

# Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 32, No. 17

August 26, 1983

# Labour Day — Labour- and the Antithesis

## *The Origin of Labour Day*

The nineteenth century was the age of the Industrial Revolution. Its second part also saw the rise of the labour revolution. In 1848, the *Communist Manifesto*, written by Karl Marx, was published in German. Forty years later, an authorized English translation appeared. This *Manifesto* is still the basic doctrinal document of all communism and socialism.

The opening sentences read: "The history of all hitherto existing society is in the history of class struggles. Freeman and slave, . . . lord and serf, . . . in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight . . ."

About our days Marx states that "Our epoch, the epoch of the bourgeoisie, possesses . . . this distinctive feature: it has simplified the class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other — bourgeoisie and proletariat."

Karl Marx concluded this *Manifesto* with these words: "Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

Working men of all countries, unite!"

Although the labour movement was stronger in Europe than on the North American continent, the line of thinking is basically the same. This thinking is also behind the Labour Day institution.

In 1882, Peter J. McGuire, who was the founder of the United Brotherhood of Carpenters, came with the suggestion that a day be set apart as a national holiday to honour the country's working people. The Knights of Labor, an early (and first secret) labour organization in the United States, propagated the suggestion of McGuire. The result was that, in 1894, President Grover Cleveland signed a bill that made Labour Day a legal holiday. Canada and Puerto Rico followed. In the rest of the world May 1 is Labour Day.

## *The Idolatry of Labour*

Someone sang, "Labor, Labor, universal Force,  
In you we believe, life sustaining Breath,  
In you, Pulse of the Universe."

Labour, as the power of the worker, is glorified and idolized here. This glory for labour as power means glory for him who owns this power, the working man. When the labourers of all nations unite and crush their oppressors, they will establish paradise on earth. The labourer with his labour power owns and sustains and redeems this (that is: his) world and life.

It is remarkable how religious, how idolatrous, the humanistic (socialist, communist) labour movement is. The apostle Paul says about the true God, the Lord of heaven and

earth, that "from Him and through Him and unto Him are all things. To Him be glory for ever," Romans 11:36.

Marx and his followers place "the working man" on God's throne. *From* man and his labour power comes our world. The working man has formed this earth into what it is with his labour. Therefore he is also its legal owner. *Through* the labour power of the working man, his earth is also sustained. And he redeems his world from the oppressing, destroying, and exploiting enemy: the capitalist. Here the labourer also takes the place of Jesus Christ. This humanism is clearly anti-Christian.

There are two other religious aspects. Just like the Bible, the humanistic labour movement speaks of brotherhood and enmity. Labourers must unite and form a brotherhood. They must do that over against the enemy. That enmity is not the enmity which God put in paradise after the fall in sin, the enmity between the woman and the devil, between her seed and his seed, between faith in God and unbelief, between righteousness and iniquity; it is the enmity between employer and employee: class struggle.

Although we as Christians do not deny that in the practice of this sinful life enmity between employer and employee is often displayed, on the basis of the gospel of Christ we cannot accept this Marxist view of life and history.

## *The Antithesis*

In his letter to the Colossians, the apostle Paul preaches Christ Jesus as the universal, the complete and total, Redeemer, not only for a life hereafter, but also for this life that God has created. Through sin and unbelief, hatred destroys good relations: man's relation with God in the first place, and consequently also human relations. Christ redeems from sin and unbelief. He pours the love of God and His own love into the hearts of his followers. He reconciles them with God. He brings harmony also in the relations on earth.

In Colossians 3 this gospel call of faith is revealed:

"Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive" (vv. 12, 13).

And then follows:

"And above all these put on love, which binds everything together  
IN PERFECT HARMONY.

And let the peace of Christ rule in your hearts, to which indeed you were called in the one body" (vv. 14, 15).

This new harmony is then applied to the human relations between husband and wife, between parents and children,

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# LABOUR RELATIONS <sup>3</sup>

## 8. Ownership and authority

We are living in a world which tends towards anarchy. Anarchy means the absence of order, discipline, and authority. It indicates a situation of lawlessness and social and political disorder, caused by a lack of respect for the government and for all those who are set in authority.

Authority and obedience seem to be old-fashioned matters. Everybody talks about rights, constitutional rights and human rights, and few seem to bother about obligations. There is a tendency to take sides with criminals rather than with the police who have to fight against crime. Murderers and other criminals are protected and their constitutional rights defended, sometimes even in an absurd manner and at the cost of the victims of their crimes.

We see the same tendency in social life. Ownership is almost considered to be a dirty matter. Authority and obedience are worn-out notions. The labourers, or, rather, the big bosses of the labour unions, dictate their rules and the company owner has to obey, otherwise his business will be closed down by a strike and he will be brought to bankruptcy. That is what they call "hard bargaining." In this situation it is important to listen to the Word of God to find out what our attitude should be in this respect.

First we will pay attention to what the Bible says about the master-slave relation. Next we will see in how far and in what way we can apply this to our present labour relations.

## 9. The master-slave relation

The Bible speaks in many instances about the master-slave relation. Before we apply this to our actual labour relations, we first have to consider what the nature of such a relation was.

In Ephesians 6:5 we read: "Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ."

It is almost the same in Colossians 3:22: "Slaves, obey in everything those who are your earthly masters, not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord."

The apostle Paul, in his letter to Titus, chapter 2:9, writes: "Bid slaves to be submissive to their masters and to give satisfaction in every respect; they are not to be refractory."

The apostle Peter, in chapter 2:18 of his first letter, writes: "Servants, be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing."

That is clear language. We can also add Romans 13:1: "Let every person be subject to the governing authorities. For

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and between master and slave, which means also the relation between employer and employee.

The Christian is called in this world to confess Jesus Christ as Redeemer also of labour relations. Christ brings harmony also between employer and employee. A Christian wants to maintain that confession when he works for an employer who is his brother in the faith, but not less when he works for an unbelieving boss. In his speaking and acting, in his work, he wants to show the truth of Christ as the God-given Redeemer. Therefore He cannot join a brotherhood of labourers that pertinently denies Christ Jesus as Redeemer of the relations in life, but sees the labour force, the brotherhood of workers, as that redeeming force. Here is the antithesis: the one confession over against the other.

Christ is not only the Redeemer of labour relations. He is also the Redeemer of labour itself. Paul writes to the slaves in Colosse:

"Whatever your task, work heartily as serving the Lord and not men, knowing that from the Lord you will receive the inheritance of your reward; you are serving the Lord Christ" (3:23, 24).

To the humanist and labourer is his own boss. He owns

his own labour power. And he uses this power for himself. He and his happiness, his paradise, is the goal. It is from him and through him and unto him. The Christian is redeemed from that idolatry. He believes that he is bought and owned by Christ Jesus, whether he is an employer or an employee. He confesses that Christ Jesus is His Master and owns his labour power. That is why he seeks to serve Christ also in his daily work. God, Jesus Christ — they are the goal of his labours. All that he is and has, his whole life, comes from God. It is there through God. It is also for God. God is the goal. With his work he seeks to honour, not himself, but his God.

The question is: Do we maintain this antithesis between faith and unbelief? Do we hold onto our confession also in the practice of our daily work? Do we pledge allegiance to an anti-Christian, Christ-denying brotherhood, or to Christ as our Redeemer and to the brotherhood of faith?

In connection with Labour Day the question arises, whether we are an employer or an employee: Do we seek to serve our God in our labours, every day, in obedience to our Lord and Saviour? Do we, then, also seek the well-being of each other in the labour relation in which God has placed us to His honour?

J. GEERTSEMA

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there is no authority except from God, and those that exist have been instituted by God.”

The Bible speaks about obedience and submissiveness. We have to obey not only the gentle, but also the overbearing masters. The apostle speaks about obedience without gain-saying or backtalk.

When we read all this, one might wonder whether we can apply it to our present situation of labour relations.

Sometimes these texts have been used to defend the system of slavery. Is that correct? No, we have to consider the circumstances in which the apostles were speaking. They did not live in the same situation as we do today, nor did they live in the situation of slavery, as it existed a little over a century ago in the United States.

We have to realize, in the first place, that the mentioning of slavery in the Bible, and the instructions of the apostles given to the slaves, do not condone the system of slavery. An example can make clear what I mean by this. An airline company gives instructions to the crew as to how to deal with hijackers. Generally speaking, they have to give in to their demands, to avoid a confrontation and the killing of people. That does not mean that they in any way condone these actions or sympathize with the hijackers. Not at all. They simply give instructions on how to deal with specific problems in an actual situation. The instructions are for the crew as to how to prevent fatalities and do not serve as a justification of the action of the hijackers. To a certain extent it is the same as the apostle's instructions to the slaves as to how to act towards overbearing masters. They have to be obedient. The attitude of the masters, is not justified, but the believing slaves are told how they have to live.

That is one aspect we have to consider, but there is more. The apostle also gives instruction to the masters. In Ephesians 6:9 we read: “Masters, do the same to them [that is, be aware of your responsibility towards the Lord], and forbear threatening, knowing that He who is both their Master and yours is in heaven, and that there is no partiality with Him.” And in Colossians 4:1 we read: “Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven.” Apparently there were masters who dealt with their slaves justly and fairly, in a Christian way, as brothers in the Lord.

Apart from this we have to keep in mind that the position of the slaves in Israel, especially in the time of the Old Testament, and also in the time of the apostles, was quite different from what we know about slavery in this part of the world in the end of the nineteenth and the beginning of the twentieth centuries.

Let us first pay some attention to the positions of slaves in the Old Testament.

#### *10. Slaves in the Old Testament*

The slaves in the time of Abraham were not just rightless people who were bought and sold without any human dignity. On the contrary. They had certain rights and privileges. They belonged to the household of the master and they could count on his protection. They even shared in the promises of the covenant as members of the family. In Gen. 17:13 we read: “Both he that is born in your house and he that is bought with your money, shall be circumcized. So shall My covenant be in your flesh an everlasting covenant.” That is quite something. The slaves were considered to be members of the family and for that reason they shared in the promises of the Lord as members of the Church, incorporated into the covenant of the Lord.

They also had legal rights as far as the possessions of

their master were concerned and with respect to the whole heritage. In our country, according to the law, children are heirs in the first place, but if there are no children then the brothers and sisters, the parents (if they are still alive), or the nephews and nieces are the legal heirs. Employees will never become the heirs, except by a special, written last will.

That was different in Abraham's time. In Gen. 15:2-4 we read: “But Abram said, ‘O Lord GOD, what wilt Thou give me, for I continue childless, and the heir of my house is Eliezer of Damascus?’ And Abram said, ‘Behold, Thou hast given me no offspring; and a slave born in my house will be my heir.’ And behold, the word of the LORD came to him, ‘This man shall not be your heir; your own son shall be your heir.’” Abram did not have any children yet. Apparently in that situation “the heir of his house” was Eliezer of Damascus, a slave born in his house. As far as the rights of heirs was concerned, this slave came before Abram's own brothers Nahor and Haran, and before his nephew Lot.

That makes perfectly clear that we cannot compare the position of the slaves in Abram's time with the position of the slaves in the United States about a century ago. Neither can we compare the position of these slaves with the employees in a company nowadays. The slaves belonged to the family of their master and they also belonged to the spiritual community as members of the Church, circumcized as heirs of the covenant.

To understand their relation of authority and obedience we have to elaborate a little more on the structure of the government at that time.

#### *11. Patriarchal government*

The word “patriarch” or “patriarchal” literally means: “ruled and governed by the father, the head of the family.”

In our present social and political situation we can make a clear distinction between the authority of the parents, the office-bearers in the Church, and the civil government. They all have their own responsibility and their own task. Their authority is not conflicting, but it still is quite different. The fifth commandment says: Honour your father and your mother. That is the first confrontation with the authority given by the Lord in human life. Children have to obey their parents, because it pleases the Lord to govern them by their hand. Lord's Day 39 broadens the meaning of this commandment and says that we have to show honour, love, and fidelity to all in authority over us. It is clear that in this respect we have to include the authority of the office-bearers in the Church and the authority of the civil government. They all are set over us by the Lord and it pleases Him to govern us by their hand.

However, in the time of the Old Testament the situation was different. Such a distinction between the task of the parents, the office-bearers in the Church, and the civil government did not exist. In the patriarchal system, the head of the family, the “father” or patriarch, was at the same time the religious and political head of the community. We still find this system among the Bedouins in the modern State of Israel today. In judicial matters, the patriarch has about the same authority as the mayor and the justice of the peace together have in our country. He is the political and, at the same time, the religious leader of the community. The “family” oftentimes consists of a group of people, not just the parents with their little children, but also the married children with their children. It constitutes a sort of “tribe.”

When we read in the Old Testament about slaves, we have to keep in mind that they lived in such a patriarchal system. Their master was not only their employer, but he was also the head of the family and the political and religious leader. To-

day we make a distinction between the authority of the parents, the office-bearers in the Church, and the civil government. We recognize them, each in their own place, as set in authority over us. In the Old Testament, oftentimes one and the same person was in charge of all these duties.

When we read in the Bible about the obedience and submissiveness of slaves to their masters, we should realize that this was an obedience on the same level as our obedience to our parents, the office-bearers, and the civil government. It was the relation referred to in the fifth commandment.

A slave was not just a servant without any rights. He was a member of the family with certain specific rights, even as far as inheritance was concerned. He was a member of the Church, circumcised on the eighth day. He was under the legal jurisdiction of his master, and he had to serve him, even in the army, as we can learn from Gen. 14:14. That is why we cannot simply apply to our present labour relations all that has been said in the Bible with respect to slaves.

Some might say: "That is all fine and dandy, but the apostles spoke in a different situation. Not all masters in their time treated their slaves the way Abraham did." That is right. And that is why the apostle Paul writes in Ephesians 6:9: "Masters, do the same to them [that is, as servants of Christ, doing the will of God from the heart], and forbear threatening, knowing that He who is both their Master and yours is in

heaven, and that there is no partiality with him." And in Colossians 4:1 he writes: "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven." Apparently not all masters acted the way they should. The apostle warns them to be aware of their responsibility.

Our conclusion from what has been said so far is, in the first place, that the position of the slaves in the Old Testament was completely different from the present relation employer-employee; secondly, that the apostle admonishes slaves who have to suffer because their master is overbearing not to act in a revolutionary way; thirdly, that he does not condone these wrong situations, but that he also admonishes the masters to act justly and fairly towards their slaves.

In the time of the apostles there was undoubtedly already a change in the social pattern, especially as far as the master-slave relation was concerned, but it will be clear from what we have seen so far that we cannot compare the situation in that time with our actual labour relations.

To be able to deal in the proper way with the implications of this matter, we first have to say something more about the different aspects of authority, power, and leadership.

Langley, BC

W. POWWELSE  
— To be continued

### PSALM 119

How blessed are those upright in their way,  
Who keep the LORD's decrees with dedication  
And in their walk of life his law obey.

How blest are those who with determination,  
Wholeheartedly, seek him by night and day  
And look to him for guidance and salvation.

Unto thy word of law incline my heart,  
That all thy precepts I may search and ponder.  
From thy commandments let me not depart;  
To thoughts of gain let not my spirit wander.  
Restrain me lest I wistful glances dart  
At vanities. O LORD, let me not flounder.

Thy word is as a lamp unto my feet,  
A lantern shining on the path before me.  
I've sworn an oath and here my vow repeat:  
I'll keep thy just decrees, LORD, and adore thee.  
I suffer in affliction and defeat;  
Recall thy steadfast promise and restore me.

O let my lips run over with thy praise,  
For thy decrees thou hast in me implanted.  
My tongue will sing, a joyful anthem raise,  
For in thy statutes justice is presented.  
Let thy hand help me when thy servant strays:  
I've chosen, LORD, the precepts thou hast granted.



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

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Fergus, ON, Canada N1W 2W7

#### ADDRESS FOR ADMINISTRATIVE

MATTERS: (subscriptions, advertisements, etc.):

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

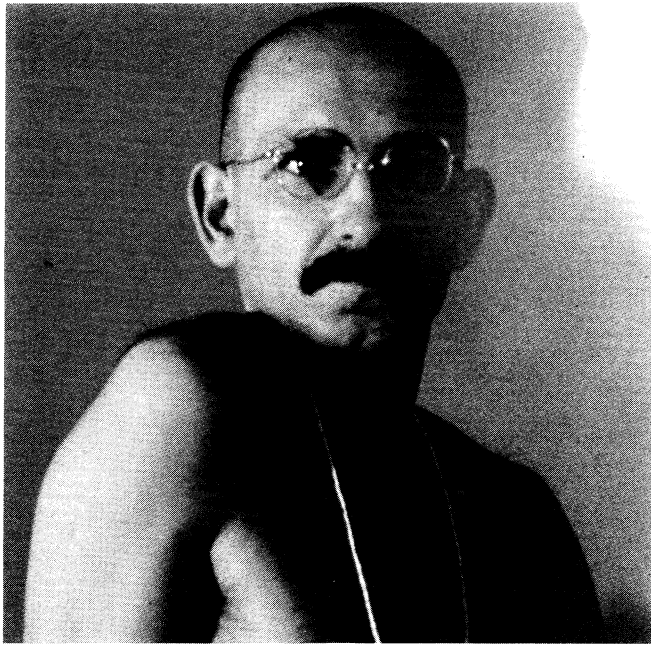
#### SUBSCRIPTION RATES FOR 1983

	Regular	Mail	Air Mail
Canada	\$21.00		\$38.25
U.S.A.		U.S. Funds \$24.00	\$38.25
International		\$31.75	\$53.25

Second class mail registration number 1025.  
ISSN 0383-0438

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Ben Kingsley as "Ghandi."

## Spotlight on Ghandi

***"It is ironic that a man who consistently preached non-violence was so often implicated by the violence of his followers and finally met an extremely violent end."***

Recently the legendary figure of "Mahatma" Gandhi, the late champion of the independence of India, again caught the glare of the international spotlight. The reason for this sudden and new interest lies in the production and release of the 22-million-dollar film "Ghandi," directed by the British Sir Richard Attenborough. The film acquired many Oscar awards and catapulted a relatively unknown actor, Ben Kingsley, to instant fame. The release of this film will undoubtedly bring the ideas and principles of Mahatma Gandhi to new prominence.

Ever since the man Gandhi appeared on the international scene, many Christians felt compelled to surround him with jubilant acclaim. In reviews of this film, Christian critics are again lavishly heaping praise on the life and views of Gandhi. In a Dutch ecclesiastical magazine, for example, we can read that Gandhi showed mankind "a *third way*" between communism and capitalism. Literally we read, "Ghandi has been the first to demonstrate that active non-violence is not just an individual matter, but can be collectively applied on a large scale. This is a contribution of great historical significance, for everyone in power is in the end dependent on the cooperation of those with no power. If the masses together become aware of their potential power, a dictator can do very little." The "third way" is then the route of massive civil disobedience through *non-violence*.<sup>1</sup>

It need not surprise us that many of these Christians easily draw some line from Mahatma Gandhi to Jesus Christ. Did Gandhi not in his own unique way try

to embody the same principles and achieve the same goals as Jesus Christ? Did not both Christ and Gandhi prove through their sufferings that they were fully prepared to put their principles into practice? So for many liberal "social Gospel" prophets, Gandhi becomes a re-constructed, modern version of Christ, and his philosophy becomes a truly updated edition of the fundamentals of the Christian faith. And it is not uncommon also for evangelical Christians to speak of "the almost Christ-like presence" of Gandhi.<sup>2</sup>

The above is sufficient to encourage us to take a closer look at the life and views of Mahatma Gandhi.<sup>3</sup>

### *The life of Ghandi*

Whoever looks into the life history of Mohandas Karamchand Gandhi (1869-1948) soon realizes that he is indeed dealing with a person of great historical significance. Through his message, style, and sacrifice, Gandhi has helped to change and shape the face of the age in which we live. He was instrumental in securing the independence of India and bringing about national self-consciousness among colonized Asian nations. He did so with the unique application of a new philosophy. His efforts to relieve the needs of the poor and to upgrade the status of women must meet with grateful recognition.

We must be careful, however, not to overestimate Gandhi's contributions. It should be noted that in reality he left *no lasting impression* on the nation he so unselfishly served. Soon after indepen-

dence, India became a nation like many others, not shunning the use of military power (against Portugal and Pakistan, for example) and even embarking on a quest to procure nuclear arms! India never fully embraced the principles of non-violence and pacifistic neutralism which Gandhi so fervently advocated. To this very day within India itself, traditional feuding between Hindu and Moslem factions takes a terrible toll in human lives.

Ghandi was born out of wealthy parents of Hindu persuasion and of political prominence. It was especially Gandhi's mother who trained him in the rigorous principles and ascetism of the Hindu religion, a religion to which Gandhi himself clung above all others.

At the age of eighteen, Gandhi goes to England to study law. After completing his studies, he returns to India where he attempts — rather unsuccessfully — to establish a law practice. Sent on an assignment to South Africa to defend the rights of an Indian company, Gandhi stays there for a period of twenty-one years. In South Africa Gandhi develops into a political figure whose sole purpose is to defend the rights of the discriminated and exploited. There he first puts into practice the principles of passive resistance and civil disobedience, and manages to create a massive following. At this stage already, Gandhi shows that he is willing to risk even imprisonment and torture for his cause. A martyr is born.

As early as 1909 Gandhi, in a brochure, demands the independence of India. In 1914 Gandhi returns to India to begin the work on this great project. Although

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he supports the British government during the First World War (hoping that this support will render the British favourable to his own demands), his unending campaign against Britain reaches great heights in the years 1919-1921. During this time, he manages to unite both the Hindu and Moslem populations in India and so earns for himself the title of "Mahatma," meaning "Great Soul." Gandhi's two weapons against the British are *massive demonstrations* and *constant boycotting* of industry and trade through strikes. In this way Gandhi not only tries to encumber British domination but also to restore India to "the traditional Asiatic way of life."

#### *Bloody conflicts*

It is one thing to organize the masses; it is quite another thing to keep them under control. Time and again bloody conflicts arose between the demonstrators and the (British) military and police. When in 1921 hundreds of people are killed during bloody clashes, Gandhi is arrested as ring-leader of the revolt and sentenced to six years in prison. After serving only two years of this sentence, he is released, but it is not until some years later that Gandhi again receives prominence as a national leader. Gandhi shows a remarkable ambivalence during this time. Periods of bargaining with the British are followed up by times of radical (and often violent) opposition. Gandhi is constantly in and out of prison. The profile of a martyr grows.

Of interest is Gandhi's position during the Second World War. He no longer wishes to make any concessions in order to impress the British regime. While some nationalist leaders, for example, Nehru, wish to support the British, Gandhi wants no part of the war. He goes to the extreme of informing Japan that India will not defend itself against invading Japanese armies. This action nets Gandhi another term of imprisonment. His position with respect to Japan also has another effect: many of his own friends turn against his methods.

After the Second World War, Britain itself embarks on a policy of decolonialization for India. An interim government, headed by Nehru (not Gandhi!), is formed in 1946. But the traditional hatred between Moslem and Hindu parties in India now leads to bitter in-fighting and all-out civil war. During this time Gandhi can be found near or on the battlefields, desperately trying to end the violence by his doctrine of mutual tolerance, setting a marked example through long-term fasts. This tolerant attitude brings upon him, in turn, the hatred and wrath of Hindu extremists.

One of them assassinates Gandhi on January 30, 1948.

It is ironic and sad that a man who consistently preached non-violence was so often implicated by the violence of his followers and finally met with an extremely violent ending.

#### *The views of Gandhi*

As stated earlier, Gandhi was and remained essentially a Hindu. Hinduism is actually a syncretistic conglomerate of many religions. The principle of tolerance and respect for others is basic to Hinduism, and it is this principle which Gandhi would

the various world religions, Gandhi developed a clear antipathy to Christianity. Gandhi had no taste for the doctrine of *salvation by free grace* only through the blood of Jesus Christ. He could not accept that Jesus Christ is the only-begotten Son of God and that only those who believe in Him shall not perish but have everlasting life (John 3:16).

Gandhi did, however, develop a liking for the *person and work* of Jesus, especially for the teaching of the Sermon on the Mount. Adapting this to his own thinking, Gandhi felt that Christ's refusal to resort to violence and His willingness

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***"Christ preached not pacifism, but the peace which comes through atonement, His atonement. Christ preached not revolution against civil authorities — not even against despotic rulers — but reformation of all of life in submission to the Law of the covenant."***

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make into the *main feature* of his thinking. Hindus themselves consider their religion to be the most universal and pure form of religion and this enables them to appreciate the "relative truths" found in other religions. This also explains how Gandhi, while himself a Hindu, could so easily work together with e.g. Moslems and Christians. If he was a political radical, he certainly was not a religious fanatic.

The soul is to the Hindu the divine principle of creation. This soul "transmigrates" constantly through reincarnation. Depending on how one has lived in a previous life, one can climb higher or sink lower in a next life. The purpose of life is to climb so high that one is made loose from the material world and united with the divine "world-soul." One is thus relieved from all earthly misery and becomes divine. One attains such a height through a strict and demanding system of fasting, meditation, and good works.

This explains Gandhi's readiness to and perseverance in bringing great personal sacrifices. His almost chronic abstinence and constant fasting was for him not merely a political weapon, but also a means of achieving even greater heights as a human being.

Basically, then, Hinduism is a religion of *self-salvation*. For this reason Gandhi really had much disdain for the Christian faith. Though being tolerant of

to great personal sacrifice came very close to the Hindu teaching of *Ahimsa*: self-realization through *self-denial*. *Ahimsa* teaches that one must overcome his enemies not by violence, but by "the power of the soul," even by letting oneself be captured, imprisoned, and, if necessary, killed. This unselfish, non-violent example will in the end, according to Gandhi, bring out the best in one's enemies. Gandhi was essentially a *humanist*: he believed that man could save himself and that the innate goodness of man would finally prevail over all evil.

Gandhi easily equated Western civilization with Christianity and therefore grew to despise Western industrialism and science. According to him, trains, telegraph, and telephone had destroyed India's traditional way of life. Western medical science was more or less "black magic" to him. Western civilization, being a diabolical monstrosity, should be destroyed, in India and elsewhere as well. Gandhi called India to return to the simple way of life. We note that also these ideas of Gandhi were not implemented by the governments of India after independence. India chose a highly technological and industrial course to become a major power in Asia. But Gandhi insisted even in 1947 at the Inter-Asian Relation Conference that the Western world had to be conquered by "the Asian spirit." In retrospect, Gandhi's dream was somewhat

“prophetic.” We see in our time that Oriental religions and ways of thinking have made great inroads into the Western culture. This is partly the reason why Gandhi is held in such high esteem in Western nations today.

#### *Passive, non-violent resistance?*

Gandhi's main principle of non-violent civil disobedience is sympathetic to many today. Yet it must be noted that, in practice, this system failed miserably and led to much bloodshed. It should also be noted that underlying this system is Gandhi's hesitance to recognize legal authority of any kind. Gandhi's humanism is definitely that of a *revolutionary* mold. Applied today in many Western countries, it means that scores of citizens through massive disobedience undermine the authority of lawful governments by demonstrations or protests which often have a violent ending. We may have become used to such demonstrations, but these nevertheless remain a revolutionary means. And meanwhile the ways that are open to bring about necessary change are often neglected. The principle of massive and non-violent civil disobedience destroys the very democracy which it seeks to serve.

The question has been asked what effect Gandhi's method would have in completely totalitarian countries such as the Soviet Union.<sup>4</sup> It should be clear, then, that in such countries civil movements of Gandhi's type can only lead to great bloodshed and further regulation of life. See, for instance, the martial law regulations imposed on Poland's Solidarity movement. Whatever the case, there can be no righteousness unless a nation returns wholly to the testimony and Law of God. One cannot fight revolution with revolution.

Besides, the principle of “non-violence under all circumstances” holds no water. It may even be so that a government and a people *must* be called to arms in order to protect its freedom and possessions. Scripture tells us that the magistrate does not bear the sword in vain (Romans 13). There shall be no unnecessary and undue violence from any side, and we may never begin with aggression, but the Bible certainly does not lead us in the ways of humanistic pacifism.

#### *Ghandi and Christ*

Some like to draw a line from Gandhi to Christ. In the light of the Scriptures, however, such an undertaking is doomed. Gandhi's self-denying life may be exemplary in many ways, but it in no way compares to the life and death of our Saviour. Christ preached not pacifism, but the peace which comes through atonement, *His* atonement on the cross. Christ preached not a non-violent revolution against civil authority — not even against despotic rulers — but proclaimed the *reformation* of all of life in submission to the Law of the covenant.

There is no comparison. Gandhi personifies a *religious humanism*. Christ is the true Man whose only bread was to do the will of His Father. Gandhi went the way of self-salvation through good works. Christ secured our salvation through His perfect obedience.

No one will deny, I presume, that Gandhi on this road of “good works” indeed did much good — for India, for Asia, and for people in general. But his work is not the work of gratitude for the salvation received in Jesus Christ. Therefore his work does not truly glorify God and edify mankind. And his message of self-realization through self-denial falls under the apostolic anathema (Galatians 1:8,9). In essence, Gandhi's position is *anti-Christian*.

Much praise is heaped upon Mahatma Gandhi. But he left us with an awful legacy: massive, so-called non-violent civil disobedience and a revolutionary “love” which in reality is destructive to society by pursuing total change through complete disruption. He told men to seek their salvation in their own ideals and works, and to achieve self-realization

through self-denial. It is not the self-denial of which the Bible speaks. The Word of God tells us to deny ourselves by taking up our cross in following Christ, seeking all salvation outside of ourselves in the one given Saviour of God's pleasure. The cure which Gandhi prescribed for society's ills can only make society even more sick.

No one needs to go and see the film *Ghandi*. We have no need for the glorification of any anti-Christian humanist and his autosoteric principles.

Smithville, ON

CL. STAM

<sup>1</sup>Dr. J.P. Feddema, in *Evangelisch Commentaar*, February 25, 1983.

<sup>2</sup>Brian C. Stiller, in *Faith Alive* (formerly “Thrust”), Vol. I., No. 1, 1983, who does conclude, “Let's not be fooled. Jesus is our model and he hasn't given up on us.”

<sup>3</sup>I take some of my information from the following noteworthy sources: A. Janse, *Calvinistisch Jongelingsblad*, 8e jg., 1953/1954. P. Jongeling, *Het Vlamme Schrift*, pp. 210-223, De Vuurbaak, Groningen, 1971.

<sup>4</sup>A. Kamsteeg, in *Nederlands Dagblad*, May 27, 1983.





## PATRIMONY PROFILE<sup>19</sup>

By Rev. W.W.J. VanOene

They began to keep minutes. The minute book contains the following passage:

Tuesday evening, the 14th of October, after kneeling down in prayer before the Lord, we have separated ourselves from the false church, and in the power of the Lord have taken upon ourselves the office of all believers which He, the Lord, the Almighty One, and Triune God may confirm! This solemn occasion was concluded with psalm singing and thanksgiving.

Hendrik de Cock did not sign the act. In it the consistory and the congregation declared that they recognized their illegitimately suspended minister. That was an integral part of the act, and it could not be expected that de Cock himself would affix his signature to that.

It was decided now to uphold and exercise their rights. In the same week a copy was sent to the king, the Minister of State charged with the affairs of the Netherlands Reformed Church, the synod, the College of Supervision, the Provincial and Classical Church Boards, and the Circuit of Leens. Rev. de Cock and the older elder personally handed a copy to the burgomaster, informing him at the same time that the Rev. de Cock was going to preach again that coming Sunday.

The copy of the act sent to the king was accompanied by a letter in which the king was reminded that it is the duty of the Christian magistrates to protect the pious and to punish the wicked; the letter of Calvin to King Francis I of France which accompanied the *Institutes* was also quoted. Besides, the king was to remember that the constitution guarantees the freedom of religion. The seceded people were not revolutionaries and they rejected the errors of the Anabaptists.

Circuit Leens was informed that the consistory would no longer accept the services of the circuit ministers. Rev. de Cock would preach in the church building which was legitimately theirs.

On Sunday, October 19, 1834, when the circuit minister showed up, the people prevented him from reaching the pulpit. To the question whom they wished to see on the pulpit to conduct the service they replied, "Rev. de Cock." Since policemen barred Rev. de Cock from the pulpit, he preached from a pew on Ephesians 2:8-10. In the afternoon he conducted a service in a shed belonging to the parsonage and preached on Lord's Day 1.

It would be extremely useful and interesting to follow Rev. de Cock and the Church at Ulrum as well as the developments in other places, but it is not our intention to tell all that could be told about the Secession. We have now reached the point where the Secession has become

a fact. From Ulrum it spread, and the awakening became country-wide.

We shall have a brief look at the events in some other places, but we shall first turn our attention for a moment to the official reaction to the happenings in Ulrum.

### *Official Reaction*

We mentioned already that the Rev. de Cock had to appear in court in Appingedam for allegedly conducting services in August. He was given a fine of Fl. 50,00. Later he was convicted by the same court for what happened on Sunday, October 19, and the maximum penalty was imposed: a fine of Fl. 150,00 and three-months imprisonment.

On Saturday, October 23, a detachment of 150 soldiers appeared in Ulrum and twelve of them were billeted in the parsonage which was also the house where the office was established. Seceders everywhere were burdened with the presence of soldiers. The oftentimes cramped quarters forced whole families to live and sleep in one or two rooms while the soldiers and sometimes even their horses occupied the rest of the house. Vandalism and rape occurred frequently, and some of the children born as a result of this lived well into the twentieth century.

The seceders paid thousands of guilders in fines for allegedly unlawfully assembling together, and frequently were imprisoned as well. Appeals did not help, since the highest authorities stood behind the measures against God's faithful children.

An official report about the events in Ulrum reached the Minister soon after they took place.

It started with a letter from the municipal government of Ulrum to the governor of Groningen dated October 11, 1834. The First Assessor of the town of Ulrum sent a letter in which he told the governor that on the 9th of that month a certain person "arrived here who calls himself Scholte, minister in North Brabant." According to the assessor, deputy-burgomaster, a service was held at Mrs. Koster's residence during which service Scholte used rebellious expressions. "This illegal assembly would be prevented by us by arming the militia and posting them at the church, but we lack gunpowder and lead to defend ourselves, if necessary, and the rebels would then, according to their saying, send word to the Frisians of the 'wouden' and other places, with whose help they dare to brave the power of the local government, while the above-mentioned Scholte impressed upon them, under punishment of everlasting condemnation, not to obey the civil authorities." The letter concludes with the request to provide a sufficient number of soldiers "able to constrain a number of many insurgent people."

Although it is very understandable that some of the people of Ulrum got a little hot under the collar, the above rendition is absolutely false, as is a later report which the very same man sent on October 17, 1834, giving his version of the events in Ulrum.

However, because of the alleged danger to life and limb, the circuit ministers were relieved by the Provincial Board of their obligation to conduct services in Ulrum. Circuit Leens was told that the Provincial Board had "judged in this respect to come to the decisive step to declare the

circuit ministers diligent if they do not consider it advisable according to the ecclesiastical laws and regulations to conduct services in Ulrum until it has become apparent to them that the civil authorities have taken measures to ensure their personal safety when they have to go there by virtue of their office."

#### *Scholte's Experiences*

The Rev. H.P. Scholte experienced soon enough that his preaching in Ulrum had not remained unnoticed. Word about it soon reached The Hague. The Provincial Board of Groningen wrote to the minister, among others, "As Mr. Scholte, minister in North Brabant, is not under the jurisdiction of this Provincial Church Board, the latter does not doubt that Your Excellency, upon receipt of this letter, will take the necessary measures to let Mr. Scholte learn in what an extremely ignoble manner and how contrary to all order and rule he behaved himself in a strange province and in a, for him, strange congregation where his behaviour caused so much disorder and could have given occasion to the most terrible effects." The wheels were put into motion.

On October 24, 1834, the General Synodical Committee wrote a letter to Minister van Pallandt van Keppel, asking him to contact the Minister of Justice and the Governor of the Province of Groningen "for the maintenance of good order as well as for the protection of the ministers of the circuit Leens who conduct services in Ulrum.

"And since it has appeared to the Committee that H.P. Scholte, minister at Doeveren and Genderen, gave occasion to the disturbances on the aforementioned day by his persistent urging to perform the duties of the holy ministry there, yea, did not hesitate already on the preceding day to preach and baptize there without permission of the Counsellor, and even on that same day, after the refusal of the Counsellor to permit him to deliver the afternoon sermon, to give a religious address to the multitude in the open air, and since it is thus obvious that the above-mentioned Rev. H.P. Scholte made himself guilty of actual transgression of the ecclesiastical law, contained in Art. 11 of the Regulation on Vacancies and Calls — it takes the liberty of requesting Your Excellency to place the relevant documents in the hands of the Classical Board of Heusden which has jurisdiction over the above-mentioned minister, with notification to the Provincial Church Board of North Brabant."

The Minister complied speedily with that request and, "with the advice of the Secretary and Adviser," decided on October 25, 1834, that the relevant documents should be sent to the Provincial Church Board of North Brabant and to the Classical Board of Heusden, "that they may act regarding the minister Scholte as they see fit."

How convenient that the Classical Board of Heusden happened to meet on October 28, 1834! Two days before the meeting the ministerial letter arrived, and the day before the meeting the documents were received.

The Rev. C.W. Pape of Heusden wrote a letter to Secretary and Advisor Janssen the day after the meeting, informing him that "yesterday we unanimously suspended Scholte," and a committee has been appointed to hear him this coming Wednesday. Mr. Pape, however, had a few questions. The meeting was not certain to whom

Scholte's answers had to be sent, if necessary. "In my opinion, those answers have to be sent to the Department, because that's where we received the letter against Scholte from, and the Circuit Leens did not lodge any complaint. Meanwhile we understood it to be best to ask your opinion, as I do hereby.

"I am tired from writing about that foolish young man. I have approached the burgomasters of his villages, informed them of his suspension, and asked for measures to ensure rest for the public worship services, and safety for the ministers who conduct services, for what happened in Ulrum can happen here too; and what all do we have to fear from religious fanaticism!"

As on previous occasions, Secretary and Adviser Janssen was happy to advise. He replied on November 1, 1834.

"With much pleasure I learned from your letter of the 29th that the Classical Board of Heusden decided unanimously to the suspension of Scholte. It was also very welcome news to the Minister and to the members of the Synodical Committee which was just ready to conclude its fall session.

"At Ulrum the case has been pushed so far by the Cockians — as it seems, running wild mainly as a result of the discussions and sermons of Scholte — that not only the judiciary but also the military had to be engaged.

"At the moment de Cock is possibly behind bars, and a procedure will be launched as well, I presume, by the public prosecutor. . . .

"As for your question, the present case is not *literally* provided for by the Regulation for Ecclesiastical Discipline, but it can easily be dealt with on the analogy of the rest of the Regulation and of that which is the usual procedure in such cases with the civil courts.

"There is no real plaintiff, but the Church Board receives from the government official documents, legal reports, which provide the definite proofs of guilt and would be weakened only by bringing in unimpeachable witnesses from the side of the accused; because his denial in itself cannot have any power against such declarations and reports of the competent authorities.

"Assuming that the Classical Board brings the case before the Provincial Board of North Brabant, and that Scholte appeals to witnesses in his behalf, so that thereby a doubt is raised concerning particulars that are of importance in the reports or declarations, the Provincial Church Board of North Brabant could start a correspondence with the one in Groningen, in order that those witnesses be heard *there*, without necessitating the intermediary of the Department to that end."

However, both Mr. Pape and Mr. Janssen could have saved themselves all this trouble. While it had taken Hendrik de Cock some ten months before he decided to secede, Hendrik Pieter Scholte was ready practically immediately. On November 1, 1834, an Act of Secession was signed by almost the whole congregation. Six male and two female members abstained from signing. The Elders and Deacons sent a copy of the Act with an accompanying letter to the Classical Board. A copy was also sent to all Church Boards and to the King.

—To be continued.

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## FROM THE SCRIPTURES

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*“This city has aroused my anger and my wrath, from the day it was built to this day, so that I will remove it from my sight . . .”* Jer. 32:31

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*“And this city shall be to me a name of joy, a praise and glory before all the nations of the earth who shall hear of all the good that I do for them . . . .”* Jer. 33:9a

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# Hidden Things

Two messages came from the LORD while Jeremiah was shut up in the prison court during the siege of Jerusalem, and these messages appear to contradict each other. On the one hand, the LORD speaks of Jerusalem as a city destined for destruction, a city that from its first day was doomed to be destroyed because of its continual sin and rebellion. The second word, however, speaks of a new city, a city that will be restored and healed again. And the conclusion of the two speeches is that the fortunes of the land will be restored as at the first. How does one resolve the apparent contradiction?

Actually, these two messages belong together and fit together in close unity. The first message accentuates the extent of Judah’s sin. So prolonged and so obstinate was the rebellion and sin against the LORD that at this point no other alternative was open to Him. Destruction must come, for His wrath must be poured out. All previous chastisements had been of no avail, and now a definite break must come. Jerusalem will be destroyed. And this all proceeds according to God’s destiny, all that He had planned for the city. But the definitive break at this point is not the full *end* of God’s dealings with the city, the people of His choice. There is a radical change, but the change does not imply the end. Rather, one can speak of a *new beginning*.

For the same God who reveals His counsel for the city of Jerusalem in Jeremiah’s time also pushes back the curtain of His counsel to show to His people what future years will bring. The same God who for a time has hidden His face from the holy city, 33:5, now begins to utter new and hidden, unsearchable things, 33:3. And those hidden things form one theme: the same city which will be effectively destroyed will also be healed and rebuilt. The same city which evoked the wrath and disdain of all the nations of the earth will now be a praise and a glory before all the nations of the earth, 33:9.

When does the healing come? It will come after the required judgment has been administered. And these words of healing are meant as words of comfort to the faithful and believing Jews as they saw the fall of the holy city drawing nigh. And they are instructed that those who trusted in earthly realities can only come to ruin, while those who steadfastly trust in the LORD will see a new city built and sanctified by the LORD of hosts.

And the builder of this city is Jesus Christ, the true cornerstone, who laid the foundation for the heavenly

Jerusalem, the city “which has foundations, whose builder and maker is God,” Heb. 11:10, Gal. 4:26. The period through exile to the fulfilment of the prophecies in Christ Jesus outline for us the end of the earthly city and the birth of the heavenly city. Yet it is all the same city, and the building of this city, the ever-lasting Jerusalem, proceeds in the way of *reformation* and renewal — the living return to the Word of God and obedience to His voice. And even in His severest judgment, the LORD seeks His own and delivers them, holding them up in faith to see the city that comes down from heaven.

We live in the dispensation in which the new city has sprung up from the ground. The LORD has restored the fortunes of His people and brought back the voice of mirth and the voice of gladness to the land, 33:11. For in the cross of Christ, the full redemption has been given to us, and we as people from all nations may enter into the tree of Abraham, sharing the benefits and blessings of all believers. Christ has given His Spirit, and by His Word He faithfully gathers and *builds* His Church — from heaven, through His messengers.

However, the words of *both* messages still apply to us today — except in greater measure. It was then the same LORD of the covenant who administered *curse* and *blessing*; *curse* to those who joined in the continual cycle of obstinacy, hatred, rebellion, and unquestionable rejection of the promises of God; but *blessing* (in and through the administration of the curse) to those who with expectant hearts *waited* and trusted in the LORD their God. So it is today. All who wait for the LORD and seek Him will see the rebuilding of the city, the sun of righteousness with healing in its wings. For He has laid a *sure* and everlasting foundation in Christ Jesus our Lord.

Therefore we may be assured that in judgment and woe, in trouble and calamity, He keeps His own. And we are thus admonished and exhorted to hold fast to the LORD, to His Word and promises, to His administered blessings. Then, even though all that is earthly may fade away, we know that there is a heavenly city, “the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband,” Rev. 21:1, 2. He has said, “Behold, I make all things new.” He reveals and gives hidden things, all the treasures of His eternal counsel — as long as we wait for Him.

J. DEJONG

# Rev. M. Werkman . . .

## Lincoln's Farewell . . .

### Orangeville's Installation!

On Monday, June 13, 1983, the whole congregation of Lincoln came together to say farewell to Rev. M. Werkman and his family, who accepted a call to the Church of Orangeville.

After the opening of singing, Scripture reading, and prayer, the consistory's vice-chairman, Mr. R.J. Oosterhoff, spoke a few words on behalf of the consistory expressing gratitude to Rev. Werkman for the good cooperation that was experienced by the congregation, and wishing him and his family God's blessing in their new congregation.

Rev. Cl. Stam, minister of the neighbouring church of Smithville, was then given the opportunity to address Rev. Werkman as classis representative. He spoke some sincere as well as humorous words concerning his colleague. The Church of Lincoln, being Smithville's daughter, has a special place in Smithville's history. Rev. Werkman has in the past served as counsellor for the church of Smithville during Rev. Stam's absence and also his work done there in that congregation is appreciated.

After Rev. Stam came Rev. P. Kingma, who had travelled a great distance in order to attend this event. Rev. Kingma expressed thanks to God for the fact that classis Ontario South, as well as the congregation of Lincoln, has been blessed with a servant true to God's holy Word.

Mr. L. Rozema emceed the remainder of the evening, first allowing the representative of the Men's Society to publicly thank Rev. Werkman for his support and encouragement for this society.

Two members from Young People's, Miss Bernice Stieva and Miss Marg VanAndel, presented to the Werkman

*Sheryl Schulenberg  
presents photo of  
bearded minister.*



family, on behalf of the congregation, a complete patio furniture set. Added to this was a gift certificate from MacDonald's for the children, so that their first meal in Orangeville could be "taken out," thus eliminating work for Mrs. Werkman!

Mr. P. Schuller gave a little history behind his presentation, which was a photo of Prince Bernard in his younger days, noting a strong resemblance to Rev. Werkman.

On behalf of the Married Couples' Club, Mr. A. Muis presented the minister with a giant Income Tax T-4 Slip in order to help calculate earnings from all the weddings that took place in Lincoln during the past seven years.

A number of ladies from the Women's Society presented a well-thought-out letter game, intricately describing many aspects of our minister, making use of certain letters of the alphabet.

On behalf of the Girls' Society, Miss Sheryl Schulenberg noted the fact that we in Lincoln all remember the time when Rev. Werkman sported a beard, but the congregation of Orangeville is unfortunate in never seeing this. It is always the custom, she said, to hang a picture of the minister in the consistory room, so she presented a large photo of the Reverend — with his beard — to be hung in Orangeville's consistory room.

On behalf of the parents of Lincoln, Mrs. L. Schulenberg presented a photo

album, plus a large display of baby photos, showing all the 80+ children that were baptized by Rev. Werkman here in Lincoln.

A highlight of the evening was a slide presentation by Mr. H. Ouwersloot depicting the construction of the church building and the activities held at the church picnics. He also very ably incorporated some unique aspects of nature, comparing them to the congregation and its minister.

Mr. H. VanLuik, a member of the former building committee, presented Rev. Werkman with his name plate, which was taken off the sign in front of the church building.

Several members of the congregation acted out a skit enlightening us about some interesting aspects of the Werkman family.

Even after such a full program, we still had time for refreshments which were served in the basement. To end this lovely evening, the congregation could then personally say goodbye to the Werkman family.

We are grateful to our Lord God who has given us a faithful shepherd and that he was able to preach His Word to us for nearly seven years. We pray that God will guide and bless the Werkman family in their new congregation.

A LINCOLNITE

It was a joyful occasion, the evening of the 21st of June. Br. Bosman, the chairman of the consistory, opened the meeting. After prayer and the reading of Romans 10, he spoke a word of welcome to all, especially the Werkman family. After br. Bosman's kind words, he asked br. VanEerde to direct the rest of the evening.

All the Bible study societies, through their representatives, made the Werkman family feel welcome. The young people's society even invited the Reverend to their weekly baseball games.

The school children had been quite active to prepare a welcome. Grades Seven and Eight of the Dufferin Area Christian School played out how they see the elders, and how they think the elders would perform at a consistory meeting. It already started out with the chairman being late. The "Rev. Werkman" explained that it wasn't his fault that his goat wouldn't cooperate in the milking process; he was excused. The meeting could be characterized by the elders' unwillingness to discuss the minister's "salary." This play was followed by the same boys and girls playing their recorders.

Grades Three and Four came up front to sing three pieces: "This Land is your Land," "Make a New Friend, but Save the Old One," and "Whither Thou goest, I will go."

The Grades Five and Six wanted to get the Werkman family acquainted with the congregation through a "gossip" play which ended by the arrival of the "Werkman family" in a wagon pulled by "the Werkmans' goat."

While the goat and wagon disappeared through the back door, Grades One and Two entered at the front all dressed up as "Dutchies." They repeated some of the items of their "Dutch Day" in Social Studies. They sang "Klokje Klinkt," "K'zag Twee Beren," "Poesje Miauw," and, as a climax, "Vader Jacob" in canon form.

The band played some pieces and accompanied the congregational singing of Psalm 150.

The final time-slot was reserved for the Rev. Werkman. From his response we noticed that he has the ability to listen, for he had not missed a thing. He showed appreciation for all that was done to make the welcome so pleasant. He also informed the congregation that the goats had been sold. The Reverend said he looked forward to working in Orangeville and asked for cooperation from the congregation. He then led in prayer.

All joined in a social hour in the church basement.

#### Installation

In the morning service on Sunday, June 26, the Rev. W.W.J. VanOene installed the Rev. M. Werkman as minister of the Church of Orangeville. The text chosen for this service was Rev. 11:1, 2. In his introduction the Rev. VanOene said that it was a good time to reflect on the church. His theme was: *The Charge to John to Measure the Temple of God*. This speaks of:

1. The preservation of the Church
2. The opposition to the Church
3. The proclamation by the Church

The first word of Rev. 11:1, "then," connects the text to the previous chapter where John is told to eat the scroll, sweet to taste, but bitter in its effect. To make the Word of God your own causes joy, but to live it also provokes pain and discomfort. Like a surveyor John has to measure the "church," but he is told not to include the area that is under the influence of the "church," the temple court, but only the church itself. Although the church may have influence in its surroundings, ultimately this influence will be lost to the world. The existence of the church itself, however, is guaranteed.

One of the gifts of our Lord is that we may come to worship, to eat the scroll. If you do not join God's people, in the joy and sorrow, you may be with those who trample the church's influence sphere. Do you feel at home in the temple or outside of her? When the end comes all bitterness will be removed, all sweetness remains; in keeping the commandments there is great reward.

After this encouraging message, the Rev. M. Werkman was installed as minister of the Church of Orangeville.

The afternoon service was conducted by the newly-installed minister. He chose as text I Peter 3:8: *The summary of Peter's exhortation*. We saw:

1. For whom it is intended
2. What it means

In the preceding chapters Peter tells God's people how important it is to live carefully: the reputation of the church is at stake. Being made free by Christ should not be a pretext for evil. Peter addresses the different interhuman relations as they apply to their peculiar situations; then in chapter 3:8 he sums up that which applies to all in their different situations: that there be unity of mind. The objects of our mind are the things above where Jesus is. We become united through the preaching. We suffer with each other; that is the communion of saints. That means communication is a *must*. Communicating is more than sending a card. Peter speaks of the love of the brethren with a tender heart. That means that one is compassionate; that is being sensitive. We are truly united if we are humble in mind, and that is only possible because the Lord made it possible.

After the service br. R. Bosman, on behalf of the consistory, expressed the joy of having our own minister again. Representatives from Lincoln, Fergus, and Toronto spoke words of congratulations to the Rev. Werkman.

J. VANBODEGOM



Hein Van Luik presents part of Church sign

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# Bible Translation Number One Hundred<sub>2</sub>

## *An Evaluation of the New King James Version*

### “Word for Word”?

The New King James Version (NKJV) prides itself in being a word-for-word translation. One may ask, “Of what? Of the Old King James Version of 1611 or of the original Hebrew and Greek divinely-inspired text?” It is not always clear what was prominent in the mandate to the scholars. We have already quoted that, in order to stick to the old KJV, the old manuscript was chosen; thus not on the (scientific) basis of what manuscript comes closest to the original inspired text.

But now we must state that this so-called “literal” translating was an impossibility. From the brochure, *A Scholarly Look at the Holy Bible — the New King James Version*, I quote, “As in the older version of the KJV, Bible words added to the English text for purposes of clarity which were not in the original Hebrew or Greek, have been shown in *italics*,” p. 12. I emphasize the words, “*Bible words added to the English text*.” All due respect, but this makes no sense, of course. It should have been, “English words added to the Bible text”! That in the first place.

But, in the second place, is it correct to say that these words added in *italics* “were not in the original Hebrew or Greek text”? As I said earlier, I don’t go along with the idea that the Holy Spirit gave us an incomplete text.

It’s time for examples. We start with II Chron. 35. There is *italics* all over the place. “*Offerings*” (*italics!*) is always added to the term “Passover.” But is “offerings” not in the original Hebrew? Yes, it is! The Hebrew word for Passover can only be translated properly in the context by “Passover offerings.” Then also the repeated “*from the flock*” (*italics*) is superfluous when one wants to give a literal, word-for-word translation.

Before I go on, the reader should be aware of two things. My wife and I read this translation for six months. We did not read the whole NKJV during that time. Then, we were on the lookout for things that struck us. So our experience was fragmentary, as is this evaluation. Our criticism does not exclude appreciation for whole passages which were fluent and gave no cause for any remark (except that of appreciation).

### “Auxiliaries”

Continuing with the many words added in *italics*, under this heading I mention some totally superfluous additions. *Luke 20:37*: “Moses showed in the *burning bush passage*”; I know that others, like the RSV, go in the same direction: “in the passage about the bush.” But why not read, with Prof. Greydanus, “by (Greek: *epi*) the bush”?

Although the Psalms are said to have been left the way Shakespeare formulated or finalized the original KJV, often unnecessary additions spoil the poetic rhythm — at least to my taste. Psalm 130:6; why read:

More than those who watch for the morning —  
*I say, more than* those who watch for the morning.

Leave out those four words; it’s better poetry:

More than those who watch for the morning . . .  
those who watch for the morning . . . .

Psalm 33:12:  
Blessed is the nation whose God is the LORD,  
*And* the people *whom* He has chosen  
. . . .

Why not: “the people He has chosen”?

If anyone thinks I am splitting hairs, pay attention to the following passage which I quote, next to each other, from the KJV and the NKJV. Notice that the NKJV has no fewer than eleven “auxiliaries” in v. 16, while the KJV had only six, and only very small ones. And when you have read the passage in the NKJV, which is presented to today’s Bible reader as a modernized KJV with its musical rhythm, etc., tell me if this passage is clear to you at first sight!

(Notice also the repeated wrong spelling “offense” in NKJV.)

*Romans 5:16-18*

KJV

And not as it was by one that sinned, *so is* the gift: for the judgment was by one to condemnation but the free gift *is* of many offences unto justification.

For if by one man’s offence death

reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

New KJV

And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification.

For if by one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

Therefore, as through one man’s offense *judgment* came to all men, resulting in condemnation, even so through one Man’s righteous act *the free gift came* to all men, resulting in justification of life.

I would rather have the RSV, 1971 edition:

And the free gift is not like the effect of that one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification.

If, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men.

The publishers claim that their NKJV “even surpasses the KJV in beauty, smoothness and rhythm.”

For that purpose the Psalms were nearly left untouched because the master of the English language, Shakespeare, finalized the poetic text. By the way, he came to Psalm 46 on his 46th birthday in

1610, and left his name in this psalm: the 46th word from the beginning (in the KJV; in NKJV it is the 45th word) is SHAKE and the 46th word from the end of the Psalm is SPEAR.

Apart from that, half a year of daily reading has convinced me that one is often touched by the smoothness of the language, but — alas — no less often by flaws. Some examples for each kind of flaws.

#### AWKWARD STYLE:

*Luke 8:36* (without a single comma!): They also who had seen it told them by what means he who had been demon possessed was healed."

*Luke 12:57* (3 commas!): "Yes, and why, even of yourselves, do you not judge what is right?"

*Luke 17:20b*: The kingdom of God does not come with *observation*" (same as KJV, RSV: "signs to be observed"; NIV: "does not come visibly").

*Romans 3:7*: "For if the truth of God has increased through my lie to His glory . . ." (?) RSV: "But if through my falsehood God's truthfulness abounds to His glory . . ."

#### DIFFICULT (NOT CLEAR AT FIRST SIGHT):

*Luke 22:51* (to Peter who cut off that ear): "Permit even this." Do you understand that? KJV had, on equal level: "Suffer ye thus far." RSV: "No more of this!" (NIV too.)

*Romans 6:17*: "But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered."

*Psalms 91:9* (N.B. the commas!): "Because you have made the LORD, Who is my refuge, Even the Most High, your habitation."

*Romans 7:16, 19*: "If, then, I do what I will not to do, I agree . . . For the good I will to do [!], I do not do, but the evil that I will not to do, that I practice."

*Romans 9:28*: "For He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth."

Is that clear to you at first sight?

The RSV, which really wanted to be a modernization of the KJV, has something that I do understand:

"For the Lord will execute His sentence upon the earth with rigour and dispatch."

Thus we could go on and on, like *Psalms 113:6*:

NKJV (with KJV) (N.B. the italics): "who humbles Himself to behold *the things that are in the heavens and in the earth.*"

RSV: "who looks far down upon the heavens and the earth . . ."

One more, about baby Moses, *Acts 7:21*. Stephen relates what happened when Moses could no longer remain hidden:

KJV had: "But when he was cast out . . ."

NKJV "modernizing": "But when he was set out . . ."

RSV: "when he was exposed . . ."

NIV: (most literal! Greek *ektithemi*): "when he was placed outside . . ."

DONALD CARSON, in *Christianity Today*, says of this attempt to stay close to the old KJV: "The NKJV isn't modern enough and is too awkward and heavy." (More on this in our conclusions.)

#### "OLD-FASHIONED":

From the many cases that could be mentioned, a brief selection.

*Luke 8:44* (woman with hemorrhage): "she came from behind and touched the *border* of his garment" ("border" isn't used anymore in the sense of hem, fringe or possibly here: "tassel").

*Luke 9:31*: "Moses and Elijah appeared in glory and spoke of his *decease* from Jerusalem (? "exodus" would be better; RSV has: "departure.")"

*Psalms 22:13*: "They *gape* at Me with their mouth . . ." (RSV: "open wide").

*Luke 21:19*: with the KJV "*patience*" is kept, which should be "perseverance" (*hupomonè* in Greek).

There is a lack of consistency when suddenly, in the midst of old-fashioned terminology, a modern word is used; like in *Psalms 32:4*, where the "moisture" of the KJV is replaced by "vitality," while the RSV and the NIV both have "strength."

That will do. Now some different aspects.

#### Varia

Under this heading I will mention certain things in this NKJV that caught our attention, but also evoked some critical thoughts.

#### 1. Red Print

As in more Bible editions the NKJV prints the sayings of Jesus Christ in red. It does this also further in the New Testament when quotes are given from the Old Testament, words which cannot with certainty be stated to be those of the LORD or of the Messiah. Apart from that, I ask, "Why did they not also print all the words of the LORD in the Old Testament in red?" In addition, by using two colours, one promotes the idea of "the Word in the Word." Is not the whole Bible the Word of God?

#### 2. Headings

The NKJV placed headings in bold face above each passage and/or psalm. Most of the time they are, in my opinion, very good. One struck me specifically. In *Mark 9:38-41* the disciples want "to forbid someone who does not follow us" to speak about Jesus the Messiah. You know His answer. The heading: "*Jesus forbids sectarianism.*"

#### 3. "THEE" and "THOU" are out!

In the NKJV the LORD is no longer addressed with "Thee" and "Thou." Considering the "conservative" colour of this translation, this is somewhat surprising. The NKJV wants to become the best-seller among those who still revere the old KJV. My own impression has always been that part of that reverence is for that solemn "Thee" and "Thou." So I asked Dr. Harrison (see first article). His reaction was two-fold.

First, if we had retained "Thee" and "Thou," we would have also had to retain the old-fashioned form of the verbs, like "Thou sayest, doest, answerest, ect." We simply could not do that, with our aim: a Bible for today.

Secondly (I'm still quoting Dr. Harrison, be it not literally), it seems that only among Canadians with a *Dutch background* there is a hesitation to address God with "you," because in Dutch that sounds like "jij" in distinction from "u." These Dutch people don't dare to say "jij" to God. But (still quoting) here is a misunderstanding. The English "you" should be seen as an equivalent of the German "*du*" and the French "*tu*." There is no lack of respect when those people say "tu" or "du" to God. The same is the case in English! Thus far Dr. Harrison.

The reader understands that with my (published) preference for keeping the distinction between "Thou" and "You," I must reconsider. A bit more on this in the third and last article on the NKJV.

G. VANDOOREN

The article of A. Zuidhof, "Can Measures and Weights or Time in the Bible Be Translated?" will be continued in the next issue.

## A Ray of Sunshine



I asked the Lord, that I might grow  
In faith, and love, and every grace;  
Might more of His salvation know,  
And seek more earnestly His face.  
I hoped that in some favoured hour  
At once He'd answer my request,  
And by His love's constraining power  
Subdue my sins, and give me rest.  
Instead of this, He made me feel  
The hidden evils of my heart;  
And let the angry powers of hell  
Assault my soul in every part.  
Yea more, with His own hand He seemed  
Intent to aggravate my woe;  
Crossed all the fair designs I schemed,  
Blasted my gourds, and laid me low.  
"Lord, why is this?" I trembling cried,  
"Wilt Thou pursue Thy worm to death?"  
"Tis in this way," the Lord replied,  
"I answer prayer for grace and faith."  
"These inward trials I employ  
From self and pride to set thee free;  
And break thy schemes of earthly joy,  
That thou may'st seek thy all in Me."

By John Newton

September birthdays on our Calendar are:

**MARY VAN DE BURGT**  
2789 Lehman Road  
RR 1, Abbotsford, BC V2S 1M3

*The Lord willing, Mary will celebrate her 27th birthday on September 11. As far as I know she lives at home. She spends her leisure time making handicrafts and baking goodies. (I wish I could taste some, Mary!) She loves to receive mail.*

**PAUL DIELEMAN**  
307 Connaught Avenue  
Willowdale, ON M2R 2M1

*The Lord willing, Paul will be celebrating his 14th birthday on September 29. He attends Junior High, and although his progress is slow, he enjoys school. How is your piano playing going, Paul? Do you still have lots of kittens?*

*In our mailbox we have received the following thank you notes: "Please will you put a thank you for Arlene and me in CLARION? There were not many cards this year, but in BC we received CLARION two weeks after her birthday. (Hope this year will be better, Arlene!) Arlene is doing fine. She is going camping for two weeks in July on a small island of Vancouver Island, and another week in August she is going to Hope. This is only for blind people."*

*Thank you, Mrs. De Wit, for keeping us informed about Arlene. I hope she enjoyed her camping trips!*

*Jenny Hansman wrote: ". . . I would like to thank all the brothers and sisters for the cards I received on my birthday. Cards came from far and near. I had a wonderful day. Thanks again!"*

*Jim Wanders' father wrote: "On behalf of Jim, we his parents would like to thank every one who sent a card to him for his birthday. They came from all over Canada. Jim cannot speak or write, but he is trying very hard. He understands everything and is in good health. He likes swimming and bike riding; sports are his favourite. He loves to go boating on the lake."*

*Thank you, brothers and sisters, for responding to our requests. It is nice to hear a little more about our Birthday Calendar brothers and sisters, isn't it?*

*Thank you, parents, for taking the effort to inform us. I do believe that it strengthens the bond of fellowship which we are allowed to experience.*

*A thought for today:*

*"Friendship is one of the sweetest joys of life. Many might have failed beneath the bitterness of their trial had they not found a friend."*

Charles Spurgeon

\* \* \* \* \*

Send your requests to:

**Mrs. J.K. Riemersma**  
380 St. Andrew Street East  
Fergus, ON N1M 1R1





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

### ST. LOUIS

Delegates to the Lutheran Church Missouri Synod Convention voted to remove eligibility for laymen over 40 to enter the pastoral ministry through the synodical colloquy program. Those men wishing to become pastors must now complete the Master of Divinity program, which normally takes one year longer than the colloquy program. (CN)

\* \* \*

### GETTYSBURG, PA (RNS)

Youths are more likely to join religious cults because of the failure of family life than through dissatisfaction with their churches, a Lutheran Church in America mission workshop was told.

"Although there are many dull churches and dull preachers," young people's conversion to religious cults "has more to do with family life than with congregational life," said John C. Cooper, a professor of religion at Susquehanna University, Selinsgrove, Pa.

In his workshop on "dealing with destructive cults," Prof. Cooper questioned the charge which he said was made particularly by fundamentalist groups, "that it's the fault of the mainline church that kids join cults and take drugs."

He said youths who join such groups as the Unification Church, Hare Krishnas and Children of God tend to feel a sense of "alienation, of blockage, of finding their own sense of identity, and family plays a large role in that." (CN)

\* \* \*

### THE HAGUE

The future secretary-general of the Netherlands Council of Churches, the Rev. W.R. van der Zee (of the Netherlands Reformed Church) says that he does not see any room left in his church for people who wish to bar homosexuals

from the office in the church or from the Lord's Supper.

"A church no longer has to make pronouncements regarding the question whether divorce is permitted or abortion is allowed, or homosexuality is tolerated." Van der Zee deplores the fact that the Netherlands Reformed synod during its session in June did not come to a clear disapproval of all discrimination against homosexuals. He declared that in the Council of Churches he will strive for new initiatives in the area of church and homosexuality. (ND)

\* \* \*

### BUDAPEST

The Evangelical Lutheran Church of Hungary will place a statue of Martin Luther in front of the building of the Lutheran Theological Seminary in Budapest, such on the occasion of the 500th anniversary of Luther's birth.

The statue was made in 1940 by the sculptor Elek Lux. The war situation prevented execution of the plans and the statue was stored half-finished. It will be finished in the coming months by the sculptor Barna Buza and then, after forty-three years, it will at last get the place it was scheduled to occupy. (ND)

\* \* \*

### WINNIPEG (AP)

Pope John Paul II will bring a visit to Canada which is scheduled to last about three days. This was made known by archbishop Ward Jamieson of Winnipeg.

The visit will last from September 16, 1984 till September 18 and start in Winnipeg. He will also visit Edmonton and Vancouver. The pope was invited by the Canadian bishops in 1980. (ND)

\* \* \*

### BAGHDAD (KNA)

President Saddam Husein of Iraq decreed that religious feast-days of non-Islamic believers will be recognized officially and generally. In the first place the approximately eight percent of Christians among the 14 million population will benefit from this decree. It means that members of the non-Islamic groups will no longer be required to work on those days. (ND)

\* \* \*

### VANCOUVER, BC (CP)

The number of members making no financial contribution to the World Council of Churches is unchanged since the Council last met seven years ago in Nairobi, says the head of the finance committee.

Calling this "the worst piece of

news" the committee found when it investigated the council's financial situation, Rev. Patricia McClurg, a U.S. Presbyterian, said one-third of the 300 member churches are in this group.

The report concluded the financial situation of the World Council has improved, with income exceeding expenditures in 1982. (KWR)

\* \* \*

**DRASTIC LOSSES IN CHURCH OF SCOTLAND MEMBERSHIP** appear to have jolted the Presbyterian body's annual assembly into considering evangelism. It has lost nearly a quarter of its membership over the last 16 years. Now less than one-fifth of Scots even nominally belong to the Kirk, as it is known. An unofficial "Urgent Call to the Kirk" was circulated, calling for Jesus Christ and His gospel to be restored to the center of the church's life, and for the reevangelization of Scotland. (CT)

\* \* \*

**SINCE PRESIDENT ROBERT MUGAWA CAME TO POWER** in Zimbabwe with Marxist leanings, he has put a stop to religious education in the public schools. Right? Wrong. It was changed from an elective to a required course, complete with examinations. Ever since then, the Bible Society has been scrambling to supply Bibles to the nation's primary and secondary schools at a greatly reduced price. So far it has provided 60,000 copies and is attempting to furnish immediately another 20,000 copies. Even so, at least two students will have to share each Bible. (CT)

\* \* \*

**THE U.S. SUPREME COURT HAS RULED IN FAVOUR** of state legislative chaplains paid at public expense. In a 6-to-3 decision, the high court upheld the practice of precession prayer by the chaplains, citing the long history of publicly supported chaplains at both state and federal levels. Expressing the majority's opinion, Chief Justice Warren Burger wrote that to invoke divine guidance on a public body entrusted with making laws is not an attempt to establish a religion. (CT)

\* \* \*

### SANTA ANA, CALIF. (RNS)

An Orange County Superior Court jury has awarded \$32.3 million in damages against the Hare Krishna movement to a 23-year old former Hare Krishna member and her mother.

In her suit against the International Society of Krishna Consciousness, Robin George claimed she was held prisoner and brainwashed by the Krishna group in

1974 and 1975 after she joined the Laguna Beach temple. She sued for libel, emotional distress, wrongful death of her father, and false imprisonment. She and her mother, Marcia George, said they sued the Krishnas as a result of a death-bed request from Robin's father, Jim George, who died in 1977.

Mr. George died of a heart attack and a stroke three months after Robin returned from her year with the Krishnas. The suit asserts that Mr. George died from stress in trying to locate his daughter while the Krishna leaders were spiriting her from temple to temple around the world.

The verdicts were read before Superior Court Judge James Jackman, who presided over the five-month trial. The jurors deliberated less than two days before returning the verdict against Krishna corporations in California, Louisiana, New York and Ottawa, Ontario, and against two individuals at Krishna temples. (CN)

\* \* \*

#### NORFOLK, VA. (RNS)

The general assembly of the Presbyterian Church in America (PCA) has overwhelmingly voted to reinstate the Orthodox Presbyterian Church to join with PCA.

The PCA was formed in 1973 by congregations that broke from the Presbyterian Church in the U.S., saying the parent church had become too theologically liberal. In 1981, the PCA general assembly invited two smaller denominations — the Orthodox Presbyterian Church and the Reformed Presbyterian Church-Evangelical Synod — to join with PCA. That fall, presbyteries of the then 87,000-member PCA approved the union with the 22,000-member Reformed body. But the vote fell short of a majority for union with the other body. The Reformed body merged with the PCA in 1982.

A PCA spokesman said some of the problems which led to the negative vote in 1981 on the Orthodox are now removed. The PCA presbyteries will again vote this fall on the merger with the 12,000-member Orthodox Presbyterian Church. (CN)

\* \* \*

#### WASHINGTON (RNS)

In an historic decision, the U.S. Supreme Court rules on June 29 that states may provide aid in the form of tuition tax deductions to parents who send their children to parochial schools.

The broadly framed decision, which split the high court 5-4, leaves open the possibility that tuition tax credits at both

state and federal levels may likewise be upheld in the future.

Justice William H. Rehnquist, who has voted to uphold every parochial aid plan to come before the high court since his appointment 12 years ago, wrote the opinion for the majority. He declared that a Minnesota plan, providing income tax deductions up to \$500 per child enrolled in an elementary school and \$700 for each secondary school pupil, has a secular purpose, does not advance religion and does not excessively entangle the state with religion.

In his decision, Justice Rehnquist said the Minnesota program met all three requirements of a three-pronged test the court has used since 1971 in similar cases. Those requirements state that the law in question "must have a secular legislative purpose," that "its principal or primary effect must be one that neither advances nor prohibits religion," and that it "must not foster 'an excessive entanglement with religion.'" (CN)

\* \* \*

#### OSLO, NORWAY (LWI)

A liquor distillery has been discovered in a room beneath a southern Norwegian church's sacristy by the local fire chief during a routine safety inspection. The church, located in Aseral, is in a puritanical region where the production of hard liquor is not permitted. So far, no one has been able to explain the presence of the distillery and how it could continue to operate in a church that holds regular worship services. (KIPA) Ed. This Norwegian Lutheran Church takes seriously 'Try to spirits ...' (CN)

\* \* \*

THE NEW WORLD NEWSPAPER, FOUNDED SIX YEARS AGO BY SUN MYUNG MOON, has put out its final issue. But the same staff continues publishing in the same offices under a new name — the *New York Tribune*. Besides the name, the design of the paper is different. It carries a commentary section that its editors hope will be an alternative to that of the *New York Times*. The *Tribune* has the same typeface and layout as the *Washington Times*, a Unification Church-owned daily in Washington, D.C., with a circulation of about 120,000. Many New Yorkers avoided buying the *News World* because it is perceived as a propaganda organ of Moon's church. But editors deny that the name change was to blur that association. (CT)

VO

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

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De Consul-Generaal,  
voor deze:-  
MEVR. G. SCHNITZLER

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## Church News

ACCEPTED to Houston, BC  
and DECLINED for the Mission in  
Brazil

CANDIDATE E. KAMPEN  
of Burlington, ON

Change of address:  
Rev. W. Pouwelse  
c/o 21753 - 52 Avenue, RR 7  
Langley, BC V3A 4R1

Addresses Ebenezer Canadian Reformed Church of Burlington East:

Minister: Rev. D. DeJong  
697 Castleguard Crescent  
Burlington, ON L7N 2W7  
Tel.: 416-632-6560

Clerk: G.J. Nordeman  
3122 Centennial Drive  
Burlington, ON L7M 1B9  
Tel.: 416-336-2584

Mailing Address: P.O. Box 124  
Burlington, ON L7R 3X8

# A Voice from Beautiful British Columbia

Dear Brothers and Sisters:

May we introduce ourselves to you as the "Canadian Reformed Senior Citizens Rest Home Association"? We believe that you know of our existence, and that we are located in the Fraser Valley. We hope that you will take the time to read this letter. With it we would like to inform you about what we have done, what we are presently doing, and what we would like to ask of you.

*What we have done.* When we established our society in 1967, the goal was to build a home for the elderly without any help or interference from the government, but the churches, manses, and schools had to be built. Church donations, school fees, mission and mission aid, etc., had to be paid, so there never seemed to be any money to be found for the rest home. Yet the need for it is growing year by year.

In 1982 we held a survey for the need and demand for a home, which showed that twenty persons then already were willing to move into a rest home. Some are still waiting, but for some it is too late already. Having seen the need, and having corresponded with the rest home society in Hamilton, it was decided to change our policy and to try to receive support from the government. Well, we have tried hard, but it was all in vain. The reasons given by the officials were: restraint and many different groups are in need of money more urgently than we are. Therefore for the first few years there will be none available to us.

*What we are doing.* With the results of our survey (only taken in the Fraser Valley), we decided to go ahead and not wait for government support. Our property is in the heart of the city of Langley, next to a nice shopping centre, within easy walking distance of the post office, library, bus stop, and bus depot, etc. The membership is very pleased with and proud of the property and its location. The plan is a three-story building, with approximately 30 units. Each unit will be about 470 sq. ft., with a "gezellige" living room, bedroom, bathroom, and a small kitchen. On the first floor there will be a dining room and kitchen to provide meals when

needed, as well as a lounge and recreation rooms.

We are looking at the cost of building and running the rest home. We know that the cost of the property and building will be a little more than a \$1,000,000. You will ask, "Is this possible?" We think this will not be possible if we have to borrow all the money from the bank or other money institutions, but that it will be possible under the blessing of the Lord, and with your support. Which brings us to the last point.

*What we are asking.* What we are asking for, brothers and sisters, is your support, not in the first place to *give* money, but to *invest* some of your money in our project. We have decided to sell bonds of a thousand dollars and up. Seven percent interest will be paid out annually. Impossible, you think? We don't think so (a considerable amount is already available).

School and church we have to support from month to month, and we are happy and thankful that we may and can do it. The rest home needs a start and has to be run in a business-like manner. It will pay for itself.

Brothers and sisters, do you think that we are asking too much if we ask you to invest some money in this project at an interest rate of 7%? Is it not great to do something for the elderly, the pioneers of the Canadian Reformed Churches, those who did so much for us?

Of course, donations are very much appreciated, but seeing that we need so much we need investors.

At the same time we would also like to ask those who are interested in moving into our rest home, which we hope to start building this fall, or those who would like more information, to get in touch with the secretary.

Brothers and sisters, thank you for your time spent reading this letter. See also our ad in this paper.

Let us hear from you soon!

Sincerely yours,  
CL. SIKMA, Secretary  
7747 - 184 Street  
Surrey, BC V3S 4P1  
Phone: (604) 574-4485

On June 15, 1983, the Women's Society "Lydia" of Edmonton hosted a day of study and fellowship at Providence Canadian Reformed Church in Edmonton.

After an early coffee and goodies, we assembled upstairs in the church. (Mrs.) Karen van Delft, president of our society, opened the rally. Roll call was held which showed seventy-two ladies in attendance from Barrhead, Calgary, Coaldale, Neerlandia, and Edmonton.

The speaker for the morning, Rev. M. van Beveren, was then introduced to speak on his chosen topic, "Hal Lindsay's Premillennialistic Views Over Against Biblical Prophecy." In his speech, Rev. van Beveren pointed out the future as seen by Hal Lindsay. Lindsay has read the prophecies in a literal manner; he reads the Bible like today's newspaper. Much reference is made to the book, *Is the Bible a Jigsaw Puzzle?* by Tj. Boersma. This book reviews the views of Hal Lindsay and the Scriptural references. Hal Lindsay forgets the message of God's Word. He overlooks the fact that God comes to His covenant children in blessing and in sorrow. According to Hebrews 11, we will look for the new Jerusalem living by faith. A lively discussion followed.

After expressing appreciation to Rev. van Beveren, we all travelled to St. Albert Inn where a fine smorgasbord dinner awaited us. During our dinner hour, we were entertained by a few amusing stories read by our society members.

After dinner, (Mrs.) Kathleen Higgins, President of the Alberta Federation of Women (United for Family) was introduced to us. She provided a very interesting insight into the federation and its resolutions. The federation stands behind the organizations such as Birth Rite, Pro-Life, and Right to Life. She made available some literature and was able to answer many questions for us. Mrs. Higgins was thanked for her fine speech.

We sang the Rally Song, and then each visiting society expressed its thanks to the hosting society for the enjoyable day. The Rally was then officially closed and refreshments were available while we socialized with new and old friends.

M. DOEKES  
W.S. "Lydia" Edmonton

**OUR COVER**  
Photo Courtesy Travel Manitoba.

# our little magazine

Hello Busy Beavers,

One Busy Beaver wrote “. . . and I can't wait to see my class. It's going to be fun in my new class because I can see my friends again.”

I hope you're all looking forward just as much to seeing and making friends again at school!

And learning more about the Bible, and the wonderful world God made, and lots of other things, too.

Aren't you just a tiny bit glad you're going to stretch your mind a little, after stretching your legs all summer?

Here's wishing you all lots of success in your new school year, Busy Beavers!

\* \* \* \* \*

Did you go away for holidays this summer?

Here is a story Busy Beaver *Sylvia Leffers* wrote about her family's outing.

### A Trip to the Coulees

On the 4th of April we went to the coulees and we went down a very steep road. I thought we would be stuck down in the bottom for ever! But it was really fun at the bottom of the coulees. We went fishing, but we didn't catch any fish because it was very shallow. My Uncle Gus and Aunt Corrie were there with Gordon. Uncle Gus spotted one shell with an identical shell with it. I opened it and it looked like a butterfly. When we went home I saw a bunch of coulee cactuses. I picked up two of them. They are really sharp. I found a yellow flower. And my Dad saw a hubcap. It was just like new. My Mom and Aunt Corrie found lots of driftwood to make nice things. We had a good time getting back up.

(Coulees are big hills with a river in the middle.)

\* \* \* \* \*

Happy birthday to all Busy Beavers who celebrate their birthday in September. Here's hoping you all have a very happy day celebrating with your family and friends. May the Lord bless and keep you in the year ahead.

# SEPTEMBER

Angela Brouwer	8	Teresa Oosterhoff	Sept. 18
Keith Lubbers	9	Chuck Buikema	19
Joos Poppe	9	Margo Hofsink	20
Julia VanderPol	10	Juliet Selles	20
Tammy Linde	11	Joyce Broersma	21
Mary Vande Burgt	11	Rose Peters	21
Angela Mans	13	Jennifer Dijkstra	26
Brian Berends	15		



## From the Mailbox

Of course you may join the Busy Beaver Club, *Chris Van Middelkoop*. We are happy to have you join us. Are you very busy living on a vegetable farm? If you don't get a pen-pal soon, Chris, write and tell me, O.K.? And did you enter our Big Summer Contest already, Chris?

Hello, *Robert Van Middelkoop*. Welcome to the Busy Beaver Club. Thank you for sending in the quiz. Write again soon!

And a big welcome to you, too, *Rita Wubs*. I'm glad you enjoy doing the puzzles. Can you imagine a Busy Beaver who doesn't like puzzling? Write and tell us how you enjoyed your holidays, Rita.

Yes, you may join the Busy Beaver Club, too, *Carmen Van Middelkoop*. I see you're a real Busy Beaver already making up a puzzle for us. Did you try the quizzes in our Contest, Carmen?

Welcome to the Busy Beaver Club, *Caroline Wubs*. We are happy to have another puzzler join us! Thank you for the word search. You are a lucky girl, Caroline — a little baby sister, and a swimming pool, and a creek to picnic by! Hope you had a happy birthday, Caroline.

Hello *Karin VanderVeen*. Welcome to the Busy Beaver Club. We hope you'll really enjoy reading Our Little Magazine, joining in our contests and doing our quizzes. Will you write and tell us about yourself and your hobbies, Karin?

Have you practised with your calligraphy set already, *Jeannie Barendregt*? If you have, will you send me a sample to see what you're doing? I'm happy you had such a wonderful birthday, Jeannie. Thanks very much for your pretty letter and picture card!

How did your swimming lessons go, *Cheryl Bysterveld*? Sounds to me as if you've had a good summer holiday, too. I think you were happy to welcome your grandparents back, right Cheryl?

# QUIZ TIME

Code Quiz

from Busy Beaver *Robert Van Middelkoop*

1. - L	7. - O								
2. - E	8. - H	—	—	—	—	—	—	—	—
3. - F	9. - S	12	1	7	10	2	4	8	2
4. - T	10. - V								
5. - R	11. - D	—	—	—	—	—	—	—	—
6. - G	12. - I	3	7	5	8	2	12	9	6

WORD SCRAMBLE

from Busy Beaver *Carmen Van Middelkoop*

(city words!)

- |                    |                      |
|--------------------|----------------------|
| 1. troes _____     | 6. hcsuerhc _____    |
| 2. ylgdounpr _____ | 7. ieaklwds _____    |
| 3. ptamretna _____ | 8. nreea _____       |
| 4. osuehs _____    | 9. retse _____       |
| 5. lchoso _____    | 10. wtwaertore _____ |