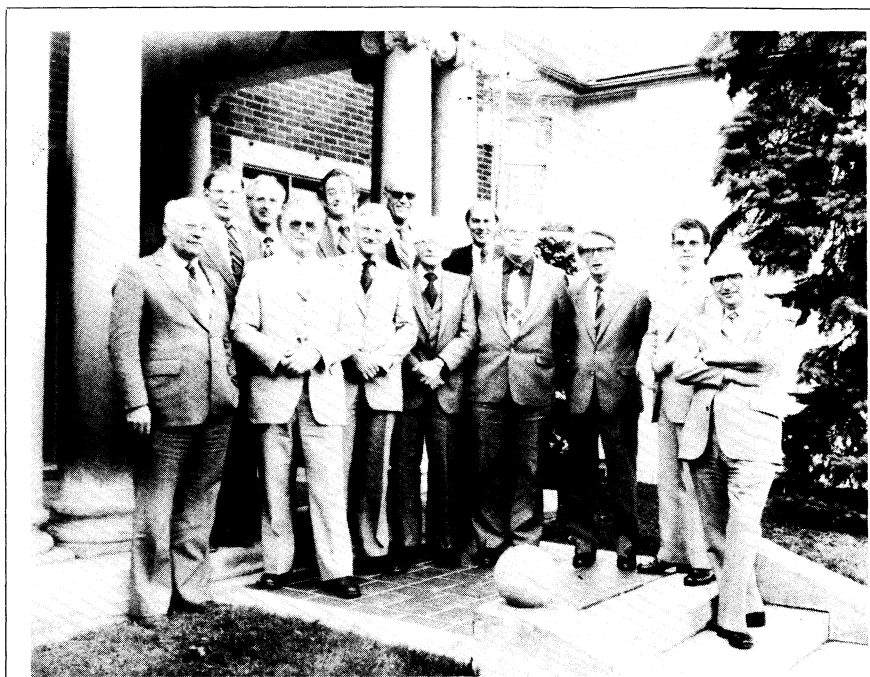
months of his life, he was unable to move by himself. He said nothing and paid no attention to what was going on around him. His nieces took care of him during these last months, repaying the love and kindness they had received when they were young. On August 25, 1867, he passed away, sitting peacefully in his chair in his study. As he had wanted it, his funeral was plain and strictly private. He was buried in Highgate Cemetery in London, and on his grave was placed a simple headstone reading: Michael Faraday — Born 22 September 1791 — Died 25 August 1867.

It was the end of a long life of hard work. But at the time of death as believers we would like to be able to say more. Faraday was not ashamed of his faith throughout his life, as we have seen, and his hope was built on firm foundations. In 1861 he wrote to his Swiss friend, Auguste de la Rive: "I am, I hope, very thankful that in the withdrawal of the power and things of this life, the good hope is left with me, which makes the contemplation of death a comfort — not a fear. Such peace is alone in the gift of God, and as it is He who gives it, why shall we be afraid? His unspeakable gift in His beloved Son is the ground of no doubtful hope; and *there* is the rest for those who like you and me are drawing near the latter end of our terms here below." To a friend, who once asked him how he was during that last period when he had completely retired from all activities, he simply replied: "Just waiting."

Postscript

When reading Michael Faraday's story, one is inevitably struck by the almost miraculous way in which he became a great scientist. He, the poor uneducated son of a blacksmith and a simple country woman. But that is not all! Why was it that he discovered the great principles of electro-magnetism where others with a much better education and background failed?

Many answers are possible. He had a great love for science; he was a genius; he was a hard worker; he was a great experimenter; he used his common sense and was not led astray by unproved theories. It is all true, but don't we often forget to honour the Lord in these things? The prophet Isaiah gives us the answer in the passage where he describes the ways of a farmer in his work: "For he is instructed aright; his God teaches him"; and: "This also comes from the



Subsequent to the incorporation of our College by means of a special law, a constitutive meeting was held in the College building on April 21, 1882. The old Board of Governors and Board of Trustees had disappeared. In their stead came one Board of Governors.

On the occasion of this constitutive meeting a picture was taken. We see the Board of Governors and the Faculty.

From left to right: Mr. M. VanGrootheest, Prof. L. Selles, Rev. J. Geertsema, Mr. A. Hordyk, Prof. C. VanDam, Rev. D. DeJong, Mr. H. Dantuma, Rev. D. VanderBoom, Mr. Cl. Loopstra, Dr. J. Faber, Rev. M. VanBeveren, Rev. J. Vischer, Rev. J. Mulder. Of the Board of Governors Mr. J. Medemblik was absent because he was abroad.

LORD of hosts; He is wonderful in counsel, and excellent in wisdom"

(Isaiah 28:26 and 29).

After reading this story of Faraday's life, one could almost come to the conclusion that he had no faults whatsoever. Biographers describing the lives of their heroes quite often tend to forget the less admirable facts, and Faraday's biographers probably are no exception.

However, a few facts are known. To mention an example: Faraday seems to have belittled the work of William Sturgeon, an electrician who in 1825 built a horseshoe magnet capable of lifting nine pounds.

All his religious views are certainly not ours, and we might be inclined to say that he should have given greater honour to God in his public writings for the discoveries he

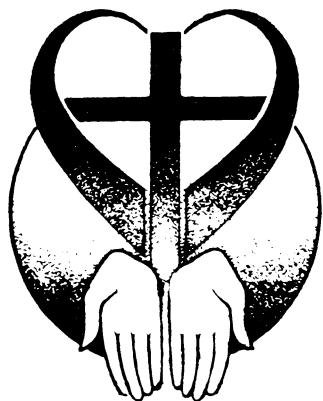
made. But are we Reformed people doing better in this respect? I think we can agree with Faraday's successor, John Tyndall, who called him: "Just and faithful knight of God."

Reading the story of Michael Faraday again reminded me of Solomon's wisdom in Proverbs 22:29: "Do you see a man skillful in his work? he will stand before kings; he will not stand before obscure men." How true!

A. Zuidhof

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Canadian Reformed World Relief Fund

The following is a letter sent by Bonnie Siphkema, who during her recent travels in Asia, made a point of visiting the Health Care Unit which we support in Pusan, Korea. Miss Siphkema is a C.R.W.R.F. representative (Burlington-West) and also a registered nurse, so she was doubly interested in visiting the clinic. (The clinic we fund is one of three administered by the Pusan Gospel Hospital, a hospital whose support and staff come from the Korean Presbyterian Church.)

In her letter, Miss Siphkema offers some general observations on life in Korea, and more specifically in Pusan, the city where our clinic is located. She then relates something of her visit to the Gospel Hospital, and goes on to tell about a day spent on rounds with one of the two nurses who staff our Unit in the Nambumin 2 Dong suburb of Pusan. Her enthusiastic account is a pleasure to read.

THE CITY OF PUSAN — Pusan (or Busan), lies on the southern coast of Korea. It's a harbour city with much industry and fishing. The city is large and sprawled over a large area. It's a very busy place: lots of tall buildings, heavy traffic, with good bus services and taxis. The residents in the low areas are fairly well-to-do, but there are thousands of people crowded on the hillsides in small two-room houses: one room for cooking and one family room — used for eating, living, and sleeping. Most of the families are quite young and have many children. Most homes do not have toilet facilities, but there are public latrines. None have running water. There's a reservoir where water can be collected every other day. The people are clothed fairly adequately, but nutrition is fairly poor. The crowded and close living conditions allow for easy spread of communicable diseases. (I was given some statistics on population which

I'm sorry I've forgotten, but the figures were very staggering!

KOREA — There is still a lot of worry and strife between North and South Korea. There are talks between the two governments but most talks of settlement are unfavourable for the South. Taxes are heavy and one-third of the national taxes go towards the national defence programme.

Children go to school free of charge for six years. Middle school, high school, and university have to be

paid for by the family.

There is no government aid for health. Medicines, doctors and hospital treatment have to be paid for by the individuals. The Gospel Hospital also charges fees to the patients. However, care is not held back from those needing hospitalization who are unable to afford it. They pay what they can. The primary care centres run free health care programmes including pre- and post-partum care, pre- and post-natal care, health teaching, vaccinations, and family planning.

Korea has a lot of social problems, but programmes cannot be set up since so much money goes toward defence. Korea also has very few natural resources. Food materials have to be imported — also fuel (though they have plenty of sea foods). They have little raw material — some coal which is used in small burners for heating homes. However, these burners give off a lot of carbon monoxide and many people die during cold spells from CO poisoning. Canada has set up three (I think) nuclear power

Bonnie Siphkema holds infants brought to the clinic.



The nurses accompany medical care with evangelism efforts.

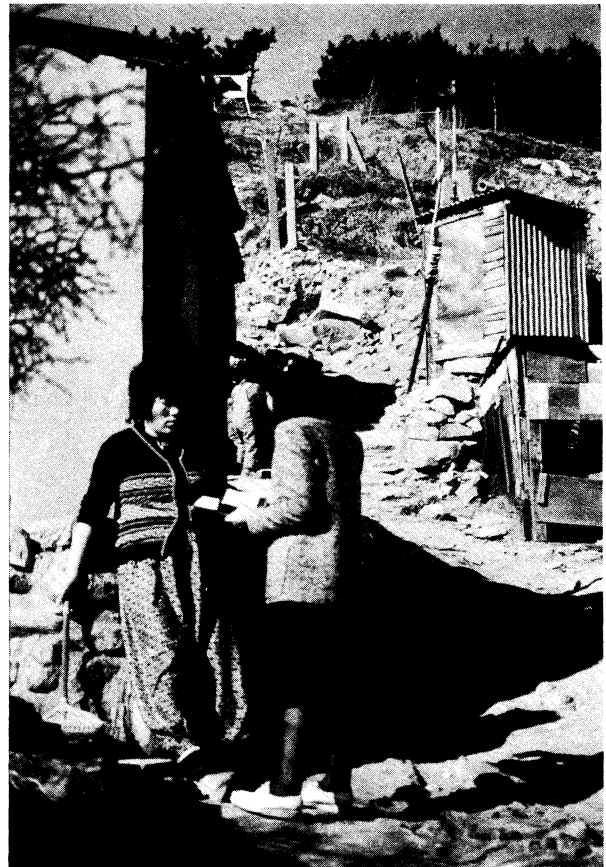
plants for energy sources. The Korean people are very thankful for these.

BUSAN KOSHIN GOSPEL HOSPITAL — The director, Dr. Park, is a very intelligent, fatherly, big, shy (at least with me, although that's improving) 52-year-old man. He's a very committed Christian and gets things done in a quiet, unassuming way. His staff are very competent and carry out their work likewise. The hospital, I feel, is run mostly on love and a trust in God.

The hospital has approximately 250 beds. It is simple (especially in the nursing care areas) but also has much impressive diagnostic machinery. It has a computerized ECG (Electrocardiogram) machine which hands out readings and also interpretations! They also have a CT scanner (which gives a very detailed picture — something like an X-ray only based on sound(?) waves — of the whole body and is a very handy machine for diagnosing and finding abnormalities such as lesions, thrombosis, hemorrhages, and tumors. They're the cancer centre here in Pusan and I think have a very good reputation in all of Korea. They have a cobalt machine for radiotherapy and also do chemotherapy and treat cancers with surgical procedures. There are many cancer patients in the hospital — mostly of the stomach. It is felt that this could be due somewhat to the very spicy food eaten here.

Dr. Kyle (an American called "grandfather") specializes in neurosurgery, ear, nose and throat. He's a very nice, caring man and a devout Christian. He runs a Bible study class in English every Thursday afternoon for doctors, residents, and nurses. I attended the meeting yesterday and we discussed part of Luke chapter 9. I'm very impressed by him also. He has a 47-year-old patient with a fairly large brain tumor located near the brain stem. Two weeks ago he operated on him for nine hours and had to quit since it was taking too long. On Wednesday he operated another nine hours. The patient rested well in ICU that night and the next day was able to take a few steps and wanted to go to his own room! Dr. Kyle said to me that operations like these only are successful when God is there to guide the hand of the surgeon. He says he's not yet convinced that it may not be better to do operations like this in a church rather than an operating room! I am

Miss Jung Lan Choe on her rounds introduces a woman to the free services of the Primary Care Centre, and to the liberating message of the Gospel.



convinced, however, that the success of the hospital is due to its being run on prayer.

HEALTH CARE CENTRE IN NAM-BUMIN 2 DONG I'll just give my impression since Dr. Park's report gives details on statistics and figures. (received annually by the Executive Committee of CRWRF)

I don't know too much about Mrs. Park except that she's probably very good in the organizational aspect. I met her only briefly and spent most of my time with Miss Jung Lan Choe. She's a very vibrant energetic little lady, 26-years old. I spent an afternoon with her going on home visits. She trotted along up the steep narrow streets calling out and knocking on doors. She greets children, stopping to talk with them on the street. She knocks on all the doors, some women she's seen before she chats with, checks vaccination records and asks how they're doing. She's always conveying the gospel message in her chats. Homes she hasn't been to before she tells of the free health care services, the importance of the same, and that it is free because they want to show their love and thankfulness to

Jesus Christ, their Saviour. She hands out two pamphlets — one explaining the health care centre, the other showing the gospel message. She reads a part of it with them and elaborates on it for a few moments. Then she trots on!

Her caring, smiling way and bubbly laugh brings many smiles to the people she talks to and after a few moments of suspicion, they open up to her. It was quite an experience going along with her. I'd like to go again, bringing along Dr. Kyle's nurse to find out in more detail what is being said. I think we at home could really learn from Miss Choe.

Bonnie Sipkema

Gifts for the work of C.R.W.R.F. may be directed to:

C.R.W.R.F.

P.O. Box 793

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All gifts are gladly received. Donors of \$10.00 or more will be issued a receipt for tax deduction.

our little magazine



From the Mailbox

Hello Busy Beavers,
 Summer is here! Happy holidays to you all!
 No more getting ready for school.
 No more waiting for the bus.
 Just do what you like!
 Time to play. Time to go places. Time to make and do things.
 BUT — and there's always a BUT, isn't there?
 There are some things we have to do, holidays or no holidays, right?
 Do you have your jobs at home around the house?
 Some Busy Beavers will have a paper route, or some other job away from home.
 Maybe your Dad or Mom is planning to TEACH you a new job! But that's not all bad, is it?
 It's fun to be able to do something new.
 I hope you Busy Beavers will all have a great time learning something new and different this summer!

* * *

July has started already. It's time to wish all the Busy Beavers with a July birthday a very happy birthday and many happy returns, too! We hope you have a good time celebrating with your family and friends. May the Lord guide and keep you all in the next year.

Ian Hulzebosch	July 1	Irene De Jong	July 14
Theodore Kanis	1	Sharon Leffers	16
Eric Jans	2	Kimberley Van Dooren	16
Jessica Byker	3	Anita De Vries	17
Robert Feenstra	3	Lloyd Lubbers	19
Angela Linde	4	Alison Helder	21
Ingrid Feenstra	6	Tammy Veldkamp	22
Shona Meerstra	9	Rick Leffers	23
Joanne Hamoen	10	Eileen Salomons	24
Wilma Meerveld	11	Judith Barendregt	26
Karen Schouten	11	Jason Van Vliet	26
James Slaa	11	Corrie De Boer	29
Rosemary De Haas	12	Darlene Lodder	29
Sharalee Terpsma	13	Esther Bouwman	30

There's a birthday this month that we can't very well put on our Busy Beaver birthday list, but it's still very important.

Yes, you guessed it!
 It's July 1, Canada Day!

We are very thankful for our country, and I'm sure we're all happy to celebrate its birthday!

We would love to hear your story about what you did to honour Canada's birthday.

Welcome to the Busy Beaver Club, *Joanne Flokstra*. I'm glad you like reading Our Little Magazine. That will make you a good member of our Club! What did you like best about being a bridesmaid, Joanne? Will you write and tell us?

And a big welcome to you, too, *Audrey Vandersluis*. Thank you for your nice letter and cartoon. I would like to send you your Busy Beaver Club membership card, but you didn't send me your address, Audrey, or your birthday. Will you send it soon?

Welcome to the Busy Beaver Club, *Becky Heemskerck*. We hope you'll really enjoy being a Busy Beaver and joining in all our Busy Beaver activities. Sounds to me as if you had a very nice school trip, Becky. Bye for now.

Of course you may join the Busy Beaver Club, *Felicia Viersen*. We are happy to have you join us. We hope you'll really enjoy doing all our puzzles and quizzes and other "things to do". I'm glad you had such a nice birthday, Felicia.

A big welcome to you, too, *Marie Hamoen*. I see you are a real Busy Beaver already! Thank you for a nice chatty letter and the quiz. I sure like the names you gave your puppies, Marie. Can't you make a nice picture of them for the Busy Beavers? They sound so cute in your letter.

Thank you for a very interesting quiz, *Chandra Meerstra*, and the cartoon, too. It was nice to hear from you again, Chandra. Do you like drawing a lot? Bye for now. Write again soon.

How did your school play go, *Erica Blom*? What did you play? Thank you for your letter and quiz, Erica. It was nice to hear from you again.

Hello, *Tim Hofsink*. How are you doing? Sounds to me as if you, too, had a very nice school trip. And you're a good puzzler, I see! Or did you have some help? I hope you'll like your bookmark, Tim.

Thank you very much, *Nicole DeHaas* for your contribution to the BIRTHDAY FUND. How are your piano lessons coming? Do you practise every day? Did you have a recital this spring?

Are you having lots of fun in your tent, *Helena Hamoen*. Do you keep it up all the time? What do you do to help with the little pigs, Helena? Now you'll have lots of time for that during the holidays! Thanks for the quiz, Helena.

Congratulations on doing so well on your babysitting course, *Elaine Hamoen*. And thank you for writing. It was really nice to hear from you again.

Hello, MYSTERY PERSON with the APRIL 14th birthday! Thank you very much for your contribution to the BIRTHDAY FUND, but I don't know who you are! And I can't put your name on the birthday list! Whoever you are, please write and tell me, O.K.?