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MARTIN LUTHER

1483-1546

Luther Called James “A Letter of Straw” Esther is offensive to him.

Martin Luther

In this issue we focus our attention on Martin Luther. October 31 is Reformation Day. On that day in the year 1517, Luther nailed his 94 theses (mainly against the evil of indulgences) to the door of the chapel in Wittenberg.

This year, 1983, is also Luther Year. It is 500 years ago that Luther was born in Eisleben, Germany. We tried to present to the readers of *Clarion* an article dealing with the relation between Luther and Calvin. It was promised. However, at the very last moment we learned that this article would not be there. There was not enough time either to write an article ourselves or asking someone else to do it. To our regret we have to do without. Our “Press Review” asks attention both for what happens to Luther in our days and for what happened to him in his own days. From it we can learn once again that there is basically not much difference between our time and the days of Luther. In principle the struggle is the same.

That struggle is a struggle about the Bible, the Word of God, as the only authority for everyone. Rome had placed the tradition of its specific doctrines and practices beside the Word of God. When one places something beside the Bible and gives it the same authority, it will always turn out that what was placed beside the Word of God rules over that Word and takes its place. It will nullify the Bible.

Luther, like other Reformers, did not plan a reformation. He was pushed into it by the pope, and in fact by the Roman tradition, when he fought for the dominion of God’s Word in the church. God made him find His Word; Luther wanted to lead the church back to that Word. And when the church told him to retract and review his ideas, Luther said: No, I can’t. God had bound him as His servant to His Word. Therefore, Luther knew himself bound to it and bound himself to it.

To Luther that Word of God was at the same time the gospel of Christ Jesus. Through His Word, especially through the letter of the apostle Paul to the Romans, God had led Luther from *seeking* his righteousness and salvation in his own works, in his own sufferings (as payment for his sins), to *finding* his righteousness and salvation in the righteousness of Christ. That salvation, that righteousness of Christ, is a free gift for everyone who believes. This was the heart of the gospel for Luther. It was also the heart of the Reformation. Luther fought for God’s Word, because he fought for justification in Christ by faith alone. *Sola gratia, sola fide, and therefore sola scriptura: by grace alone, by faith alone, and therefore by the Scriptures alone.*

Luther and the Bible

Now one can ask: Was this true? Was the Bible in its entirety truly God’s Word for Luther? Or was it more so that only the message of salvation in the Bible had divine, infallible authority for him? There are Christian leaders today who teach that the Bible is not infallible and not inerrant in its details. They

emphasize the human side of the Bible in order to justify their view that it contains many errors. But, they say, its message of salvation is infallible. Can these people name Luther one of their early supporters? Did Luther not read the Bible critically?

Dr. Emil G. Kraeling writes in his book, *The Old Testament since the Reformation* (p. 16), that “Luther valued Genesis highly and, because it praised faith and because of the use Paul makes of it, he considered it an almost evangelical book.” However, “The rest of the Pentateuch is, of course, so much concerned with the law that it could not have much appeal for him.” Regarding Luther’s view of the books of Kings and Chronicles, Kraeling writes that the Reformer “looks upon this as patriotic historiography rather than as sacred literature.” And “Esther is offensive for him as a Judaizing document.”

As for the New Testament, the books of Hebrews, James, Jude, and Revelation took a secondary position with Luther. In his translation of the New Testament Luther placed them at the end. It can be known that Luther called the book of James “an epistle of straw,” because to him it seemed that James contradicted Paul on the point of justification by faith alone.

Kraeling writes (P. 11ff.), “It is apparent, then, that Luther, in his own spontaneous and original thinking, shies away from unilateral biblicism. Not “the letter that killeth” is supreme, but the message of salvation through Jesus Christ that Paul preached is his principle of authority He finds that all the proper sacred books agree in this respect, “that they all preach and treat of Christ” (*Christum treiben*).

Again, does this place Luther in the circle of the modern Bible critics? No, it does not. True, the gospel of justification and salvation through Christ only through faith without works so caught him as the great redeeming message of the Scriptures (delivering him from his agonies), that he made it almost into a criterion for canonicity. That was his (indeed wrong) spontaneous reaction at the beginning of the Reformation. But this does not mean that Luther rejected the inerrancy and infallibility of the very words of the Bible, as modern critics of the Scriptures do. In *God’s Inerrant Word: an international symposium on the trustworthiness of Scripture*, edited by Dr. John Warwick Montgomery, we find a chapter “Lessons from Luther on the Inerrancy of Holy Writ.” In it the editor shows very clearly that Luther always maintained the infallibility and inerrancy of those books of the Bible which he found to be canonical. He gives a quotation from Luther, in which the Reformer of Wittenberg says: “I have learned to ascribe the honour of infallibility only to those books that are accepted as canonical. I am profoundly convinced that none of these writers has erred.” The same view on Luther’s thinking about the Bible is expressed by the liberal, critical theologians Adolph von Harnack and Paul Althaus. Of the latter Montgomery gives a quotation

in a note (note 30 on p. 92). Althaus writes that “Luther basically accepted it [the Bible] as an essentially infallible book, inspired in its entire content by the Holy Spirit. It is therefore ‘the Word of God,’ not only when it speaks to us in law and gospel and thereby convicts our heart and conscience but also — and this is a matter of principle — in everything else that it says” “So, it is clear that Luther maintained the inerrancy of the Bible.

Nevertheless, we can be thankful to the Lord and Head of the church that He also gave Calvin. Of the Reformer of Geneva Dr. Kraeling writes (p. 24): “Calvin did not follow Luther in the point of feeling free to evaluate and even criticize the canon. He viewed the Bible as the book in which God had set forth His will officially and definitely for all time Every part of Scripture is equal to the other in authority.”

We follow Luther and Calvin in their view of the inerrance and absolute authority of the Bible as the Word of God, not because they were the great Reformers of the sixteenth century, but because they received their view from humbly and obediently listening to Scripture itself. The Bible offers itself — we can also say: the Holy Spirit offers us the Bible (see Hebrews 3:7) — as the infallible, inspired Word of God with absolute authority. All Scripture is inspired by God. As the Holy Spirit says”

Through Luther, God started a reformation of the church. It was through Luther as minister of God’s Word. Our constant prayer be that God may continue to reform His church through the faithful preaching and teaching of His infallible and inerrant Word.

A false accusation of adultery?

About the middle of September newspapers around the country showed a picture of Mrs. Tina Selles in front of the Rehoboth Canadian Reformed Church building. From the accompanying stories I learned that the consistory of this church had placed her under discipline, because she had separated from her husband and, at that time, refused to reconcile with him. The second discipline announcement was made. In it both the sin and the name of the sinner are made known to the congregation, in order that the congregation may admonish the person who lives in sin and pray for his conversion. I learned from the stories in the newspapers that the consistory announced that she lived in sin against the Seventh Commandment. The *Globe and Mail* of September 15 reports: “According to the church, Mrs. Selles violated the Seventh Commandment when she separated from her husband.”

I further learned that Mrs. Selles complains that the consistory accused her falsely of adultery. Her reasoning appears to be: I am accused of sin against the Seventh Commandment. The Seventh Commandment forbids adultery. Therefore, I am accused of adultery. The *Toronto Star* of September 18 reports that “church officials refuse to take her word that she has not committed adultery.”

I hesitated to write about this in *Clarion*. But I had a conversation on this affair with someone who agreed with Mrs. Selles that the accusation was false. The Seventh Commandment forbids adultery. She had not committed adultery. There was no other man. It was only a separation. So, it was not a sin against the Seventh Commandment. All I want to do now is to deal with this *doctrinal* and *ethical* question: Is separation sin against the Seventh Commandment? We must say that in the case of a separation because of marital or domestic problems, while there is no other person involved, we cannot speak of adultery in the strict sense of the word. Adultery means that there is a sexual relation with another man or woman instead of one’s own spouse. However herewith not everything has been said.

John Calvin gave us two rules for explaining the Ten Commandments. We find these two rules applied in our Heidelberg Catechism. The first rule is that when the Lord forbids something in one of the Ten Commandments, we must also ask what He *commands*. When God, in the Sixth Commandment forbids us to kill a person, this includes the *commandment* that we must love one another. Beside the negative is the positive.

The second rule is that when only one specific thing is mentioned, a whole aspect or part of life is included. Let me again take the Sixth Commandment as example. You shall not kill includes: you shall not hate, or hold a grudge, or harm, or hurt someone else. You shall love him and care for him and be kind and patient.

Calvin did not invent these rules. He learned them from the Word of God, from Moses and from Christ Jesus. Moses gives an explanation and application of the Ten Commandments in Deuteronomy 6-26. And Christ does the same in the Sermon on the Mount, Matthew 5-7. In both passages, and in many more places in Scripture, we see the two rules applied. From this we can and must conclude that the Seventh Commandment deals with the whole aspect, or that whole part of life that has to do with marriage and sexuality.

The LORD forbids adultery. He also forbids divorce. The LORD hates divorce, Malachi 2:16. In Matthew 19:3-9 the Lord Jesus, referring to the institution of marriage in the beginning says: “A man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh,” Genesis 2:24. Christ then adds: “So they are no longer two but one flesh. What therefore God has joined together (in an official wedding ceremony), let no man put asunder.” And therefore a divorce is sin against God’s Seventh Commandment. It breaks a marriage. It breaks what God has joined together, even when there is no adultery involved in the strict sense of the word.

But a separation is not a divorce. That is true. However, a separation also breaks up a marriage. It is a separating of what God has joined together. In a separation a marriage no longer functions. Being one flesh means living together as a unity. This includes sexual unity. The apostle Paul in I Cor. 7:3ff., writes: “The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer” The addition, “That you may devote yourselves to prayer” confines the period of abstaining to a short time. The apostle certainly does not speak here of a separation.

God has given marriage that it may function well. He has also given the means so that it *can* function well. Especially when husband and wife live in faith and are ruled by the love of Christ, when they so love each other in their marriage relationship that it is a picture of the sacrificing, caring love of Christ for the church and of the humble serving, loving submission of the church to her Lord (Ephesians 5:21-33) — when they so give themselves to one another in obedient faith according to what God wants them to do, their marriage will flourish.

If it does not flourish, there is something wrong, something sinful, something not according to God’s will. And that one of the two leaves is an act of breaking up a marriage (for the time being, perhaps). If that person pertinently refuses to reconcile, he/she hardens him/herself in that sin of breaking up a marriage. And this must be called sin against the Seventh Commandment.

Therefore that a consistory names an act of separating sin against the Seventh Commandment is Biblically correct.

J. GEERTSEMA

Sojourners or Citizens₂

GENESIS 11:4

*Come, let us build ourselves
a city,*

and a tower with its top in the heavens,

*and let us make a name for ourselves,
lest we be scattered abroad upon the earth.*

HEBREWS 11:10

*For he looked forward to
the city*

which has foundations,

whose builder and maker is God.

4. Futurology

In the first instalment we have paid some attention to Dr. A. Kuyper's common grace concept and the consequences of this theory with respect to our cultural mandate.

The question how we can find the right middle road between the cultural pessimism of the Anabaptists and the cultural optimism of Dr. A. Kuyper, remains to be answered.

Anabaptistic seclusion means a denial of our mandate in this world; it concentrates on the salvation of the soul and neglects our task in this world according to Genesis 1:28: "Have dominion over the earth and subdue it."

The approach of Dr. A. Kuyper means an involvement in everything, based upon the conviction that before Christ's return we have to develop the whole creation and exploit everything that God has concealed in it.

Neither of these theories is correct. We do not agree with the way of life of the Mennonites, although there may be some positive points in their lifestyle. Nor do we agree with the doctrine of Kuyper, although his theory has some positive points as well.

We can understand how Kuyper came to his theory, considering the actual situation in his time, but today no one can maintain that the preaching of the Gospel keeps pace with the development in science and technology, and that civilization and education accompany the acceptance of the Gospel. Today the opposite seems to be the case. We are becoming more and more aware of our position as strangers and sojourners in this world. We do expect a city, but it is not the city of man. It is the city of the Lord, the New Jerusalem, coming down from heaven. It is the city which has foundations, whose builder and maker is God. At the same time we are living in a world, which is our Father's world, and we know that we are citizens of the Kingdom of Heaven, which is to come.

We are living in a world of fast development in science and technology. We have come into a rapid. In order to find the proper attitude we have to be aware of what is going on in this world.

In this instalment we will pay special attention to this actual development. Sober-mindedly we have to analyze the facts, without being led astray by science-fiction-like stories and exaggerations. We will listen to what futurologists are telling us.

Futurology is a rather young scientific discipline. It is not, as some might think, a sort of fortune-telling or predicting of the future. Futurology carefully analyzes the present situation and the actual developments; it takes into consideration, as much as possible, all potential changes in the course of events; it considers the available resources and the limitations of it. In this way it tries to make a mathematical model. It tries to figure out in a statistical way what developments can be expected. It is certainly not a matter of predicting the future, but rather a matter of statistically extrapolating the present developments.

Sometimes a government or a company has to take measures to avoid an expected situation. When futurologists "predict" that we will run out of fossil fuel within a certain number of years, measures have to be taken to look for other resources. If that is done properly, the "prediction" will never come true. That does not mean that the futurologists were wrong. No, they did not say that something was going to happen; they only stated: *if the development continues in the same way, then this or that will be the consequence.* Therefore the value of futurology is not that it predicts the future. No one can predict the future but God. Statistics, however, can give us a warning that, if we continue in a certain direction, we will end up in the wrong corner. That is what we have to keep in mind when we listen to the theories and the warnings of futurologists. They cannot "predict" anything. No one but God knows what the future will bring. But we have our responsibility and we have to consider the consequences of our own actions. A traffic accident cannot be predicted, but if you drive too fast on a slippery road, everyone can tell you with a great degree of certainty what will happen at the next curve of the road. No one can predict whether a company will survive or go bankrupt, but if you make less money than you spend, everyone can tell you what the result will be in the long run.

That is what futurologists try to do on a larger scale and in a rather complicated interplay of all kinds of developments. It is just a matter of statistics and extrapolation of statistics.

It is our task, also as Christians, to consider the results of these statistical manipulations. It counts even more for us as Christians, because we know and confess that the Lord, the Creator of heaven and earth, has given us a responsible task and mandate. He gave us dominion over the earth, to subdue and develop it to the glory of God, our heavenly Father.

We have to be careful with respect to all the theories and rumours which we hear today. Let us not panic.

The most impressive development today is in the field of microelectronics and computer systems. Because most people don't understand a bit of it, it becomes an almost magical device and the most unbelievable stories can be heard. Let us therefore first pay some attention to this particular field of technology.

5. Computer autocracy?

We hear people talk about computers with intelligence, computers able to develop other, even more sophisticated, ones, so that finally the robot takes over and man becomes a slave of his inventions.

What is the actual state of affairs? Do computers exist that can think, that have a certain intelligence and the ability to make reasonable decisions? The answer is a plain NO! We do not know what the study of physics and biochemistry will bring forth in the future. We have to be careful in making predictions or strong statements in this respect. Let us not say too easily that something will be *impossible*. But one thing we know for sure: in the *present* situation a computer is not able to think, to act independently, or to make any reasonable decision by its own intelligence. A computer is only a machine that can execute certain precisely-described programs. It can count, compare, and endlessly repeat certain steps. It can execute certain commands; it reacts to certain impulses, given either by a human being or by attached equipment.

The most spectacular advantage of a computer is its speed. It can execute certain programs at an unbelievable tempo. That makes this device so important, especially when a great bulk of information has to be processed or when very complicated calculations have to be made.

To read a book of a hundred pages takes most people some hours. A computer can absorb the same information within a second, and at the same time execute the instruction, given in that book, or compare the text with some other texts, or look for a certain word or a topic in that book.

As far as mathematics is concerned: a computer can make about ten-million calculations per second, depending on the kind of calculations that are required. This makes the computer an indispensable tool in modern science. Let us mention an example. In the medical field we can notice an increasing trend in specialization. That means that a certain physician knows more details about a smaller area. Because of the limitations of human know-how and memory, no one in the final-analysis, can act independently. He must work in a team, although even then not all the available know-how can be put to use. During heart surgery and other complicated operations, a continuous stream of information is available via the measuring of temperature, blood pressure, heartbeat, oxygen intake, testing of blood samples, and many other things. Monitoring and comparing all this information can give an important indication about the desired treatment. An unexpected development can be determined easily; it can be compared with similar situations in the past, and the results of previous treatments can be taken into consideration. However, it is impossible to monitor and compare all this information so fast. When something goes wrong a decision has to be made immediately. Studying all the relevant information and comparing the case with previous cases in medical literature to determine what treatment would be the most appropriate, could take a couple of weeks. A decision has to be made within seconds, however, otherwise it may be too late. In such a case the computer comes in handy. This device can do the investigation and the statistical work in a split second and give the result immediately, or even set into motion the desired process. That has nothing

to do with intelligence, but is simply a matter of fast calculations and going through lots of statistical material.

It is the same in the intensive care department of a hospital. All kinds of correlated information can be monitored and compared with previous cases or statistical rules. Logical conclusions can be drawn by a computer, much faster and more accurately than any human being can. But again, that has nothing to do with intelligence.

Also in other fields has the computer made new developments possible. The launching of a spacecraft would be impossible without a computer. Many flight corrections have to be made to bring the spacecraft into orbit, to keep it in orbit, and to prepare for a safe return. For every correction very complicated calculations have to be made. With the conventional means it should take a team of mathematicians a couple of days to finish the job. However, the results must be available within a second and the calculations have to be repeated many times. If you have ever seen a picture of the computer room in a space centre, you will understand that without computers such an enterprise would be impossible.

The computer has no intelligence; it is a machine, work-



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IN THIS ISSUE

Editorial — J. Geertsema	436
Sojourners or Citizens? — W. Pouwelse	438
Press Review — Was Martin Luther a Communist?	
— J. Geertsema	441
International — Cl. Stam	442
“Anchor” — Summer Camp for the Handicapped, July, 1983	444
Patrimony Profile ²³ — W.W.J. VanOene	445
Yak'isda Bik'ah — Smithers Indian Ministry	
— Newsletter No. 4	447
Press Releases	448, 449
Our Little Magazine — Aunt Betty	450

ing according to a program written by men. It cannot perform any creative action. But through its tremendous speed it can certainly do many things which were impossible a few years ago.

Another aspect of this development is the unemployment. The computer can take over many administrative jobs. Even in the automotive industry many jobs have been taken over by computer-driven robots, resulting in an increase in per capita production. That can give the economy a boost. But there is a limitation in the market, as far as the demand is concerned. This automation and computerization of the production process will cause an enormous increase in unemployment. The well-known futurologist, Prof. Dr. F. Polak, predicts that in the future we will have to adapt to a three-day twenty-hour work week and retirement at the age of fifty years. That would seem to mean increased prosperity and luxury. We will be able to take it easy, relax, enjoy holidays, and at the same time entertain the same level of luxury and prosperity, or even more of it. It seems to be a utopian picture.

However, others predict that this development will cause great problems. What are people going to do with their leisure time? Some consider this to be a crucial point. The ramifications are catastrophic. If people won't have to work, if they will have enough money available and no meaningful work, they will be bored. As a result, crime, violence, and immorality will increase drastically. As it has happened in the past, so it will happen in the future: prosperity, immorality, and lawlessness will become the downfall of modern society. Prosperity will not bring happiness or thankfulness, but misery. That seems to be the gloomy picture of the modern development in science and technology.

There is another problem related to the introduction of the computer, and that is the protection of privacy and personal property. An increasing amount of information is being stored in data banks. Insurance companies, banks, and other financial institutions work with computers. A smart, fanatic computer-bug can intrude into the system and work around all kinds of safety precautions. In this way a new type of bank robbery has been introduced. It happens more often than we are aware of and is becoming a real problem. Banks take the loss rather than divulge the details of the problem. They are afraid that publicity about an illegal intrusion into their system may turn people away from their banking services. The complexity of the system makes it very difficult to find security measures to prevent any and all forms of illegal access.

This intrusion becomes even more dangerous when it concerns defence systems. Military information is stored in and processed by computers. Important decisions are oftentimes based upon the result of computer calculations. If a potential enemy is able to intrude into the military computer system and to change, delete, or add some programs or data, he can easily destroy a country without any use of his own weapons. That may be a greater danger than a well-considered attack by nuclear weapons. A balance of terror may prevent human beings from touching the button, but a computer does not reason; it simply executes all the commands that are given.

6. Other threats?

Apart from these problems related to the use of computers, there are other dangers which threaten us, according to the futurologists. We will mention two of them.

Biochemists are working hard in the field of genetic engineering. We all have heard about "test tube babies." That, in itself, has nothing to do with genetic engineering, but it is the tip of an iceberg. People in laboratories are working hard to experiment with and to change the characteristics of living creatures. Futurologists predict that in the foreseeable future

it will be possible to change and manipulate the characteristics of human beings. Special human races will be produced for special purposes. For the work in research laboratories super-intelligent creatures will be produced whose intellectual performance will far exceed that of normal men. Through so-called cloning they will produce groups of identical persons for teamwork as, for instance, in the army. That would be a petrifying development and a violation of the mandate given to man by the Lord Most High.

Others predict that the greatest threat for mankind will be the self-destruction caused by pollution of the environment. In the long run, life will become impossible because of the pollution of air and water and the accumulation of all kinds of poison in the top of the food-chain. DDT and other pesticides will accumulate in fish, birds, and other animals. Finally, via meat consumption, it will enter our bodies and kill mankind. No water, no air, no food. That will be the end of human civilization. In the short run, they are afraid of a nuclear war, with its lasting radioactive pollution, and of increased pollution caused by the disposal of nuclear power plants and the unavoidable accidents with such plants.

What do we think of all these dangers? How real are they? What should our Christian attitude and response be in this respect? In one of the next instalments I will say more about it. For the time being I will draw a few conclusions.

As far as the computer is concerned we should not go by all kinds of science-fiction-like stories about an almost human robot. The computer is a machine without any intelligence, simply performing the programs that have been written for it by man. It can do marvelous things, but only because of its unbelievable speed, not because of its intellect. One of the main concerns for the near future will be the protection of these systems against illegal intrusion. The more information that is stored and the more decisions that are made based upon computer output, the more dangerous it will be if a stranger manages to get around the security precautions. That is a real problem. We have to be aware of it. But at the same time we should not overdo it. Every system, especially a new system, has its flaws. Provided that proper attention is paid to the problem, there is no reason to panic.

Unemployment as a result of the automation is also a real problem. There is already a sharp increase in crime because people are bored and do not know how to spend their time meaningfully. That is part of the increasing lawlessness, not predicted by futurologists, but prophesied by the Word of God. We will deal with this in a later instalment.

The threat of the biochemical experiments is also real. We don't know what will happen in the future. We should not say too easily that something is impossible and will never happen. We will also deal with this aspect later. For the time being we have to keep in mind that much of what we hear today is science fiction, and oftentimes more fiction than science. The actual danger today is not, in the first place, the "creation" of a new race of human beings through genetic engineering and test tube babies, but the plain murder of so-called unwanted children and "useless" older and handicapped ones. It is always easier to destroy something than to make something new.

Before we make a further evaluation of the above-mentioned conclusions of the futurologists, and before we discuss our expectations with respect to the future, we will first listen to what the Bible teaches us about our mandate in this world and about God's work in the history of mankind.

That will be the main point of the next instalment.

— *To be continued*
W. POUWELSE

Langley, BC

Was Martin Luther a Communist?

Luther in 1983

IN VARIANT of *Nederlands Dagblad* June 18, 1983, A.P. Wisse wrote an article about what the communist government of East Germany was doing with respect to the Luther commemoration. The government had a four-colour pamphlet printed, but when it came off the press it was not distributed. This pamphlet, which was meant for tourists, greatly honoured Luther. But a different text was printed and glued over the original one. Why was that done? Mr. Wisse writes that they had painted Luther's picture too red. The government wanted to change the official communist picture in connection with the fact that the year 1983 was a Luther year. Luther was born five hundred years ago.

That had happened in Eisleben. This city is located in East Germany, like the other places where he had lived and worked: Wittenberg, Echemach, as well as the Wartburg, the castle where Luther had been in hiding and where he had translated the New Testament and the Book of Psalms into German. Since the eyes of the world are now focussed on Luther, the communists could not continue to vilify this great man as they had done so far. They had to put Luther in a better light: in a red light. But they overdid it. Luther was now pictured in the first print as

"the greatest son of Eisleben (the place of his birth), the one who caused the greatest revolution of the sixteenth century, which was the Peasant Revolt . . . Martin Luther is among the most important humanists and social-politicians, economists, and promoters of the fine arts and culture, that German history has brought forth." The pamphlet did not say anything about the Reformation and the theological work of Luther.

It was evident: the text had been altered . . . The mistake was corrected. And when the pamphlets were finally delivered to the tourist offices the new text was glued on top of the original one with a very strong glue.

The tension is noticeable everywhere. Erich Honecker, the secretary of the central committee of the Socialist United Party of Germany and president of the DDR [Deutsche Demokratische Republik], can now say that Martin Luther is one of "the great sons of the state," a "hero of the people," but the idea that Luther must be seen as a be-

trayer of the German nation and a friend of the rich landowners of his days is still strongly fixed in the minds of the citizens of East Germany. In the communist education — in the schools and other places — the Reformer of Wittenberg has so far only been denounced.

People have to get used to the reinterpretation of the significance of Luther. Especially Luther's actions between 1525 and 1546 (the year of his death) have received much criticism until recently. In particular, his attitude at the time of the Peasant Revolt in 1525 has been scorned, when he chose in favour of the governing feudal nobility, even though he agreed with the social grievances of the oppressed peasants. This fact alone made the communist doctrine put on Luther the stamp of betrayer of the people and servant of the exploiting princes.

However, writes Wisse, "the miracle happened" Mr. Honecker, secretary of the communist party and president of the country himself — and he is an avowed atheist — set up a committee to honour Luther and himself became its chairman. Mr. Honecker said that it was not strange at all that the DDR (the German Democratic Republic) honoured Luther. He spoke:

"it is one of the marks of socialism to bring forward the best that is generated by the German nation and by other nations, with the purpose of creating a society in which man can truly be man. For the well-being of man is the great political goal of the state in the DDR." In his own way in his time Martin Luther contributed to this great goal, according to the highest leader of the DDR.

Wisse further refers to an article of Prof. Dr. Adolf Laube. He is a professor in history in the DDR. What he writes can be seen as the official view of the communist party and government. This article makes clear in what way the great Reformer has been made important for socialist East Germany:

In this article Luther appears as a revolutionary who brought about great changes both in the church and in the society. According to Prof. Laube, Luther even put the instituted church itself up for discussion. He bases this on the thematic words of the reformer "by faith only." No papal decrees nor pronouncements of church councils can bind a person.

But — Laube continues — Luther did not only concern himself with changes in the church. He also criticized society. One

could expect this; the church of the pope was the international centre of feudalism . . . Luther made the burning economic and social problems of those days his own problems and sought for solutions based on the Bible, while he brought deficiencies in the society of his days into the open. In that way he served not only the further development of the people but also the needs of many groups of the population.

Luther certainly also made mistakes, says the professor. "But whoever is offended by the honouring of Martin Luther, either because he views Luther as a man of faith or of the church, or because he remembers Luther's role in the Peasant War, has to change his opinion. He should not judge Luther on the basis of isolated aspects of his life, but from the totality of his work and in the framework of the time in which he lived." In this light this reformer deserves the honorary title of "early-bourgeois revolutionary," even though many may see him first of all as a church reformer, writes Prof. Laube.

Luther in 1525

The first part of this article referred to the Peasant Revolt a few times. I would like to give a picture of Luther in 1525 when that peasant war took place. My source is a Dutch book translated from German with the title *Portret van Luther in de Lijst van zijn Tijd* (Portrait of Luther in the Frame of his Time), written by Hanns Lilje, page 178 ff.

Around 1525 European society was in the grip of a feudal system. A number of rich noblemen, together with the Church of Rome, owned almost all the land. That land was rented out to poor peasants. The whole system, and even more the manner in which this system was used by the land owners, caused great injustice to the poor labourers. We can compare



the situation with the one described in James 5.

James spoke fierce words against the rich. So did Luther. The Reformer scolded them for the terrible, un-Christian, unloving way in which they treated the peasants. Yet, just as James had done, he admonished the peasants not to take things into their own hands and not to avenge themselves but to give their life and the injustice done to them into God's hands, and not to repay evil with evil. Luther calmed them down.

However, others took the leadership over from him. These others belonged to the "Christian-radicals" of those days: the revolutionary Anabaptists. Thomas Müntzer became the chief leader. The revolt spread through the country like fire on parched land driven by a hard wind. Luther turned against this revolt with its terrible violence using very sharp words; he condemned it, although, at the same time, he continued to be no less sharp against the nobles. Dr. Hanns Lilje tells us:

Time and again Luther branded their saddening attitude with words that in our days would be called indecent. [I hesitated, therefore, to write them down here, but I do it anyway, to give an idea about that time and about the man Luther, J.G.] Luther wrote: . . . those very same scrapers, who deprive God of his honour, now stick out their chest, as if they have straightened things out, but at that time they were such cowardly duds as I never saw in my whole life. Now they forget God, who then saved them when they so shamefully dirtied their pants that it still stinks where such a scraper stands or goes. The nobility did not have a scrap of courage in those days. Only

at the last minute did they pull themselves together, and then, after they had completely defeated the army of the peasants in the battle of Frankenhausen (May 15, 1525), they held a horrible punitive slaughter . . .

The attitude of Luther in this awful conflict has often been described and usually his picture does not turn out so good . . . Without a doubt, Thomas Müntzer, like all social radicals, makes a much better figure . . . How can we explain his attitude? . . . To come to a balanced historical judgment, we must ask the simple question: Could Luther act in a different way than he did, if he wanted to remain faithful to himself? He had only one single standard: the Word of God. With this he measured both the peasants and the princes.

Through his attitude in the Peasant War Luther lost much of his popularity and was lonely for quite some time. The social radicals were the heroes of the poor and were much more popular.

Today we have basically the same. The liberal theology of liberation and of social justice, of a revolutionary changing of the structures of our society, of anti racism and feminism, is the popular and dominant philosophy in the larger denominations and in the World Council of Churches. In these circles Thomas Müntzer receives more glory than Luther. Müntzer gets the honour of being a radical reformer who took the consequences of the Reformation, which was shown in his leadership in the social revolution of 1525.

We can draw a line from today to the days of Luther. The basic difference between liberal Christianity and Reformed confessional thinking is the view on the Bible. Liberalism no longer accepts the Bible as

God's inerrant Word. The truly orthodox Reformed and Lutheran faith maintains the infallibility of the Scriptures.

In spite of wrong ideas with respect to some books of the Bible, based on misunderstanding, Luther maintained that same faith: the Bible is God's infallible Word; it is the only standard to live by. For him the written Word was the sword of the Holy Spirit. He followed Christ as his Master, since also for him the norm was: "It is written."

For Müntzer it was different. He was a radical, because eventually his guide was not the written Word of God, but the inner guidance of the Holy Spirit as he claimed he experienced it. He was a man of the subjective religious experience of the Spirit. Dr. John Warwick Montgomery writes in *God's Inerrant Word*, page 87 (see the Editorial): "Radical reformer Thomas Müntzer considered himself sufficiently led by the Spirit to cry, 'Bible, Babel, bubble.' Luther's reply was that apart from the inscripturated Word he would not listen to Müntzer even if 'he had swallowed the Holy Ghost, feathers and all.' "

Liberal theology and the theology of subjective experience of the Spirit can find each other. Both claim that they are led by the Spirit of Jesus on new ways. For both not the Bible (that is just a bubble), but their own thinking has the last word. True followers of Luther (and Calvin) maintain the infallible Word of God, the Bible, as the only rule for faith and life: "It is written." For what is written is the Word of the Holy Spirit.

J. GEERTSEMA



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.

RES-SECRETARY SCHROTENBOER IMPRESSED BY WCC ASSEMBLY AT VANCOUVER

VANCOUVER, (ND) — In an interview with *Nederlands Dagblad* (August

10, 1983), Dr. P. Schrottenboer, secretary-general of the Reformed Ecumenical Synod (RES), gave a very positive assessment of the current course of the World Council of Churches (WCC), evident at the last Assembly at Vancouver, BC. He signed the declaration of the so-called "radical evangelicals" who see a place for themselves within the structures of the World Council. Schrottenboer said that past criticism on the WCC (e.g. that the WCC is only concerned with social developments and is not interested in confessional and theological matters) no longer is warranted. He cited as proof the report of the WCC on Baptism, Eucharist and Ministry (BEM Report). "Also, the Vancouver Assembly had much more attention for mission than previous assemblies. The Biblical witness is more strongly felt here. These are things which must give us joy," said Schrottenboer.

Schrottenboer admitted that the theology of the WCC is still based "too much on experience and not enough on the

Scriptures" but nevertheless felt that the declaration of the "radical evangelicals" was timely.

Asked if his position would have consequences for the matter of dual membership within the RES, Schrottenboer answered, "It's too early to tell. I don't want to say that dual membership in the WCC and RES will now become less problematic. But you know that a brochure of the RES on this issue states that dual membership as such is not unacceptable."

There were also eight observers from the Christian Reformed Church at the Vancouver Assembly. Schrottenboer stated, "They do have criticism, but also much appreciation for the Assembly. Only one of the eight (observers) will present a (negative) minority report, although also in the report of the seven others no position will be taken about possible membership (of the CRC in the WCC). The Synod must decide on this."

Dr. Schrottenboer retained definite reservations about the WCC. "The only

thing is that I — together with other evangelicals — see positive developments at this Assembly. And then I say: in such a World Council I will try to work together, strengthening the good that I see.” (See: COMMENT)

EVANGELISTS EXECUTED IN CHINA

NAARDEN, NETHERLANDS (ND) — According to publications of the organization “Vervolg Christendom” (Persecuted Christianity) two evangelists from Hong Kong have recently been tried and executed in Communist China because of alleged espionage. It is the first time that capital punishment has been applied in such cases in China. Although the official Chinese press agencies give the impression that Chinese Christian Churches are receiving more freedom, various organizations with contacts in China claim that the situation is exactly the opposite. Many Christians are detained in reeducation camps and recently new arrests took place in Central China. Observers see in the recent executions a deterioration of the situation for Christians in China.

JESUITS ELECT NEW LEADER

ROME (DPA) — Delegates of the international Order of Jesuits have elected Dutchman Peter-Hans Kolvenbach as their new leader. He is the second Dutch priest to receive this function. Dr. Kolvenbach has a special background in Middle East and Oriental studies, while his most recent function was rector of the papal Oriental Institute in Rome. He is successor to the Spanish priest, Pedro Aruppe.

The Jesuit organization (*Societas Jesu*) was established in the sixteenth century by Ignatius of Loyola and officially accepted by Pope Paul III in 1540. During the past decades the Jesuits have been especially active in supporting political liberation movements and espousing radical theology. It is expected that this new appointment will bind the Jesuits more to the official line of the Vatican, and put an end to the “free-wheeling” which Pope John Paul II has been criticizing.

BISHOP ACCUSES AFRICANS OF BEING GUILTY OF THEIR OWN MISERY

NAIROBI, KENYA (APS) — “Africa speaks of peace, but nevertheless its leaders continue to neglect in their decisions the interests of millions of people. The best proof of this is the fugitive problem, caused by instability and a lack of real peace.” These words were spoken by Anglican bishop Henry Okullu at an African conference of the World Conference on Religion and Peace (WCRP). Bishop Okulla felt that Africans were guilty

of their own misery. African nations, he felt, easily sign all kinds of peace treaties, but in practice hardly stick to them. Most delegates to the conference seemed to agree with the bishop. They saw as particular African problems: tribalism, corruption, gun-running, militarism, destruction of natural resources, and trampling of human rights.

The Secretary-General of the WCRP, Dr. Homer A. Jack, noted that of the 36 poorest nations in the world, 22 are situated in Africa. Yet, he claimed, “half of African soil is uncultivated.” He felt that “Africa should be able not only to feed its own people but also the whole world.”

These comments are noteworthy, since Africa’s misery is generally ascribed to manipulation and exploitation by Western civilized nations.

COMMENT RES, CRC, and WCC

The Reformed Ecumenical Synod (RES) was set up specifically because the participating Reformed and Presbyterian Churches considered membership in the World Council of Churches (WCC) to be in conflict with the clear demands of Scripture. Among those who took the initiative to organize the RES were the Reformed Churches (Synodical) in The Netherlands (GKN) and the Christian Reformed Church (CRC).

The Synodical Churches have now already for some time entertained a dual membership, participating in both the WCC and the RES. Because of this (and other reasons) various member-churches of the RES decided to terminate their membership. Some of these ex-RES churches are now included in the International Conference of Reformed Churches (ICRC) of which also the Canadian Reformed Churches are members.

In 1967 the Christian Reformed Church decided not to join the World Council of Churches. Even a minority report at the CRC Synod of 1967 which did state that seeking membership in the WCC was permissible, recommended against membership at that time for various reasons, mostly because more information was needed about the actual functioning of the World Council and the Christian Reformed Church’s own readiness “to undertake further ecumenical responsibilities.” The minority, too, felt that the time was not ripe.

We are now hearing different voices in the Christian Reformed Church. There is a growing positive appreciation for the work and effort of the WCC in the Christian Reformed Church. Even if the CRC observers at the latest Assembly of Vancouver do not come with outright proposals to join the WCC, the process of growing closer has rapidly progressed.

Dr. Paul Schrottenboer, secretary-

general of the RES (!) and member of the CRC, has made it plain that the time is now indeed ripe to be involved in a critical membership of the WCC. In *Calvinist Contact* (June 3, 1983) he elaborated on his view, citing significant changes in the WCC. He is especially impressed by the progress made in the WCC “both in the unity in faith and the unity in mission.” Although the political-leftist line of the WCC will remain a cause for embarrassment to a Reformed Church, for Schrottenboer the central question remains whether the CRC can still suffice with a negative rejection of the WCC. He admits that membership in the WCC “does carry with it a ‘measure of endorsement’ of teachings that in our view are contrary to Scripture,” but asks, “But can the positive side of the ecumenical task, namely, to seek fellowship with all who confess Jesus Christ, be performed simply by sending an observer or two to WCC assemblies that are spaced seven years apart?” Schrottenboer hopes that the CRC will be able to discuss with the WCC how to realize “the positive side of our ecumenical calling.” It appears to me that he is searching for room to join.

Other Christian Reformed observers spoke in similar terms. We hear from Rev. C.T. Fennema that “the greater segment of the WCC is definitely evangelical since the majority of representatives, it seems, are from Third World countries.” Rev. Fennema saw “flaws” in the “public worship service” of the WCC, but he thought, “If our Reformed involvement could have been worked out in a positive way by becoming full members of this WCC [emphasis mine, C.I. S.], perhaps we could have prevented or corrected some of those flaws.” It boils down to “critical evaluation and involvement,” according to Henry Numan.

Perhaps the most strongly critical reaction came from Dr. Bernard Zylstra who commented that the leftist, activist, and “horizontalist” orientation of the WCC is not something “added to the theological stance of the WCC,” but “it is built right into its theology of the nature of God and the meaning of the cross of Christ.” He concludes, “The WCC has indeed accommodated itself to the ethical and spiritual attitudes of its surrounding cultures!” (*Calvinist Contact*, Sept. 2, 1983).

The growing issue in the CRC seems to be: May we stay out of the WCC? Or, which ways shall we follow to be involved? Modern evangelicalism and growing liberalism are paving the way. The “false ecumenism” for which the Christian Reformed Church was warned in the 1977 appeal of the Canadian Reformed Churches, is making constant inroads.

C.I. S

“ANCHOR”

Summer Camp for the Handicapped July, 1983

A Day in Camp

The birds woke up long before one of the campers in Group Site B would open his or her eyes. Maybe the sun peaked around the corner and caused

ing quarters. At about 10:00 o'clock everybody is ready to go. It is too hot to run around in the sun. The various games are put on the tables and in no time everybody is busy. One volunteer with some of the older boys leaves for a canoe trip.



some sleepers to turn around. Around 7:30 volunteers and participants make their usual morning trip along the short path to the washroom. The cooks busily start to make breakfast ready. By 8:30 the well-known call, “Aan tafel!” sounds clearly. Most of the campers are dressed. Whether all have washed is another matter. The menu for this morning consists of: bacon and eggs, orange juice, tea and/or coffee, milk, bread During breakfast the people start to talk sense or nonsense, depending on the subject. It seems that everybody is healthy. No one is absent. The nurse hands out the medication, which is quite a chore. The person on duty for devotions thanks the Lord for the good sleep and asks a blessing for the day to come. Another day starts

What will be exciting? No one knows, but exciting things will happen. Which table has to do the dishes? After determining that fact, the crew joyfully sets out to wash and dry the dishes.

“Are we going away today?” one asks. “No, not today, but tomorrow,” sounds the reply. “First clean up your trailer and get ready and you’ll find out what we are going to do.” Many volunteers, assisted by the participants, tidy up the sleep-

We won’t see them back for a few hours.

One cannot play games the whole morning. What about a hike? Fortunately, the trail is mostly under trees which provide the necessary shade. The stronger ones among the volunteers push the wheelchairs. After all, the policy is that everybody takes part in all the activities.

At noon everybody returns; even the canoers are present. All of the campers discover that the meals are served in time. Sweaty and hungry people gather around the table at 12:30. A quick check-up reveals that all the volunteers and participants (Fred, Jim, Jim, Marsha, George, John, Grace, Clarence, Connie, Jack, Cora, Paul, Jerry, Marinus, Charlie) are seated around the tables. Amazing, what a variety in the meals! The cooks did an excellent job. Some show their appreciation with an “excuse me” sound. It is thirsty weather and one glass of milk is not sufficient. Water is hauled to the table. Pitchers full. Some of their contents does not end up in the mouths, but is splashed on faces or down’s someone’s back. Refreshing!

The quiet hour after lunch is meant just to sit around and chat or sleep. At around 2:00 everybody gets into his/her swimming suit to go to the beach. This daily

routine never becomes boring. Two of the three vans and a car or two, truck us down to the beach. Air mattresses, balls, and toys are taken along. In no time the participants disappear in the refreshing water. Water fights, pushing each other from the air mattresses, and throwing balls, are some of the water activities. Who gets tired of them? Nobody.

There comes the time to return to camp. At 4:30 the caravan heads back. Some bike, others walk, but most of them drive back to our campsite. The smell of food draws many to the tarp. The tarp! What an improvement over last year! At least 10 picnic tables stand underneath it.

After supper, time to take a shower. (Un)willingly the necessary tools are collected and off we go. In the gents’ section four boys wait for their turn to be washed. One volunteer (in suitable attire) washes all four in succession. Two other counselors get those-to-be-washed ready and make sure they are dried and dressed after the shower. Evening activities are on the program as well. Fishing poles are ready and a group takes off for the lake. At sunset the fishermen return, just in time for the day’s closing. Songs of praise ascend to heaven. A short Bible story is told by one of the counsellors. Prayers ascend to God’s throne. After a treat, most of the participants leave for bed, although the older participants may stay up a little longer. When they have hit the sack, the staff meets around the campfire. Well before midnight the last volunteers find their beds as well, and soon after that our campsite is quiet. Listening closely, the only sounds to be heard come from sleepers. Good night. The Lord takes care

* * * * *

To give the reader an impression of the two fabulous camping weeks is a difficult task. Hopefully you have understood that the two weeks have been most enjoyable for all the campers. Till next year.

The Summer Camp Committee has considered writing thank-you notes to all those who have contributed to the camp’s success, but that would have been an impossible task.

Thank you, brothers and sisters, for all the donations which have been received. Your generosity has been much appreciated. Thank you for visiting us in the evening hours, for participating in the sing-songs, for showing your interest.

Participants and volunteers alike are looking forward to next year’s camp!

On behalf of the campers,
A. GUNNINK

PATRIMONY PROFILE²³

By Rev. W.W. J. VanOene

Anne Maurits Cornelis van Hall

It would be gross negligence if we did not dedicate a few pages to the man who was called "The Lawyer of the Seceders," namely, Dr. Anne Maurits Cornelis van Hall. Although not as well-known as Hendrik de Cock and others, he was one of the more educated men who sacrificed money and possessions, position and honour, health and strength, when almost the whole judicial world turned against the Seceders.

Born on February 26, 1808, he obtained his Doctor of Laws degree on January 18, 1830, a month short of his 22nd birthday. Three days later he was admitted to the bar at the High Court in The Hague.

Although at first he did not recognize the right of the Secession, he did defend the people who did secede, something no other lawyer was willing to do. Defence was badly needed, for only the courts at Heerenveen and Amsterdam were exceptions: all the others condemned the Seceders.

Already in the first year after the Secession, van Hall appeared many a time before the courts in defence of people whose only crime was that they wished to serve the Lord according to His Word. He did so although he was personally of the opinion that he was not allowed to leave the dilapidated Church, because God was able to bring life into dry bones.

A sample of van Hall's defence of those persecuted Seceders is taken from his address to the Court at Arnhem on October 10, 1835.

He began by showing how important the cause was which he had to defend. There were concerned people who could not be charged with anything else than that they had seceded from the Netherlands Reformed Church Board and conducted a service; they were people whose freedom to send up psalms and prayers, to hear God's Word being preached in their homes, was being denied.

Having scourged the liberal tolerance of his days, he exclaims, "Forcing the consciences, and forcing the consciences alone, is the matter against which I plead. In this refuge for those who were oppressed for the sake of religion, in this blessed Holland, the Free City of the Huguenots who in France, as initially also here, not safe in their own homes, saw here and here alone the true freedom of conscience, the true tolerance towards all persuasions being observed. . . . I know, Judges, that prejudice exists, a general prejudice against all those who seceded from the Netherlands Reformed denomination. In these so tolerant times people are most ready with the abusive and

libelous qualifications of rebellion and schism. Over against such aversion, over against a blame which nowadays is being laid on all who, by feelings of agreement and respect, count themselves one with the Seceders, over against a sort of contempt in which I, too, must share as far as this goes, I have, though young and supported by very little experience, to place nothing but the heart-felt conviction that I am defending justice and truth here; that this — no matter who proclaims it — can never be without influence, and that, besides, I may and must base myself upon the holiness of your office, milords, who as judges — be it said with reverence — above the prejudices of the people, have sworn upon the law, and the law alone, and who will not ask whether these opinions are also yours, but whether the things done here are punishable by law." All his pleading, however, did not obtain the acquittal of the accused in this case.

Van Hall himself became more and more convinced that he should join the Seceders. He did so in July 1836 in Amsterdam, and then wrote that the Lord had led him and his wife out. "I was permitted to feel some of the jubilant exclamation of David when, dancing before the ark, he despised the shame and replied as follows to the reproach: 'I shall humble myself even more.'"

The result of loss of prestige, loss of friends, loss of business was felt soon. Many no longer entrusted their affairs to him. Characteristic of the financial situation of the van Halls' is a little note from Suze van Hall: "Dear William, would you be able to give Hendrika (the maid) some money, and then quite a bit . . . for rent, for wages, and some for household money." She got Fl. 250,00.

In September 1836, the family moved to The Hague and joined the Seceded congregation there. Dr. A.M.C. van Hall became a deacon and, on March 7, 1838, he became an elder. On August 15, 1838, his earthly journey was concluded. Tuberculosis was the illness which brought his life to such an early end. His wife, Suze van Hall, followed him in the same manner on January 27, 1844, at the age of 28, two years younger than her husband was when he died.

Recognition denied

The Seceders always maintained that they did not break with the Church of Christ and that they did not start something new. They only broke with the illegitimately imposed organization of 1816, and returned to the old, truly Reformed Church. Thus they had a right to the name as well as to the assets of the Netherlands Reformed Church.

It was exactly this claim which prevented them from asking for recognition by the civil authorities and for permission to conduct their services unhindered. Had they not returned to the old Church Order of Dort and were they not the legitimate Reformed Church?

Groen van Prinsterer may not have agreed with the Secession as such, but he did defend their rights and stated that they were not something brand-new. Over against the claim of the authorities — supported either reluctantly or in obvious agreement by various courts — that the Seceders and their Congregations were a "new sect" Groen argued as follows. "However, the Seceders are no

new sect; they are members of the *Reformed* persuasion. As such they, as well as the members of the Reformed denomination, have a right to that *equal protection* which has been guaranteed to all existing persuasions. . . . Is it not known, overly-known even, that they are Reformed, preeminently Reformed, and that the ground of the Secession is to be found precisely therein? They are apostates perhaps of the denomination, but most certainly faithful members of the Persuasion, of the church. It is not to the denomination of 1816, but it is to this Reformed Persuasion, existing in 1815, that protection is guaranteed by the Constitution.

"The confession, the expression of the common faith characterizes the Persuasion. Far from letting go of the Reformed confession, the Seceders rather cling to it, if I may put it that way.

"In the opinion of many, Church organization is a matter of lesser importance. However, if one wished to attach greater value to it, this too would be a point in favour of the Seceders, because they wish to have precisely that Church Order introduced which is more in harmony with the Calvinistic thinking and with the practice of the Reformed Churches.

"On what ground would the name Reformed be denied to them? The Government — thus the reply — does not know any Reformed (Hervormd) people who are not members of the Reformed (Hervormde) Church.

"But who gives the right to draw that circle, who gave the right to make the form of a denomination the mark of the Persuasion?"

We do not agree with Groen's distinction, but gratefully recognize his argumentation that the Seceders did continue in the old, Reformed path.

There was no chance that the Seceders would be recognized and permitted to have their worship services if they insisted on their claim that they simply continued the old, Reformed Church as it existed before 1816. Yet, also in government circles the conviction was gradually growing that a decision upon the many requests for freedom of religion and protection should no longer be postponed if possible. The "disturbances" increased rather than decreased.

Opening of the Archives reveals that a certain discrepancy existed between the opinions of the Ministers of Worship and Justice on the one hand, and the Minister of the Interior, on the other hand. The gentlemen discussed the problem in their interdepartmental correspondence. The Ministers of Worship and Justice were of the opinion that the measures should be continued; the Minister of the Interior suggested to let the Seceders have their services, even though he was not in favour of official recognition.

The Council of State agreed with the former, but suggested that appellants be instructed regarding the requirements for recognition and that, in anticipation of their compliance with those requirements, they were permitted to have their services in private homes.

A solution was found in acceptance of the advice of the Secretary of State: Let the King deny the requests, inform appellants that the congregations established with-

out permission cannot be allowed; but let the King no longer send any directives about them to the judicial and civil authorities.

On December 11, 1835, the King wrote that with sorrow he had learned of the intention of appellants to leave the Netherlands Reformed Church and to form a separate denomination. Such action would lead to intolerance, discord, factions, and would disturb the peace within the families. Appellants were also to be aware of the necessity to take care of their own church buildings, ministers, and needy.

Their requests, *as submitted*, were to be denied.

If they should persist in their intentions to form a new, separate denomination, the King could not grant them recognition until it had become clear to His Majesty that the public order would not be disturbed. His Majesty would, therefore, await their petitions, accompanied by their Regulations. If he was satisfied that there was nothing in them against the good morals nor anything that could infringe upon the possessions, income, rights, or titles of the Netherlands Reformed Church or any other denomination, they could expect a final decision.

The First Seceded Synod

From March 2-12, 1836, the first General Synod of the Seceded Churches was held in an upper room above a sugar refinery in Amsterdam. The main reason for convening this Synod was the reply of the King which was summarized above. Now the Seceders knew better what the King wanted, they thought. Of course, they were not aware of the letters that had been exchanged among the highest officials!

In the third session an address to the King was adopted. Therein they state that His Majesty had received a totally wrong image of the Seceders. They wished to put the King at ease: we do not separate from the Reformed Church but, on the contrary, we wish the old Reformed Church to be maintained and protected.

"If anyone could prove to us — even though we are convinced that such is impossible — that we have deviated in any respect from the doctrine, discipline, and ministry of the Reformed Church, that we do not belong to the Reformed persuasion, we would gratefully accept that and be prepared in that case to return; but if we prove that the Church Board of the Netherlands Reformed denomination which was organized in 1816, stands in open conflict with the Reformed Church and that the Reformed persuasion is not found in it, then we wish, in turn, to receive our right and not to be stamped with the name of a new denomination, but to be recognized, in truth, as an Christian Reformed Church, which does not wish to have any communion with those who overthrow that church; and whose institutions still existed publicly when, after the deliverance of The Netherlands from the French tyranny, the Constitution was adopted under oath, whereby at the same time those ecclesiastical institutions are safeguarded against violation, safeguarded from the side of the civil authorities.

— *To be continued*

YAK'ISDA BIK'AN

Smithers Indian Ministry
Newsletter No. 4
September 1983

"COME IN!"

This common response to a knock at the door may as a rule have little more significance than an acknowledgment of having heard the knock, yet to me these simple words this past summer gained much more meaning. On a reserve, people don't say "Come in" to easily when a stranger knocks at the door. Natives are not very interested in having non-natives enter their homes as if they are spying on their living conditions. Mind you, non-natives are not too eager either to have natives enter their premises, but that may be for different suspicions again. The general attitude on the Indian reserve seems to be: "Leave us alone!" This will hardly ever be said, but you feel that.

This has been my experience many a time when knocking at the door of an Indian family, whether in the town of Smithers or on the reserve in Moricetown or elsewhere. Since earlier this summer, however, when I dropped in on many families for the registration of children for the coming Youth Bible Camps, things often are different. Doors open, sometimes even before I get out of the car and many come to meet me as if they have been waiting for me. The children and young people make the difference. They know me from Camp, and because they know me and look forward to my arrival, their parents also accept me and say "Come in" when they see me at the door. "Yes, our children will come, five of them this year, and will you also go to Grandma next door because she has two girls in the house who also would like to go. And would you please go to our aunt across the road? We told them about camp and our cousins would like to come as well! Would you like some smoked fish to take home?"

While I try to fill in the forms and untangle the confusion of all the different last names of what had appeared to be one family, the kids excitedly ask what we will be doing at Camp this year and if the same counselors are going to be there, etc. When the children fly out again, we have an opportunity for a short chat with the parents or other adults in the house about the work we are doing, the purpose of the Christian Indian Centre, etc. We strongly encourage them to visit the camps as well.

All that comes under the heading of

"Preparations for Camp" which kept us occupied for a good part of the month of June. Much more has to be done, of course. Study material has to be arranged, staff is to be recruited for three weeks, programs are to be made up, etc. When we left in July on holidays, the basic preparations had been made. They were to be finalized upon our return just before the camps would start.

THREE WEEKS OF CAMPS

Because of the increased interest in our camps, we had planned for three weeks this summer. (Last year two weeks were held.) It was a good thing we did. A total of 68 children and young people attended. We held two weeks of Junior Camps (ages 8-13) and one week of Teener's Camp (14 and over), with 20, 24, and 24 people attending, respectively. The first week children came from Smithers, Telkwa, Houston, and even Prince George. The second week was set aside for the younger children from Moricetown, a neighbouring reserve, while the third week was for teenagers from any of these places.

It seems that the more we expect from these young people, the more they respond. We may look back on good, positive camps with good cooperation and participation of the children. It is interesting to observe the progress many are making from year to year. Some who were almost impossible before, now are just fine. Others who never took part in Bible Study now begin to come with questions. The singing is catching on, and we have also started with a devotion after supper where I held a short chat followed by Scripture reading, prayer, and singing. This is besides the regular Bible Study in the morning where we break up into smaller groups. It is clear that they enjoy Camp and also realize more and more what the purpose of these camps is.

Especially the teenagers formed a very responsive group, two-thirds of whom had been there before and therefore realize what these camps are all about. One only wishes that such regular contacts could continue. With many of them they do, but on a much more irregular basis. More about the follow-up later!

Staff

We are thankful that we could again

recruit the necessary staff, mostly from Smithers and Houston, of course, but some came from as far away as Langley and Lincoln. This is certainly one of the great advantages of home as opposed to foreign mission: there is always a force of volunteer labourers available.

Donations

Some donate their time and others donate goods. The latter came in many forms and is also greatly appreciated: garden produce, baking, ready-made meals, hamburger fries, firewood, transportation, money, etc. It all greatly encouraged us in our efforts and at the same time kept the costs down.

FOLLOW-UP WORK

Some of the follow-up work can be done within the framework of our present activities at the Christian Indian Centre: the Bible Study evening, Youth Get-Togethers and Drop-In evenings.

However, there is a need to expand these activities. We are approaching young people to see if a Teenage Bible Study Group is feasible. We also hope to start a Sunday School and perhaps Sunday evening gatherings at the Centre for anyone who is interested. There is a need for follow-up work in Moricetown where we have many contacts, but since it is a reserve and some other work is being done there, we have to search for the proper ways. As a rule the initiative has to come from the people on the reserve if we are to use facilities in the village. We trust that the Lord will show the way and give the opportunities at His time. We intend to do more family visiting where we can also discuss these matters, since a number of the young people have expressed their desire for regular get-togethers in Moricetown.

ACTIVITIES AT THE C.I. CENTRE

The activities at the Centre have been on a slow burner during the summer due to holidays, camps, etc. Usually our own activities, such as meetings and Bible Study, also slow down considerably during the summer, and we can hardly expect that this would be much different in this ministry. Yet some very interesting Bible Study evenings could be held. We at least wanted to provide the opportunity for anyone who desired to come.

We hope to intensify and expand our

activities now that fall has arrived and the schedule of the lives of most people returns to normal. Perhaps we can tell you more about this in our next newsletter.

An Apology

We mentioned the next newsletter: we hope that it will not take as long in coming as this issue did. Sorry for the delay, but we hope that you, after having read this letter, will understand why it did not appear until now.

Support

We are greatly encouraged by all the interest shown in our work, as we experienced it also during our holiday travels. Often gifts are received which also bring us the same encouraging message: our people stand behind you in word and deed! Brothers and sisters, we thank you! May it all bear fruits for the Kingdom of God!

C. VAN SPRONSEN

* * * * *

FROM THE TREASURER

Financial Report — April - August '83

Balance, March 31, '83 \$10,857.79

Received on requisitions from:

Abbotsford	\$ 3,183.68	
Chilliwack	1,192.12	
Cloverdale	3,744.69	
Coaldale	3,211.72	
Edmonton (Imm.)	2,328.16	
Edmonton (Prov.)	1,213.16	
Houston	862.75	
Surrey	—	
Smithers	4,291.65	
	<u>\$20,027.93</u>	<u>20,027.93</u>
	Subt.	\$30,885.72

Collections:

Carman	\$ 1,373.79	
Fergus	601.00	
Langley	1,882.61	
Barrhead	374.66	
Ottawa	274.43	
Total	\$ 4,506.49	4,506.49

Donations:

Smithers' Ladies' Auxil.	\$ 159.60	
"Bloeiende Amandelboom"	38.00	
Young People, Smithers	107.75	
Ladies' Aid — Winnipeg	100.00	
Deacons — Winnipeg	256.00	
Young People — Coaldale	800.00	
Young People — Fraser Valley	80.00	
Young People — Carman	50.00	
"Studie Club" — Smithers	50.00	
Native family	30.00	
Total	\$1671.35	1,671.35

Private Donations:

Received: \$200.—, \$75.—, \$50.—, \$100.—, \$50.—, \$60.—, \$50.—, \$20.—, \$50.—, \$200.—, \$50.—, \$500.—		1,405.00
Total Receipts		<u>\$38,468.56</u>
Total Expenditures for April to Aug. 31		<u>28,642.56</u>
Balance, Aug. 31		\$ 9,826.00

Some of the private donations have requested anonymity, so for that reason I have not mentioned any by name.

However, I would like to mention that a lady from Holland who saw some of our work donated \$50.00. A young man who had to work on Sunday, fighting a forest fire, donated his wages of \$75.00

Private donations are also very much

appreciated, not only for the money (which is very nice, of course), but because of the personal interest shown thereby. We are very grateful for the tremendous response we get.

For the Home Mission Board,
D. BANDSTRA, Treasurer

PRESS RELEASE

Classis Ontario-North, September 15, 1983

1a. After Christian opening, the convener, Rev. D. DeJong, welcomes the brethren. He extends a special welcome to Rev. J. DeJong, Rev. G.H. Visscher, and Rev. M. Werkman who are present for the first time in this classis. He also welcomes brother G. Nederveen and wishes him strength in his examination. He remembers the congregations of Brampton and Burlington-West which are still vacant and expresses the hope that the Lord will fill their respective vacancies. The credentials are examined and found to be in good order. Classis is constituted. Rev. G.H. Visscher, chairman, Rev. W.W.J. VanOene, clerk; Rev. R. Aasman, assessor.

b. The agenda is established.

2. The subscription form is signed by Rev. J. DeJong, Rev. G.H. Visscher, and Rev. M. Werkman.

3. Documents are examined and found in good order for the preparatory examination of brother G. Nederveen, B.D. Br. Nederveen delivers a sermon proposal on I Peter 1:3-5. It is decided to continue with the examination. Br. Nederveen is examined on O.T. exegesis by Rev. Aasman, N.T. exegesis by Rev. D. DeJong, doctrine of the Church by Rev. Mulder. After br. Nederveen has subscribed to the Creeds of the Church, Classis declares him eligible for call by the churches.

4. A letter is received from the Church at Burlington-East. Classis advises that this letter be brought to the next Regional Synod.

5a. The Church at Orangeville reports that the books of the Fund for Needy Churches have been audited and are found to be in good order.

b. The Church at Orangeville also reports regarding the financial arrangements with the Rev. C. Olij.

6. A proposal is received from the Church at Burlington-South concerning a change in classical regulations. Classis decides to appoint a committee to make a complete revision of the classical regulations.

7. Appointments.

a. Classis delegates as ministers to the next Regional Synod, Rev. D. DeJong, Rev. J. DeJong, Rev. Mulder, and Rev. VanOene. The alternates are, in order, Rev. Visscher, Rev. Aasman, and Rev. Werkman. Classis delegates as elders to the next Regional Synod brothers A. Harsevoort, L. Kampen, F. Ludwig, and G. Nordeman. The alternates are, in order, brothers A. Hartman, K. Knol, H. Plantinga, and H. Dantuma.

b. Rev. D. DeJong and Rev. J. DeJong are appointed to a committee to come with a proposal for new classical regulations before the next classis.

c. Church visitors are appointed to visit the churches of the Classis Ontario-North by the June classis of 1984.

8. Convening Church for the next classis is Burlington-South. Date: Thursday, December 8, 1983, at 9:00 A.M. in the Toronto church building.

9. The Acts of Classis are read and adopted; the Press Release is read and approved.

10. After the singing of Ps. 146:1, 3, the chairman closes with prayer.

For the Classis,
R. AASMAN, vice-chairman

PRESS RELEASE

Classis Ontario-South, September 14, 1983, London, Ontario.

1. *Opening.* On behalf of the convening Church at Watford, br. J. Janssens requests the delegates to sing Psalm 145:1, 3, reads Psalm 145, and leads in prayer. He welcomes the delegates, noting the high number of ministerial vacancies in Ontario-South (Rev. B.J. Berends declined the call to the Church at Lincoln, while Cand. Kampen declined the call to the Church at Watford). The Church at Hamilton has not yet succeeded in finding a missionary. The wish is expressed that the Lord will bless the work of calling.

2. *Credentials.* Delegates of the Church at Chatham are requested to examine the credentials. It appears that all the churches are duly represented, the Church at Hamilton by an alternate delegate. The Churches at London and Watford have instructions, while the Church at Grand Rapids has two instructions.

3. *Constitution.* Classis is constituted. The following officers have been appointed: chairman — Rev. P. Kingma; clerk — Rev. W. Huizinga; assessor — Rev. Cl. Stam.

The chairman thanks the convening church for its preparatory work. He mentions that the Theological College has begun its work again and is in need of the prayers of the churches. He introduces and welcomes the Rev. B.R. Hofford of the Tri-County Reformed Church at Laurel, MD (USA), who is present as guest at Classis. Rev. Kingma briefly explains the reason for the Rev. Hofford's presence, who wishes to familiarize himself more with the American/Canadian Reformed Churches also via contact with Classis.

4. *Agenda.* The agenda is adopted as presented. As incoming mail is received a letter from the Church at Burlington-West with date and provisional agenda for Regional Synod, to be held October 7, 1983. Will be dealt with under appointments.

The Church at Chatham has a report re. Art. 19 C.O.

5. *Question Period, Art. 41 C.O.* The chairman asks the delegates the proper questions according to Art. 41 C.O. and receives the required answers.

Classis then enters into closed session. The Churches at Chatham and Smithville ask and receive advice in matters of church discipline. Closed session is terminated.

The Church at Hamilton asks whether matters of mission (between the Spring and Fall mission meetings) could, if necessary, be presented at Classis as matters of common concern (Art. 30 C.O.). A discussion follows. At this time no definite advice or judgment can be given.

6. *Instructions.*

a. The Church at Watford asks for pulpit supply for two Sundays per month.

b. The Church at London requests pulpit supply for two Sundays per month, during October, November, and December 1983.

The following schedule is adopted:

Watford: Oct. 16 — Rev. Cl. Stam; Oct. 30 — Rev. W. Huizinga; Nov. 6 — Rev. J. van Rietschoten; Dec. 4 — Rev. J. van Rietschoten; Dec. 18 — Rev. P. Kingma.

London: Oct. 2 — Rev. P. Kingma; Oct. 23 —

Rev. J. van Rietschoten; Nov. 20 — Rev. W. Huizinga; Dec. 4 — Rev. W. Huizinga; Dec. 18 — Rev. Cl. Stam.

During the month of November (because of the lack of ministers) London and Watford will receive pulpit supply only once.

c. The Church at Grand Rapids reports that contacts have been made with brothers and sisters at Palmetto, Florida, as decided by Classis, June 1983. No concrete proposals are ready. A conclusive report is awaited.

d. The Church at Grand Rapids requests to have "the case" of the Tri-County Reformed Church at Laurel, MD, USA, presented to Classis by its minister, the Rev. B.R. Hofford (15627 Bond Mill Rd., Laurel, MD 20707). Ground: this church is considering affiliation with the American/Canadian Reformed Churches.

The Church at Grand Rapids asks the advice of Classis on how to proceed in this matter.

Classis decides, in order to be able to give advice to the Church at Grand Rapids, to hear the Rev. B.R. Hofford, as requested by the Church at Grand Rapids.

The Rev. Hofford receives the floor and addresses Classis. He gives a summary of the developments which led to the Tri-County Reformed Church's secession from the Covenant Orthodox Presbyterian Church of Burtonsville, Maryland, finally on the matter of "open communion" in the OPC. Various questions of the delegates are answered by Rev. Hofford.

Having heard the report of the Church at Grand Rapids and the information of Rev. Hofford, Classis takes the following decision:

1. Classis thanks the Rev. B.R. Hofford for his presentation concerning the secession of the Tri-County Reformed Church at Laurel, MD, from the Orthodox Presbyterian Church.

2. Classis encourages the consistory of the American Reformed Church at Grand Rapids to continue the contacts. If the Church at Grand Rapids deems that affiliation between the Tri-County Reformed Church and our churches is justified on Biblical, confessional and church-political grounds, then a written report to a future classis and to the churches should be submitted.

7. *Reports.*

a. The Church at Chatham reports on the fund of Art. 19 C.O. Chatham advises that no payments need to be made by the churches for the third and fourth quarters of the year 1983. Further, the amount for 1984 can be established at the next classis. The Churches at Smithville and Watford will be asked to pay less in 1984 in proportion to the amount of overpayment made in 1983.

This report is gratefully adopted.

b. The Church at Lincoln reports on the classical fund. The treasurer informs Classis that the amount of \$10.00 per communicant member for 1983 appears to be sufficient. Classis takes good note of this.

c. Br. G. Hart reports on behalf of the Church at Hamilton on the still-existing fund for needy churches.

8. *Appointments.*

The following brethren are delegated to Regional Synod, Oct. 7, 1983: ministers — Rev. W. Huizinga, Rev. P. Kingma, Rev. Cl. Stam, and Rev. J. van Rietschoten; elders — J. Janssens, A. Ruggi, M. vanderVelde, and H. Wildeboer; alternates — G. Gritter, W. Bar-

tels, R. Jager, and G. Hart (in that order).

The next Classis is set for December 14, 1983, 10:00 A.M., at London. Convening Church: the Church at Chatham. The officers will be: chairman — Rev. W. Huizinga; clerk — Rev. P. Kingma; assessor — Rev. J. van Rietschoten.

9. Personal question period is held. A matter is raised concerning the agenda of Classis. Classis is reminded of the accepted rules.

10. The Acts are read and adopted.

11. The Press Release is read and approved.

12. Censure ad Art. 43 C.O. is not necessary. The chairman thanks the brethren for their cooperation. He also speaks words of encouragement to the Rev. B.R. Hofford.

13. *Closing*

The chairman requests the delegates to sing Hymn 46:3, 5, leads in thanksgiving, and closes the meeting.

For Classis,
CL. STAM, assessor e.t.

PRESS RELEASE

of the Executive Meeting of the Board of ILPB, held in London, on September 9th, 1983.

Opening: The Chairman opened the meeting with the reading of Psalm 119:97-112, and led in prayer.

Planning: Books that are being considered for translation are:

Geloven en Belijden 1 en 2
Prodes om de Volken 1 en 2
Antwoord op Je Doop
Als Huis Verzorger Gods
Gerechtigheid uit het Geloof

Personal: Received a few replies regarding ad in Clarion. Progress reports have been sent out.

Public relations: Letters have been sent out to the Leagues, asking which societies are members of ILPB. Since we have not received an answer, letters were sent to all societies and study clubs stating that the cost of membership has been set at \$2.50 per society member per year. The same letter also informed the societies of the books available. A price list will be sent out in the coming weeks.

Sales: Sales department could report that all the books have been received from Premier Printing. The shelves for the storage of the books have been built and the books are all on them.

Projects: There is a steady progress with all the books presently being published. Ruth and Messianic Motherhood have been received. The cost of this book has been set at \$2.95 each for member societies and \$3.95 each for non-member societies.

After the reports from the departments the discussion centered on the question of investing in a word processor. After having seen a demonstration at an earlier date and a long discussion, it was decided to propose to the general board to buy a word processor. A study had proven that it will greatly reduce typing and printing costs.

Closing: The meeting was closed with prayer by B. TenHage.

For the ILPB,
J. KOOLSBERGEN

Church News

The new corresponding clerk for the consistory of the Canadian Reformed Church of Chatham, Ontario is:

Dr. A.E. Smid
70 Main Street East
Ridgetown, ON N0P 2C0

GENERAL SYNOD 1983

Prayer Service

The Prayer Service for the General Synod will be held D.V. on October 31, 1983, at 8:00 p.m. in the Canadian Reformed Church at Langley, BC. The Chairman of Synod 1980, the Rev. D. VanderBoom, will conduct the service.

Synod Opens

The Synod will commence on November 1, 1983, at 9:00 a.m. in the Canadian Reformed Church at Cloverdale, BC.

Synod Deadline — Tuesday, November 1.

The Church at Cloverdale, as the church responsible for convening the Synod, will recommend that incoming mail which arrives after Tuesday, No-

vember 1, 1983, *not* be dealt with. Please take note of this and send all materials as soon as possible to the convening church.

Delegates — Dutch Sister Churches De Gereformeerde Kerken in Nederland have decided to send two delegates to Synod 1983. They are the Rev. Dr. K. Deddens (Groningen), and the Rev. J. de Gelder (Wouterswoude). They are respectively, the chairman and the secretary of The Committee on Relations with Churches Abroad of the Reformed Churches in the Netherlands. They will be in attendance from Nov. 7-22.

Thank you for your attention to this matter.

For the Consistory,
J. VISSCHER



Esteemed Editor:

As usual I have again been following the new series of articles by the Rev. VanDooren with great interest. Perhaps with more than

usual interest this time, as my wife and I have already for many years been comparing different Bible versions during our family devotions. However, when I came to "3 - 'Thee' and 'Thou' are out!" I had to rub my eyes and read again — in utter amazement!

Why? for several reasons.

The reasons Dr. Harrison gives are almost exactly identical with those given by one of our ministers anxious to introduce "modern" and "popular" language on our pulpits, several years ago.

Did Dr. Harrison perhaps hear it from him and repeat what he heard to Rev. VanDooren? The reason I ask this is because the use of "Thee" and "Thou" has absolutely nothing to do with having a Dutch background. When our present Queen was crowned several years ago my wife and myself followed the proceedings with great interest. And we are almost certain that the church officials who "officiated" at this, what they called a very "moving and noble event" were not of Dutch descent. Yet every one addressed God as Thee and Thou. You can go to any large library and check it out. Perhaps someone should also advise Dr. Harrison to read this — although he should know better.

Should we then not *often* reconsider our mode of addressing our Covenant God? Yes!! But then only in the context of how we can more clearly express our deep reverence and gratitude to Him, in our prayers and in all we think and do. Not only privately, but also before others.

SIMON TUINGA

Another Look at Dooyeweerd \$4.75

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Dr. J. Douma

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our little magazine

Hello Busy Beavers,

Hands up how many Busy Beavers go to a school called "John Calvin School."

Do you know why your school was given that name?

"He was an important man," someone answers.

"He was a reformer," someone else says.

And you're right of course.

On Oct. 31 it's Reformation Day, and then we remember the great reformers like John Calvin and Martin Luther.

Ask your teacher to tell you an exciting story about John Knox or Martin Luther on Reformation Day!

The story of Calvin doesn't have too much adventure, though.

But still our schools are called after him!

Why?

John Calvin worked hard all his life to teach people the riches of God's Word, the Bible.

We have many more Bibles in our homes than people in the days of John Calvin.

How thankful we should be for the gift of God's Word!

How thankful we should be for the Lord's wonderful ways in bringing His people back to His Word by people like Calvin.

May we always treasure that Word of God and live close to it.

Reformation Day Matching Quiz

Can you match the name of each Reformer with the name of the country of his birth?

- | | |
|----------------------|--------------------|
| 1. Martin Luther | a. Switzerland |
| 2. John Knox | b. The Netherlands |
| 3. Philip Melancthon | c. Germany |
| 4. Ulrich Zwingli | d. England |
| 5. William Tyndale | e. France |
| 6. Guido De Brès | f. Germany |
| 7. John Calvin | g. Scotland |

Send me your answers to the quiz, and if you get them all right I will send you a bookmark for a reward!

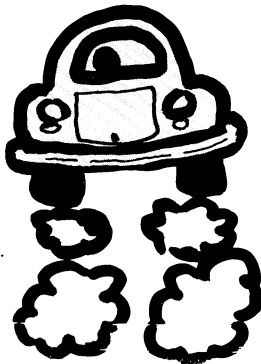
Busy Beaver *Marjorie Barendregt* has a poem to share with you. Thank you, Marjorie! Keep up the good work.

NONSENSE RHYME

I went up town
To buy a crown.
I jumped in the car,
And I went really far!

When I finished that
I looked at my hat.
I jumped in the car
And saw — a star!

I went to the shop,
And they cleaned it all up.
Then I went home
To join my son, Urome!



ANNOUNCING

Are you curious who won our Summer Quiz Contest? Well, I'll tell you in just a moment.

First I want to say thank you to all the Busy Beavers who sent in such neat entries.

You put a lot of work into it.

And it showed!

Thanks again to all of you!

But, of course, we can have only one winner!

And she is Busy Beaver *Margo Hofsink*.

Congratulations, Margo! Enjoy your prize and keep up the good work!

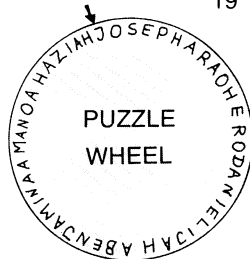


QUIZ TIME!

Code Quiz

by Busy Beaver *Mary-Lynne Kottelenberg*

a - 26	n - 13	6	13	7	12	7	19	22	22
b - 25	o - 12								
c - 24	p - 11	18		15	18	21	7		6
d - 23	q - 10								
e - 22	r - 9								
f - 21	s - 8	14	18	13	22		22	2	22
g - 20	t - 7								
h - 19	u - 6								
i - 18	v - 5	12		7	19	12	6		
j - 17	w - 4								
k - 16	x - 3								
l - 15	y - 2	7	19	26	7				
m - 14	z - 1								
		23	4	22	15	15	22	8	7
		18	13		7	19	22		
		19	22	26	5	22	13	8	



PUZZLE WHEEL

How many names of Bible people can you find?

Bye for now, Busy Beavers.
Remember to send your quiz very soon!

Love,
Aunt Betty