



Clarion
THE CANADIAN REFORMED MAGAZINE
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A missing link in Reformed liturgy³

Continuation of the service

The first part of the Sunday morning service in Strasbourg was closed with the final *Kyrie-eleison* after the last stanza of Calvin's rhymed version of God's law. Until this point in the service, Calvin stood the whole time at the table in front of the pulpit. This first part of the service was placed in the framework of humility and thankfulness. Now, after the conclusion of this first part, the opening of God's Word followed. For that purpose the minister ascended the pulpit. Before the reading (or readings) from Holy Scripture took place, there was first the prayer for the opening of God's Word and also the prayer for the illumination of the Holy Spirit. Right after the reading, the preaching followed. The other elements of the service (also the service of the sacraments) had their place *after* the sermon.

To these other elements belonged the singing of Psalms, the intercessions, the collection, and finally the benediction. In the eventuality that there was the administration of the Holy Baptism and/or the celebration of the Lord's Supper, these also were placed after the sermon.

Obviously, respecting the traditions of the church, without becoming formalistic, Calvin had a carefully considered order for the first part of the service.

Calvin declared he was not against forms, but emphasized that it was necessary to get the essence of forms. One must be conscious of what is going on in the worship service!

Back to Geneva

Calvin was called to return to Geneva and finally he complied with the urgent request. But he could never completely accomplish in Geneva what he had been aiming for and appeared to have been accomplishing in Strasbourg.

When Calvin came back in Geneva in the year 1541, he was confronted with Farel's liturgy, which was already in use when he had left the city three years earlier.

That was a liturgy without congregational singing and with an infrequent celebration of the Lord's Supper. There were similarities between this liturgy and that of Zwingli, but not so much that of Bucer and Calvin at Strasbourg. Calvin did his best to change this liturgy and he partially succeeded. A very important point to him was the singing by the congregation. Indeed, the whole Psalter was finished in 1562, two years before Calvin's death. But he did not succeed in bringing about more frequent celebrations of the Lord's Supper, which caused grief to Calvin. The Reformer was troubled by the fact that even a monthly celebration did not appear to be possible. Once he wrote about that fact: "I mentioned in the public announcements that our custom is abnormal in order that our offspring would feel freer to improve upon it." But that offspring did not change it very much!

In the year after Calvin's return to Geneva, an important book by Calvin about liturgy was published; in it he made men-

tion in the title already that he would like to go back to the custom of the early church. He was aiming to continue what he had written already before in his *Institutes*, and what he had worked out in Strasbourg. But in certain points he had to give in, also concerning the first part of the worship service on Sunday morning. (Calvin did not give a specific order for the Sunday afternoon service.) Accordingly there were five ways in which it was different from the order of Strasbourg:

1. The omission of the words of comfort from Holy Scripture after the confession of sins.
2. The omission of the words of "absolution."
3. The change from the rhymed version of the law to the reading of it.
4. The omission of the singing of the *Kyrie-eleison* after the individual stanzas of the rhymed version of the law.
5. The change from standing behind the table in the first part of the service: from the very beginning the service was now conducted from the pulpit.

Some considered these things as "novelties." Not each and every point weighed equally heavily with Calvin. For instance, the omission of the words of comfort from Scripture after the confession of sins, and also the "absolution" he really wanted to introduce in Geneva, and, indeed, later on he advised its introduction elsewhere. At a later time Calvin answered a question concerning liturgy in the following manner: "To add to the public confession of sins a promise, which exhorts the sinners to the hope of forgiveness and reconciliation — there will be no one who does not acknowledge that this would be very useful. I wanted to introduce this use from the very beginning; but because some feared the novelty of it, I was willing to abolish this use. Therefore this matter is omitted. It would not be opportune to change things now.

For many are busy standing up (from kneeling prayer, K.D.) before others have reached the end of the confession of sins. But more so it is our wish to get people used to both of these things, because they are not bound to anything yet."

So the confession of sins was maintained, but not the words of comfort afterwards. Calvin introduced the confession of sins in Geneva with these words: "Brothers, let everyone of us place himself before the LORD with confession of his sins and debts and let him say with me these words in his heart."

Refugee congregations

Was this the end of the elements which had been omitted from the beginning of the Sunday morning worship? Let us turn for a moment to London, England, where Martin Micron had fled in 1549, seven years after the publication of Calvin's liturgical book in Geneva. In 1554, just a year after he had to leave London again, he wrote his *Christlicke Ordinancien*, from which we learn the order of worship of the refugee congrega-

tion in London. The first part of this service was only an exhortation to prayer which ended with the Lord's Prayer and the singing of a Psalm.

After the sermon followed the reading of the law, exhortation to confession of sins, a prayer in which this confession was expressed, and the proclamation of the "loosing and binding of sins."

Several things are noteworthy. In the first place almost the entire first part of the service was placed in a later phase of the service, namely, after the sermon. Moreover, the confession of sins was placed after the reading of the law, and the law was apparently considered as the source of knowledge of misery. The exhortation to confession of sins was worded in this way: "We see in this divine law as in a mirror how much and in how many ways we have incensed God with our transgressions; so let us now wholeheartedly desire that He will forgive them, saying, . . ." (there follows a prayer with confession of sins).

What is new is the "binding of sins," the so-called formula of retention, directed to those who do not repent from their sins: ". . . I proclaim to them from the Word of God that all their sins are bound in heaven and are not loosed until they will repent."

So the forgiveness of sins came back, but in a totally different place than in Calvin's Strasbourg liturgy. Here should also be mentioned the name of Vallérard Poullain, who served the French refugee congregation at Strasbourg after Calvin and who departed to England in 1547, where he in 1551 received the function of superintendent of the French-speaking refugee congregation at Glastonbury.

In that year his *Liturgia Sacra* was published. In this book we find the *Liturgia diei dominici* (the order of Sunday), which contains (as far as the first part of it is concerned):

1. Singing: first part of the song of the Ten Commandments.
 2. Confessio peccatorum (confession of sins).
 3. Absolutio (formula of forgiveness).
 4. Singing: second part of the song of the Ten Commandments.
 5. Short prayer.
 6. Singing: last stanza of the song of the Ten Commandments.
- Then followed the reading of Scripture and the preaching.

When "Bloody Mary" started her reign, Poullain, Micron and many others had to flee to the continent. Poullain continued his work in Frankfurt and established church life in the same way as in England.

Other countries

At the same time John Knox was a minister of the English refugee congregation at Frankfurt. A year later he became a minister of the English refugee congregation at Geneva and met Calvin. The year thereafter he published in Geneva his liturgical book *The Forme of Prayers and Administration of the Sacraments, etc., used in the Englishe Congregation at Geneva; and approved by the famous and godly learned man, John Calvin.*

Knox started the service as follows:

1. Confession of sins.
2. Prayer for forgiveness.
3. Singing of a rhymed Psalm.

Then followed the prayer for illumination, the reading of Scripture and the preaching. Again Calvin's influence is to be seen: the service started with humiliation, followed by prayer for forgiveness and the singing of a psalm that has to do with forgiveness. Only after the sermon there followed intercessions, the Apostles' Creed, and the celebration of the Lord's Supper.

This liturgy was maintained in Scotland.

As far as the Hungarian Reformed churches were concerned, we would like to point to the fact that the custom was maintained that during the singing of Psalms of humiliation, confession of sins, and forgiveness of sins (with the Genevan melodies!), the minister was seated below the pulpit. After that first part of the service he ascended the pulpit, just as Calvin also did in his French congregation at Strasbourg.

It was not always the same elements and the same order that entered the Reformed liturgies of several countries, but it is clear that Calvin's liturgy had a great influence. It is also clear that not only in Strasbourg but also in several other places that which Calvin was not able to realize in Geneva was indeed achieved.

— *To be continued*
K. DEDDENS

Report on the visit to the Free Church of Scotland₁

The aim of the visit

Synod Albany, 1987 reaffirmed the statement made by the 1983 Synod that the Free Church of Scotland (FCS) is a faithful church of the Lord Jesus Christ. On the basis of this recognition the Free Reformed Churches of Australia (FRCA) offered the FCS a temporary ecclesiastical relationship. This same synod also instructed deputies to move in the direction of becoming sister churches with the FCS,

but not to implement sister church relations until mutually acceptable rules can be agreed upon.

During the visit — brought by the Reverends W. Huizinga and A. Veldman, from 9-15 February 1988 — we had to address this issue of mutually acceptable rules as well as other issues of mutual concern. In this context Synod mentioned specifically the problem about the adherents.

In the past most of the information regarding the FCS was gathered from re-

ports of the deputies of the Dutch sister churches. Except from some contact during the ICRC, held from 2-10 September 1985, in Edinburgh, there had been no personal contact at all. This visit, therefore, was meant to get to know each other better. For that reason as delegates we split up to see as much as possible of this large bond of churches (270 churches). Rev. W. Huizinga spent a couple of days in the Highlands where by far the largest concentration of FCS are to be found. I

myself stayed most of the time in Edinburgh, although I had the opportunity to spend an afternoon and an evening with some ministers in Glasgow.

Prayer-meetings and worship services

As delegates we were able to attend two prayer meetings. On Wednesday, 10 February, we spent an afternoon and evening with Rev. David Paterson of Perth, about 90 km north of Edinburgh. Wednesday night is mostly the evening that prayer-meetings are held. In such a meeting the local minister delivers a short meditation, whilst in addition the needs of the congregation are brought before the Lord. That night we heard a good meditation on Matthew 11: 1-15, although it was somewhat topical in its approach. The meeting was well attended, even by some younger people. On Thursday, 11 February, the Rev. W. Huizinga could be present at a prayer-meeting in Inverness. Once again, this was a very good and encouraging meeting.

Being represented with two deputies we were able to attend four worship services during the Sunday: two in Edinburgh itself, one in Leith and one in Livingston. As far as these worship services are concerned, the liturgy is slightly different to the liturgy we are used to in the FRCA. They don't read the ten commandments in the morning service, nor do they

read the Apostles' Creed in the evening service. Yet for the rest it is more or less the same with Scripture reading, public prayer and Psalm singing, whilst the preaching of the gospel is at the centre of every worship service. The ministers of the FCS are not used to giving a theme and division. Nevertheless they showed a good exegesis of the text and applied it to the congregation in a proper manner.

Both in the prayer-meeting as well as in the worship services we were welcomed and introduced, whilst we also received the opportunity of bringing greetings. On these occasions we also told them something about the Free Reformed Churches of Australia and what they stand for.

In a talk with Prof. J.D. MacMillan — I spent the Sunday with him — he told me that he didn't mind to occasionally fill the pulpit in a Reformed Baptist Church, for example in case of sickness of the local minister. Commenting on this point in a letter I received afterwards, Prof. MacMillan states the following: "Not all our ministers would preach outside our own Denomination, so it is probably only a few men who would preach, for example with Reformed Baptists, or with any Church which did not hold to "Purity of Worship," unless either one of their ministers or elders led the service, or they were willing to hold it after our own style and use Psalms. However, this is not a major issue with us really." In this context he

refers to two examples from history, namely, Dr. Thomas Chalmers and Dr. William Cunningham, who preached in other churches than the Free Church, or pre-Disruption Church, of Scotland. It is a matter for the minister to decide for himself. Prof. MacMillan, however, assured me that no minister would preach in a church where he had to compromise the doctrine, or the antiecumenical position of the Free Church.

The Lord's Day is observed as a real day of rest within the circle of the family. In some places the youth come together in the evening to discuss a certain topic. Rev. Alastair G. Ross of the Buccleuch Church in Edinburgh told me that on Sunday evenings a large group of young people come to his house to discuss certain issues. Where the youth have no youth club meetings throughout the week this can be considered as an alternative for it.

Sacraments

As far as the celebration of Holy Supper is concerned we can't add much to what has been reported to Synod Albany, 1987. In most of the congregations it is only celebrated twice a year. At the same time many of the members also attend the celebration in neighbouring sister churches. The result is that quite a number of members of the FCS still celebrate Holy Supper four or six times a year. The preparation for the Holy Communion on the Thursday (observed as a Fast Day in former days) prior to the Sunday of the Lord's Supper. Only one or two congregations would have meetings as early as Monday prior to the Lord's Supper. All congregations have a service of thanksgiving on the Monday after Holy Supper. In general, the congregations in the Highlands do tend to have more services than those in Lowland Scotland. During the preparatory services held during the week the nature of the Supper is extensively dealt with, as well as the matter of admission to the Supper and the consequence of partaking with an unregenerated heart. Here the problem of the adherents comes in. Prof. MacMillan told me that historically the Ordinance of Holy Supper has been accentuated as the supreme badge of membership, rather than Baptism. The many services prior to the Supper also indicate that it is a very solemn step. The Supper, by a former generation of theologians, was known as the "sealing ordinance," and the implication of that idea, and of the "full assurance of faith" which it implies, still lingers among the people of the FCS.

As regards Holy Baptism, the children of communicant members are baptized whilst in some cases baptized adherents may also let their children be baptized. The reason behind it is that some ministers would feel that, being members by



From left to right: Rev. W. Huizinga, Rev. MacCollam, Rev. A. Veldman in front of the bookshop of the RPCI



The elders and ministers who attended the prayer meeting of the presbytery in the Stramillis church of the EPCI

baptism those who show obedience and faith in all except in coming to the Lord's Supper, should get baptism for their children. With respect to this issue, however, there is difference of opinion within the FCS. For there are also ministers who gave as their viewpoint that first their adherents must make public profession of faith. At present this issue is discussed at assembly level. We experienced a growing tendency towards not baptizing children of adherents.

With several ministers we spoke about the position of the children within the church. It appeared that some had difficulties to consider a baptized child as a child of the Lord. The problem in this context is that the expression "a child of the Lord" often is related to a regenerated person. The very fact that one is baptized means that he has certain rights; you are privileged but not yet regenerated. There is still the demand to repent and to believe. There is no doubt that within the FCS a baptized child is considered as a member of the covenant community. God's promises are sealed and assured to this child. The parents have the obligation of giving their children precise instruction regarding why they were baptized and also about the need for them to be baptized in the heart of the Holy Spirit. When attending a lecture of Prof. J.D. MacMillan it came out that the above mentioned problem is also related to the issue about the visible and invisible church. You are baptized into the visible church (see also Westminster Confession, chapter 28), yet the invisible church is the whole number of the elect (Westminster Confession, chapter 25). In this lecture

Prof. MacMillan pointed out that baptized members do have privileges, but are not yet Christians, they are not yet regenerated. In this context he pointed to I Corinthians 7:14 where the word sanctification is used instead of regeneration.

Unfortunately the FCS has no formal instruction of the youth by way of catechism instruction, except for one year prior to their public profession of faith. Before making public profession of his

faith one should be able to testify at least about a certain period of his life during which he became converted. This is probably why there are so many adherents especially in the Highlands where this thought about regeneration is quite prominent. Nevertheless the number of adherents is diminishing.

— To be continued
A. VELDMAN

Clarion

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Reformation Church at Blue Bell

We have now enjoyed over one year with our pastor, K. Kok, after having been without a pastor in the turbulent four years previously. On April 12, 1987, Rev. P. Kingma preached the ordination sermon on Jeremiah 36:6-15; Jeremiah 32:1-5; and II Peter 1:19-21. Along with Rev. B. Hofford and the consistory members he laid hands upon Rev. Kok. This joyous occasion was then followed by a dinner to which our many guests were invited. Pastor Kok was presented with the gift of a telephone answering machine, and several pictures were taken to remember the occasion with.

In the evening service Pastor Kok preached his inaugural sermon on the subject of "The Means of Salvation: Isaiah 40:1-11 and I Peter 1:3-25." He was also privileged to baptize the twin sons of the Bogedain family at this time. It was a full day of much rejoicing for all here at Reformation Church in Blue Bell, PA.

Since that time nine communicant members and four children have been added to the membership at Blue Bell, bringing the total to twenty-seven communicant members and nineteen children

(1 is 18 and the others are 10 and under). Pastor Kok has faithfully presented the Word of God both morning and evening on Sundays and in Sunday School, Tues-



April 1988, Pastor K. Kok



April 12, 1987 Congregation at Reformation Church at Blue Bell, PA after the ordination (add 13 people now!)

day Ladies' Bible Study, Thursday Evening Bible Study, and monthly Men's Bible Study as well. Through his ministry we are growing in our knowledge of God and His covenant. We are thankful to God for providing us with a pastor.

S. BRATCHER



Declared eligible for call:

CAND. J. KROEZE

of Hamilton, ON

CAND. W.B. SLOMP

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Hamilton, ON
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* * *

ACCEPTED to the church at Hamilton, ON, for work as missionary in Brazil

CAND. J. KROEZE

of Hamilton, ON, who declined the call to the church at Lower Sackville, NS, as Home Missionary, as well as the call to the church at Neerlandia, AB

* * *

CALLED to the church at Bedfordale, Western Australia

REV. P.K.A. DE BOER

of Carman, MB

* * *

CALLED to the Providence Church at Edmonton, AB

REV. R. AASMAN

of Ancaster, ON

PATRIMONY PROFILE₆₀

By Rev. W.W.J. VanOene

In consultation with the Deputies of the Synod, they shall establish such a relation between this College as Theological Faculty and the other Faculties that

1. These together are known and officially bear the name of Free University on Reformed Basis;

2. Directors, Governors and Professors from both sides every time constitute one college, together take care of the flourishing of Reformed Higher Education in our fatherland in general and together look after and promote those common interests which regard the whole university;

3. The Reformed Churches and the Association for Higher Education each retain their separate financing for their own institution.

Basically and in last instance Dr. Bavinck's proposal amounted to nothing less than a severing of the Faculty of Theology from the Free University and making it the Theological College of the Churches.

Dr. F.L. Rutgers also looked at it from that angle. Without waiting for a synodical decision on the course suggested by Dr. Bavinck, the Directors of the Free University appointed Dr. H.H. Kuyper to the chair of Ecclesiology in the Faculty of Theology at the Free University. This became known on August 5, while the General Synod of Groningen was to start on August 15.

In connection with this appointment, Dr. Rutgers wrote the following words in an article in *De Standaard* on August 8, 1899:

"There would have been reason to postpone this appointment if there had been a chance that soon the Theological School and the Theological Faculty could operate as having been united. But the hope which could exist regarding this point in previous years has been reduced considerably during the past months now that the question has been raised whether we should proceed to the total abrogation of the Theological Faculty, restricting ourselves to an Ecclesiastical Theological College, be it that it would receive the name of Faculty. Such lopping — approximately on a par with cutting off a living branch in order to replace it with a branch from a tree upon another root which is then tied to the tree — a Reformed University could not permit to be done to itself."

Generally speaking, those who were supporters of the Theological School were more in favour of Bavinck's proposal whereas the defenders of the Free University were generally opposed to it.

Synod Groningen 1899 dealt with the matter of training for the ministry. From various Provincial Synods proposals had been received. The Advisory Committee, however, came to the conclusion and proposed to Synod "that Synod, finding that it is impossible at present to come to a merger of both institutions, should continue the existing situation and should maintain and confirm the Theological School as the Churches' own institution."

The proposal was adopted unanimously.

Dr. Bavinck was deeply grieved by the rejection of his proposal.

Yet he wrote: "There is no longer the slightest fear

that in the future someone will again come up with the proposal to close down the School or to merge it with the Free University. According to General Synod's decision the position of the Theological School is firmer than ever. This result has been obtained with the greatest unanimity. Not a discordant note was heard. All the churches represented at Synod, those of 1886 as well as those of 1834, have *morally obligated themselves to maintain and confirm this School.*"

How wrong Bavinck would prove to be!

Arnhem 1902

Synod 1899 brought no peace and concord.

The tug-of-war continued in meetings and press.

The professors at the Free University published some twenty theses in which they argued that a seminary training is not sufficient in the long run, and that only within the framework of a university scholarly study of theology can be achieved.

The Kampen professors countered this publication with eleven theses of their own, in which they argued that the churches would not be justified if they left the care for the training for the ministry in the hands of a society and that the Reformed Churches could not be satisfied with anything less than that the appointment, remuneration, suspension and deposition of the Professors of Theology rested with them.

Conferences were held of the professors of both institutions, but a unanimous conclusion could not be reached.

All over the country the pros and cons of a merger were discussed, and various ways in which the rights of the Churches could be safeguarded were proposed, scrutinized, and rejected.

On August 12, 1902, the General Synod of Arnhem was opened.

The brief summary of the discussions and decisions is that Dr. Bavinck's proposal was adopted.

"The unity of training can be achieved in this manner, that both institutions, the Theological School of the Churches and the Theological Faculty of the Free University are merged into one institution which, at the same time, is the School of the Churches and the Theological Faculty of the Free University."

In additional articles, however, an arrangement was proposed which, basically, deprived the Churches of the sole authority over the merged institution.

Various consultations preceded the decision, but no unanimity could be achieved.

Upon adoption of Bavinck's proposal by a vote of 25-15, the chairman asked the brothers who voted against the proposal whether they could acquiesce in the decision and, although with heavy heart, were willing to make it a unanimous decision.

In reply, the Rev. T. Bos and those with him stated that this division was a great sorrow to them; he also pointed to the advice of more than one Provincial Synod: "If, after having struggled with it, you cannot come to a

unanimous decision, do not execute the proposal of the majority, lest there be an occasion for schism in the Churches.”

“In the second place I advise you: do not proceed at present but consider whether, be it also with a heavy heart, you are not able to give up the execution of the adopted proposal for the sake of peace. In this manner that which otherwise is certainly to be feared will be prevented.”

Discussion followed, proposals were made. A proposal by the Rev. B. van Schelven was adopted:

“The General Synod, considering this course of events, taking note also of the judgment of the majority of Provincial Synods, if a proposal were adopted, not to proceed to its execution if effects harmful for the tranquility and peace of the Churches would result from it, does not deem it advisable in the given circumstances to effectuate the merger of the Theological School and the Theological Faculty of the Free University.”

The immediate danger to the Theological School had been averted, although Dr. Bavinck was again deeply disappointed.

He wrote in a discussion of the proceedings of Synod 1902: “From this it is as clear as the noonday to everyone who is willing to see that the Theological School has not been confirmed, strengthened and secured, but that it has been weakened and been pushed from the place it previously occupied. Its right to exist — namely in so far as it claims an *independent* existence — has been denied by Synod. Insofar as it continues to exist on its own, it owes this solely to the *favour* of the Synod. From now on it only lives by the graces of the majority. *By right* it has been merged with the Theological Faculty; *in fact* it is *tolerated* for a while.”

Prof. Lindeboom looked at it a little differently. “The *real* situation is . . . that also this time the Theological School, be it not completely undamaged, yet has emerged alive from the battle.”

Another Blow

The damage to which Prof. Lindeboom referred would be even greater after the closing of Synod.

Already during the Synod rumours flew around that the professors Bavinck and Biesterveld would receive an appointment at the Free University.

The Rev. G. Elzinga suggested: “Perhaps the decision (not to proceed) has been arrived at because some were of the opinion that they had found a better way to scuttle the Theological School. This is putting it very bluntly, but are there no reasons for it?” Synod was closed on September 5, 1902.

On the preceding September 1st, Dr. Bavinck told Rev. Elzinga that it was not entirely impossible that an appointment would be forthcoming for Prof. Biesterveld and himself, and that acceptance was not out of the question.

A meeting took place on September 16 in Amsterdam, where Professors Geesink, Kuyper, and Rutgers stated that they would propose an appointment and where Professors Bavinck and Biesterveld declared themselves willing to accept such appointment.

When, on September 19, Prof. M. Noordzij and Rev. T. Bos went to Amsterdam upon invitation by Prof. Bavinck, they had the slight hope that Bavinck wanted to have them there to help him make the Free University professors change their mind, and were astounded when learning that all things were basically cut and dried. When it was suggested to Prof. Noordzij that the possibility of an appointment existed for him as well, he rejected this outright with indignation.

The Board of Governors of the Theological School met at Kampen on October 6 and 7. They stated that “with a view to the condition of the Theological School it is most desirable that these Professors remain at this institution.”

The official appointment came on October 9, and Bavinck and Biesterveld both accepted it on October 13.

At an extraordinary meeting on October 30, 1902, the Board of Governors decided “in the given circumstances to grant the brothers Prof. Dr. H. Bavinck and Prof. P. Biesterveld honourable release as Professors at the Theological School, effective Jan. 1, 1903.”

“In Amsterdam they rejoice; in Kampen they mourn,” wrote the Rev. G. Elzinga.

Both professors spoke a brief word of farewell in a meeting of professors and students on Tuesday, December 16, 1902.

Of the total number of fifty-five students no fewer than twenty-seven followed their two teachers to Amsterdam to continue and complete their studies at the Free University

As Prof. Wielenga had passed away on March 22, 1902, only two professors were left: Prof. L. Lindeboom and Prof. M. Noordzij.

According to some, efforts should be revived to come to a unification rather than to fill the existing vacancies at the Theological School.

However, the Board of Governors, in consultation with the deputies appointed by Synod for appointments at the Theol. School, appointed Dr. H. Bouwman to the chair of ecclesiology and Dr. A.G. Honig to succeed Dr. Bavinck. Both brothers accepted the appointment.

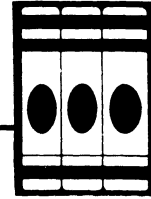
They had to begin their work under difficult circumstances and to earn the trust of the membership that supported the School.

Not only did ten of the twenty-eight remaining students complete their studies so that there were only eighteen students left, there were also elements in the position of the new professors themselves which did not cause them to be very dear to the ardent defenders of the Theological School.

Dr. Bouwman had been in agreement with Dr. Bavinck’s efforts to incorporate the Theological School as Theological Faculty in the Free University; and Dr. Honig was a pupil of the Free University, a faithful follower of Dr. A. Kuyper. What could be expected of these two?

With great gratitude it may be recorded that any doubt was dispelled by what these two brothers, in close cooperation with their colleagues, did and meant to the School of the Churches.

— *To be continued*



A booklet and two cassettes

In this brief review I should like to draw your attention to one booklet and to two cassettes.

The booklet

In 1960, the R.B.-series (Reformation Books Series) published a volume with the title *A Stranger in a Strange Land*, a Dutch translation of a booklet by Leonora Scholte with the same title. It is the latter booklet which has been re-published by Inheritance Publications of Neerlandia, Alberta, from which it can be obtained.

The 1960 Dutch publication contained much more than just a translation of Leonora Scholte's description of Mareah Krantz Scholte's experiences in the Netherlands as well as in the United States. Thus Mareah Scholte's life was placed in a church-historical framework.

That's what we miss in the reprint of Leonora Scholte's booklet proper.

It carries the subtitle *The Story of a Dutch Pioneer Settlement in Iowa, under the Leadership of H.P. Scholte*.

What we get, however, is more a part-biography of Scholte's second wife, accompanied by and interwoven with historical particulars which often reveal a line of thought which seems not quite correct.

In the introductory remarks we read: "This will not be a literary gem; it is only a little history of pioneer life, with the golden thread of real love woven into its disappointments, its joys, and its sorrows, as Mareah Scholte told it to me when we sat before the open fire on cold winter evenings long ago."

That's what you do find in this booklet; a story of the Church in Pella, Iowa, it is not.

It can be ordered from Church Music and Records, Box 154, Neerlandia, Alberta, TOG 1R0; its price is \$ 7.95.

Cassette no 1

The first of the cassettes which I would recommend is the second recording made and issued in behalf of the Anchor Society for the Handicapped, entitled "Come Christians Join to Sing." The great joy and satisfaction which we

received from the first cassette, issued some years ago ("The Lord Is My Strength") made us look forward to this second release.

It is not the fault of the singers — who had to come to Hamilton again, because the original recording made at the concert itself was a failure — that it does not reach the level of the first cassette. At the original concert — I am certain — there was a better balance between the female and male voices than at the recording session which resulted in the cassette now received. One can also hear that the choirs are accompanied on a rather small organ, too small for the number of singers.

As for the accompaniment, the technical ability of the organist is beyond doubt. I have a record on which he plays the Wilhelm Organ at Christ Church Deer Park, Toronto, and this is thoroughly enjoyable. But I do not like at all the staccato playing as we get it at times on the present cassette.

The above remarks had to be made to come to an honest evaluation and

should not be understood as being meant to discourage buying the cassette. On the contrary, it is not only because of the support which Anchor receives from it that I would like to see it in each and every family, but also because of the contents. You will enjoy it.

Cassette no 2

The second cassette which I would love to see in everyone's collection — and definitely not for chauvinistic reasons! — is entitled "Days of Sunshine" and has been produced for the Maranatha Christian School in Fergus, Ontario.

In an accompanying letter we are told that "The Maranatha Children's Chorus of Fergus has recently produced a cassette featuring a collection of hymns, plus fun and folk songs. Quality tapes are now available. Lyric booklets are included!"

It was not before we were driving from Prince Rupert to Smithers that we had an opportunity to listen to this cassette. Our first impression remained, even after repeated "auditions": it is a thoroughly delightful presentation, which can be recommended unreservedly.

I have only one remark: Some songs are definitely sung too slowly. As for the rest: both the singing and the accompaniment — including registration — are excellent.

The price per cassette is \$11.00 and it can be ordered from the school, RR 4, Fergus, Ontario, N1M 2W4. Better yet: combine your orders and let one person function as distributor in each congregation: it saves time and cost. The building fund of the school will benefit from the sale.

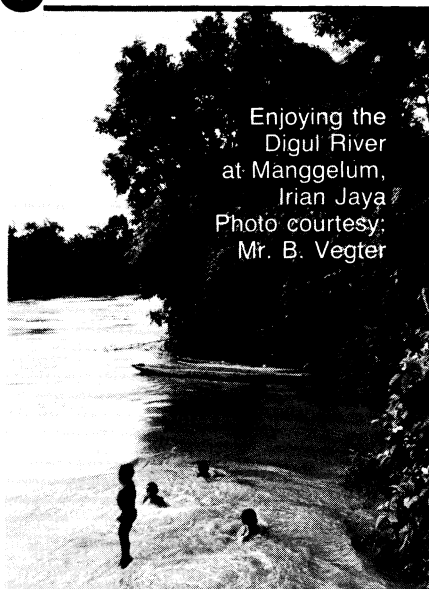
Recording and production are as we are used to receive from Harpert VanderWel: beyond reproach.

Our congratulations to all those who forged fifty-one school children into such a pleasant-sounding chorus.

A booklet which contains the children's names as well as the text of the songs you hear comes with the cassette.

VO

OUR COVER





Prof. Ohmann over Jesaja

Prof. Ohmann is bezig zich een uitstekende naam te bezorgen binnen de gereformeerde bijbelstudieverenigingen in den lande. Zijn schetsen en studie-uitgaven zijn zeer dienstbaar aan het verenigingswerk en zijn kennis van het Oude Testament heeft al velen verrijkt.

Zijn nieuwste boek gaat over Jesaja (hoofdstuk 1-39), een gedeelte van de Bijbel waar hij zich al jaren intensief mee bezig houdt (zijn 'inaugurale rede' in Kampen ging er destijds al over). Met grote kennis van zaken leidt hij ons in in de tijd van deze grote profeet. Wie Jesaja leest komt al gauw onder de indruk en veel verzen en hoofdstukken behoren tot de meest geliefde gedeelten van de Schrift. Maar er blijft bij Jesaja toch ook altijd veel duister en ontoegankelijk. We zullen de openbaring

in het bijbelboek Jesaja pas goed leren begrijpen als we ons verdiepen in de tijd en omstandigheden waaronder Jesaja leefde en profeteerde. Daarbij helpt prof. Ohmann ons; zijn boek draagt dan ook de titel: *Een woord gesproken op zijn tijd*. Daaruit blijkt meteen hoe actueel dit bijbelboek is. De stimulerende discussievragen die prof. Ohmann aan het boek heeft toegevoegd getuigen daar ook van. Daarin komen vele uiteenlopende zaken aan de orde, zoals vroomheid en gerechtigheid, gevoel voor eigenwaarde, gezag in de samenleving, damesmode, het eeuwige leven, het dodenrijk, levensvreugde, gericht, de plaats van de dieren in Gods schepping, schaamte, de Raad van God, schuldbelijdenis en het verlangen naar de dood.

Een woord gesproken op zijn tijd is een uitgave van Uitgeverij Van Wijnen (voorheen Uitgeverij Wever), Postbus 172, 8800 AD Franeker, het bevat 145 bladzijden en kost f 22,75. Het is verkrijgbaar bij de boekhandel.

**Consulaat-Generaal
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Box 2, Suite 2106
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OPSPORING ADRESSEN:

VAN DEN BROEK, Jan, geboren op 27 februari 1923, laatstbekende adres in Nederland: Beckeringhstraat 22, Soest, naar Canada vertrokken op 23 augustus 1983.

GROENEVELD, Willem, geboren op 27 juni 1932 te Amsterdam, laatste woonplaats in Nederland: Middelburg, naar Canada vertrokken op 8 september 1959. Laatstbekende adres alhier: 646 Third St., Lakeview, ON.

BERGH, Mathilda Theresia, gehuwd met A.Y. Ponne, geboren op 16 feb. 1927 te Amsterdam, laatstbekende adres in Nederland: Vlasdonk 24, Diemen, naar Canada vertrokken op 23 maart 1983 (mogelijke bestemming BC)

VAN DEN HOOGEN, Aart Gerardus, geboren op 31 mei 1909 te Utrecht, naar Canada vertrokken op 21 juli 1951.

LANDHEER, laatstelijk woonachtig in Guelph.

VAN DER MOLEN, Wilhelmina, geboren op 17 januari 1924 te Odoorn (Dr), laatste woonplaats in Nederland: Huizen, naar Canada vertrokken in 1953.

HUNINK, Bernard, geboren op 27 februari 1923, naar Canada vertrokken met bestemming RR 2, Athens, ON.

JANBROERS, Frederik, geboren op 2 november 1922, laatstbekende adres in Nederland: B. de Haanstraat 7, Amsterdam. Naar Canada vertrokken op 31 juli 1961.

KLOMP, Edwin John, geboren op 8 oktober 1967 te Scarborough, ON, laatstbekende adres in Nederland: Maasstraat 181, Alkmaar.

MIDDELKOOP, Irene Eugenie, geboren op 23 januari 1946 te Lawang, Indonesië, gehuwd geweest met Paul van der Linde, dochter Natalie, laatstbekende woonplaats in Canada: Kirkland, Quebec.

POUW, Theodora Maria, geboren op 7 september 1936 te Amsterdam, naar Canada vertrokken op 22 juni 1962.

SHELLEKENS, Adriaan Vincent Jozef, geboren op 8 maart 1923 te Vught, laatstbekende adres in Nederland: prof. Eijkmanlaan 112, Haarlem, naar Canada vertrokken op 11 januari 1977.

VROONE, Abraham, geboren op 8 februari 1923, laatstbekende adres in Nederland: Engelenburgstraat 115, Den Haag, naar Canada vertrokken op 28 mei 1954 (mogelijke bestemming BC)

WOELDERS, Geertruida Jacoba, geboren op 28 maart 1923 te Heemstede, laatstbekende adres in Nederland: Landzichtlaan 20, Heemstede, naar Canada vertrokken op 12 mei 1955.

ZIJLSTRA, Paulus, geboren op 15 juli 1909, laatstbekende adres in Nederland: Schoolstraat 26, Baarn, naar Canada vertrokken op 22 januari 1952.

De Consul-Generaal
voor deze:-
Mevr. G. SCHNITZLER
Fgd. KANSELIER