



# Clarion

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# With Show of Right

The Christian Labour Association of Canada issued a press release dated April 10, 1976, in which it informs us of a "resolution for presentation to the federal government," adopted by the twenty-fourth annual convention.

This resolution "endorses the government's intent to combat the inflationary spiral."

If this were all, we most likely would not have written about it, although such an endorsement does not mean much on the one hand and, on the other hand, gives the wrong impression as if we are called upon to either endorse or reject certain laws and rules and policies issued and made known by the federal government. What we are to do is: obey the civil authorities by whose hand it pleases the Lord to govern us. We should not let ourselves be dragged into a line of thinking which originates with the un-Scriptural idea of "democracy." Reverence and respect for those who are in authority over us is being eroded more and more and oftentimes basically un-Scriptural thoughts and theories are being presented under a cloak of "Christianity," incorporated into a reasoning which contains elements from the Truth, and thus brought to the fore as a Scriptural idea which deserves the support of all who wish to have the Word of God as the basis for their daily life and conduct.

The above qualifications apply to another part of the resolution of which we are informed as follows:

The resolution asks for legislative measures which will help to integrate workers as full partners in corporations, thus granting them optimum participation in the decision-making process of the firm.

Mind you, there is a form of "participation in the decision-making process of the firm" which is not only perfectly right and allowed but which is even necessary. I refer to the decisions to be made concerning wages, working conditions, rights and duties of the workers, holidays and pensions and more matters of that same nature.

When one applies for a job somewhere and when he talks with the boss or his representative, then he certainly has a say in the conditions on which he will go to work there. If he is not satisfied with the salary offered, or with the hours at which he is expected to work, or with the safety of his particular (future) job, then this can be discussed and together a decision may be reached. Thus a labourer may participate in a "decision-making process."

The same applies when the people who work at a certain plant together meet with the owner in order to reach a decision about changes in wages, working conditions, safety, etcetera.

It will, however, be clear that the above-mentioned resolution aims at more than that, for what we described thus far as participation *is* already there.

What the Christian Labour Association of Canada wants becomes clearer from the April issue of *The Guide*.

In "A Proposal to Queen's Park" (they mean, of course, to the Provincial Government!) we find a further elaboration on this point.

Let me first say that several statements and expressions in this submission appear acceptable and correct. The warning against the "hiring hall system," the confession that "work is God's mandate to man to develop the earth" (I would not have put it that way; work is man's obedience to that mandate, not the mandate itself; it is the way in which man fulfils the mandate), the warning against treating man "and his work as mere commodities for sale on the market for a certain price," and more such points can have our wholehearted support.

And yet . . .

It is denied that "the enterprise is an object of ownership" and over against that it is claimed that "from a Christian perspective"

a) the enterprise is first of all a community of people, i.e. a work community

which for that very reason cannot be owned. (One cannot own people since that would constitute slavery.) Naturally, this does not exclude ownership of physical assets, such as machines, buildings, etc., but these do not form the enterprise. The enterprise cannot be owned just as other human communities such as the family or the state cannot be the object of ownership. To treat the enterprise as an object of ownership must lead to the view that workers are but cost factors on par with other cost factors (tools, machines, etc.). Our plea for workers' participation in the decision making process of the enterprise is based on the idea that the enterprise is a work community in which the providers of labour should have at least as much of a say as the providers of capital.

Even apart from the strange statement that the "providers of labour" should have *at least* as much of a say (why not "more of a say"? That seems to be the ultimate result) we find several false dilemmas in the above declaration, and the thinking and reasoning here is influenced more by the factual situation and a line of thinking which is not derived from the Scriptures.

Yes, under "b." we read that "man is never the owner; he is always a steward who, although in charge, must give an account of his work." Correct, although this does not mean that we cannot speak of "ownership." The Lord speaks of "that which IS your neighbour's"; in other words, that of which your neighbour is the owner. It is good to stress the stewardship, but it should be done correctly. It would have been better to speak of "absolute owner"; that would have been more in the line of Scripture.

More pressing, however, is the question: "Who is the steward of what?" And does the fact that I work somewhere make me a steward of the enterprise as such? Or is it so that I am only a steward of what the Lord God has given to *me*, that is: of my skills, my abilities, my time, my insight, my knowledge, my physical strength? And is it so that the owner of a plant, the man who has built it up, who has pro-

vided the capital and all other things to make it what it is, is the steward of the enterprise as such? The answer is clear: every one is a steward only of that which the Lord God has given to *him personally*.

It simply is not true that an enterprise cannot be owned. It is not true that, when we say that one owns an enterprise, we thereby imply that he owns the people that work there. It is not true that the workers are considered as a cost-factor; what is a cost factor is what it costs to *employ* the workers for so many hours per week or per month, and this includes their wages, their fringe benefits, and whatever else may be included. It is not true that someone who "sells" (yes, indeed!) his skill, ability, physical strength, to an employer for a certain number of hours per week or per month thereby becomes either a slave or, in fact, a "co-steward" of the enterprise as such. It simply is not true that one who has set up an enterprise "owns" only the "physical assets, such as machines, buildings, etc." He also owns the sales organization, his is the goodwill that he has built up, the

patents that he has acquired, the name, the reputation he has made for himself and his products in the course of the years. And it is not so strange that someone who sells his (!) business oftentimes also asks a certain amount for the name or for the goodwill or for both.

If I should start a store and if it should go so well with my store that after a few years I have to hire someone as a cashier or as a salesclerk and when (as is his God-given duty) such a worker gives himself wholly and wholeheartedly to his task and does his best to promote the interests of that store, would that, either immediately or in the long run, give him a right to "optimum participation in the decision-making process of the firm"? Would that really mean that such employees as "the providers of labour should have at least as much of a say as the providers of capital"? Wouldn't you like it!!

It does not make any difference whether only one person owns a store or whether there are five or ten or five thousand owners who elect one of their number (or an outsider) to run

*their* store for them. Nor does it make any difference whether just one man comes to do my garden, to chauffeur me around, to keep the place up, and just one woman to keep the house clean, to do the cooking, the washing, and so on, or whether five or ten or three thousand people work in one specific plant. Numbers do not make a difference and a large group does not have any *more* rights than a single person. And as little as a lonely cashier in my store, by virtue of her very employment there, has a right to participate in the decision-making process of the firm, so little do five hundred men acquire that right when they accept employment in the same factory.

Any effort to proclaim them "co-stewards" of the enterprise as such and any endeavour to promote legislation which would give "the providers of labour . . . at least as much of a say as the providers of capital" is nothing less than promoting the "appropriating of our neighbour's goods with a show of right."

Our confession calls that "stealing" (Lord's Day 42, Heidelberg Catechism).  
vO

## “For now that the Lord has arisen . . .” (3)

Without a living expectation of the future it is difficult for us to bear the cross and to resist the spirit of this age. Then it is also difficult for us to deny ourselves something. But when our Saviour was personally still on earth and the Kingdom of God violently broke open a road, prepared a way, then "violent persons" were seizing it (Matthew 11:12). When He went through the country and was preaching and restoring people to health and providing help out of all distress, then there arose in many sincere hearts a powerful longing for this King and His realm.

"Violent persons." Don't take it in a "worldly" way but spiritually, in faith, scripturally. "Violent persons" were the disciples who left everything and followed Him and who were not to be flogged away from Him. "Violent persons" like that woman, ill for many years, who so mightily believed Him that she thought it enough to touch

only the hem of His garment in order to become healthy again. While it is as "violent" now as to be ill for many years and yet not to be in doubt about this King and His coming Kingdom.

### NAZIRITES

Oh, it's beyond telling what He can awaken in us and what He is able to bring us to! Among Israel the Lord at times stirred up Nazirites, who received the great privilege of being so filled with His Spirit that they might dedicate themselves to His service for a time or for their lives. And for it they were able to deny themselves much which in itself was not unlawful (Numbers 6).

They are there as yet. New Testament Nazirites! Those who in times of deterioration have "stimulated" others by their example of devotion. Church history knows of many people in such times whose names are often forgotten, who gave themselves in inde-

scribable love and faithfulness. Women and girls, oftentimes of nobility, who let go high positions and wealth. For what? To dedicate themselves to tending the sick and the wretched, to take care of prisoners, to fight the slave-trade, to educate orphans, etc. That meant something in former centuries! In Finland, England, Germany, Africa.

What sacrifices! What burning hearts! Nothing was too much. Unobserved they went their way and they are forgotten. What examples of His great power! They set an example to the mass more by deed than by word. "Precious stones on the garment of the Church!" Why does one thousandth of it weigh sometimes so heavy on us? They saw *Him*. He made them rise up and made them participate in His imperishable life. They lived the new life in the light of His coming. They lived out of Him in the "coming" age. In this way He fetched

them over mountains and through seas.

#### THE NEW LIFE

What is it? That He made them "crave" for the "genuine milk of the Word," I Peter 2:2. Life must be nourished. When a child isn't hungry, then it's ill. Then we call for the physician. Living children are hungry children. Formerly people said: The Lord feeds us with hunger, gives us drink with thirst, strengthens us with weakness. Those are the signs of the new life. Thirsty for "the milk of the Word."

During the great Reformation in the sixteenth century Jan Arendsz, a feeble little man, preached outside the walls of Alkmaar for three hours while standing on a farmer's cart. I don't say that it must be done so nowadays. But then something of that new life out of our Saviour forced his way with violence. How great did they then see that our Saviour was!

How great did Mary see our Saviour, though He was not yet crowned with glory and splendour as now, but in humiliation, as it were incognito, living on earth. Without any reserve

she broke a bottle with "genuine, very costly" nard. And to know then that nard is used by drops out of a narrow neck. What an excess! "The house was filled with the perfume of the salve" (John 12:3). We repeat it after the disciples: "Must it be done in this manner! We must still use our brains. This is a waste." But that was not the case with Mary. That is in times of real reformation not the case either! Those are times of *living* and *giving*! Then there is in an empty purse still always something left.

Why could it happen then and not now? Why does our gladness and delight perish? On account of the circumstances? And it's prosperity and wealth? On account of the threat of war and destruction? But those things were there in former times too! Think of Alva, of Zutphen, of Naarden massacred. Because then we don't see who our Lord is! When our gladness is failing, then fails our principal proof that we are the Lord's.

Gladness isn't an accidental thing but the sign of the "coming age" and of the fact that we are living in it. "Look, I proclaim to you great gladness," so the new Covenant was announced, and that's still the sign of that eternal covenant of grace and atonement. All sadness and adversity can't rob us of this gladness after all. And if we have sometimes lost it, we must hear the Apostolic call: "Awake, you who sleep and get up from the dead, and Christ will shine on you," Ephesians 5:14. As when a mother draws open the curtains in her child's bedroom in the morning: "Look at the sun, awake and get up," and the child awakens, for the night has passed. It takes off its night-dress and puts on the day-clothes. "You are all children of the light and children of the day; we are not of the night nor of the darkness," I Thessalonians 5:5. Put on the clothes of the coming age, which has already long begun! Therefore we are not to be pitied.

#### "A LIFE IN HIS GLORY"

"Child," a grandfather sometimes says, "you have still a whole life before you," when a child is lamenting that it doesn't have this or can't do that. Children of God, you have still a whole life before you! Though we are standing with one leg in the grave. "Have you still ideals for which you are ready to set your life at stake?" so young people were asked recently.

What a foolish question! With of

course foolish answers. "I should certainly be a fool. My only ideal is my own life" — and other answers of that kind. In other words: we have no "ideals" (conceptions and ideas which we have formed for ourselves and goals we have set ourselves). That's "human-centric" and egocentric and egoistic. We have *Him*. He Who had to suffer for us so deeply because He is our Redeemer. From Him is all our expectation. "Our life is with Christ hidden in God," Colossians 3:3. Therefore we must not let ourselves be disheartened by "circumstances."

A certain recruit bluntly answered the army chaplain: "Ah, minister, centuries of Christianity and yet everything is misery and discord." The clergyman saw the unwashed fingers and (especially) nails. The answer came as a blow: "Nineteen centuries of soap and yet dirty hands!"

We are to be pitied and also worthy of punishment if we expect so little from Him. Not: because we expect so much from HIM! For the life (which is and which is coming) surpasses all our expectations and "ideals" by far. Therefore it is not becoming for us to live on in "misery," cynically or condescendingly despising this life as prisoners of the spirit of this age (think of the earlier mentioned criminal-son of a god). Don't think: "I shall step out presently and leave everything behind." Take care! All men come back again presently "accompanied with what they have done, either good or wrong." Then we are there, everyone with his deeds and his practices of life. And then the judgment . . . !

Oh, what if He were not there then, our Vindicator and Saviour! But He will be there. All who have loved His appearance and who have daily reckoned with it will He lead into the joy of our Lord. "Further the prize awaits me, the garland of righteousness which the Lord, the all-just Judge, will give me on that day," Paul says, II Timothy 4:8. Really, we don't stand a bad chance. The cemetery is not our last resting-place. Our last resting-place is the new earth and the new heaven and the so blessed life "into all periods of eternity." And if sometimes our soul bows down in despondency, let us remember then: "Our Saviour has really arisen," and this Jesus will come back in the same way as you have seen Him ascending, Acts 1:11.

P.K. KEIZER



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# Letter from a Traveller in Korea (6) *Busan, April 3, 1976*

We have now actually made a trip which lasted a couple of days, so that we spent Easter in the provincial city of Chinju (also known as Jin Ju; it has about 150,000 inhabitants).

But before that, we made an excursion to one of the most famous Buddhist temples in Korea, the "Haein-sa." We had already once visited another old-temple complex, the Bulgag-sa, in the neighbourhood of the former capital Gyeongju.

These names all sound strange to our ears, and mean very little to us. But it may have meaning to us in relation to early Korean history to know that Gyeongju was *one of the world's four largest cities*, with a population of one million people, in the time of Charlemagne. This royal city of former days is today a village which lives from the tourists who come to visit the carefully restored remains of the former royal culture and especially the temple and its Buddha. For the Bulgag-sa complex is particularly famed for its huge image of Buddha, which was placed high in the mountains in a natural cleft overlooking the Sea of Japan to provide protection against the pirates from overseas. It certainly has helped little during the centuries!

But this time our first goal was the Haein-sa. The most fascinating fact about this spread-out temple is that it is still actively in use as a centre of Buddhism. Not only do hundreds of

monks and nuns live here (both sexes had their heads completely shaven, so that they looked identical, like the Dutch long-haired teenagers who use the opposite method), but there is also a Buddhist seminary with 120 students and 7 teachers (with a four-year study program).

To top it all off, we even followed part of a lesson, without expressly seeking to do so. We were walking past one of the side buildings. The door was standing open. We saw a man standing behind a desk giving a lecture and we looked in as discreetly as possible. The students were sitting there, and via our "trip leader", colleague Huh, we were able to follow the lesson. The question was, "How do you deal with an opponent of the teachings of Buddha?" Answer: In no wise dispute with him. I could almost hear it in Afrikaans: "moe niet seer maak nie!" Do not carry on a controversy with the opponent. What does it help? His heart is not receptive yet anyway. Well, with that the prophets of Israel would have received their dismissal, as would Paul, who struggled with the Galatians for their salvation ("My little children with whom I am again in travail, until Christ be formed in you").

Despite that, we were "confronted" with the teachings of Buddha on all sides. It began with the very name, Haein-sa. "Sa" means temple,

"Haein" something like "sea-imprint" or "water-image," the reflection that you get of yourself when you look into the smooth surface of a pond. It is, as it were, the seal of the person imprinted in the water. When you look at the image, you see yourself. You sink into yourself, into your own reflection. That means that you actually see yourself tenuously and thus fundamentally stripped of the burden of existence. And in that depth lies the way of salvation; that is, in the depth of man himself. Through concentration and meditation one learns to loose his individuality. You become part of the ALL as the ALL becomes part of you. Ultimately, there is salvation on the road of Buddha from the pain of existence, from the "rat-race" of life, from the pain of birth and death, in the Nothing, the Nirvana, which is indescribable.

While you listen to the young monk eagerly giving this explanation, you are suddenly close to home. You have to think of the theme of "de spiegeling" as used by the (Dutch) poet Gerrit Achterberg: ". . . and soaring over the reflection of all that it has suffered . . ."

I had to think of another Dutch poet while I was walking through this large complex and noticed the numerously repeated motif of the *water-lily* (depicted in beautiful colours in decorative Korean wood-carving). You see this flower everywhere, sometimes as an artificial flower (worked in jade) out of which rises a name or a portrait. In this way, for example, we saw the portrait of the wife of the President of the Republic, Mrs. Park, who was assassinated not long ago. She was an active Buddhist. Much of the restoration work in the temples is to her credit. Well, now, why this motif? Another monk gave us the answer. It symbolizes Buddhism. The water-lily rises out of dirty water, yet itself is clean and remains pure even when drops of water splatter on it. This is the wondrous way of Buddha which man must discover by way of meditation.

Yes, The Netherlands remains close at hand. Didn't Frederick van Eeden in his time write about the water-lily, that white flower with its roots in the mud? He accused "naturalism" of roughly wanting to pull up the stem in order to see the real, raw reality. Van Eeden, I remember, asked the Naturalists, "But what do you have left in this way? A dirty, limp stem. Is that then reality? Why not leave the



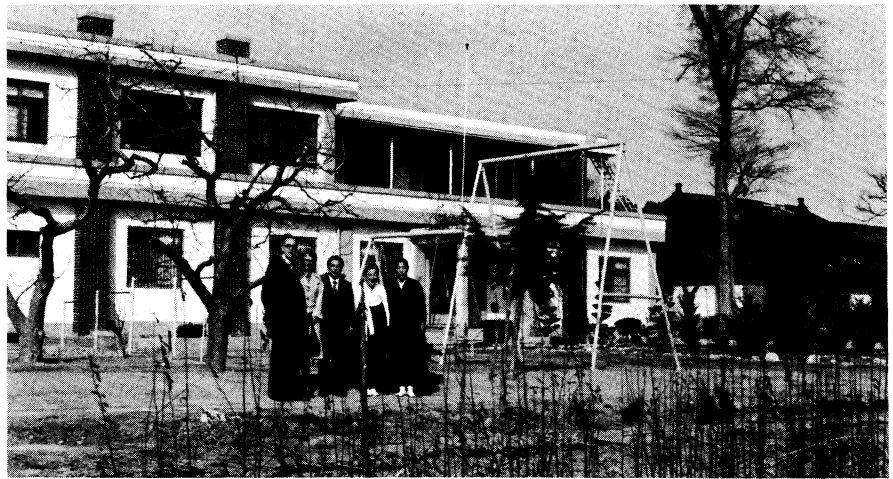
*Prof. Kamphuis and his wife are seen here with Mr. Suh and Prof. Huh on the left, the children of Hapchon orphanage, and Mrs. Suh on the far right.*

beauty untouched. For that is life: the white beauty of a flower that is not marked by the filth, even though the filth is there."

Thus through the ages the East has clearly made her impressions on the West here and there. This thought kept me occupied when a clock chimed the time for a "service." Monks with rosaries were called to sing and to bow before the image of Buddha. I asked, "Are you not honouring the image as God?" No, no, the image is only an aid to instruction. As such it is actually indifferent. We soar above it. In Buddhism there is a minority trend (the original, by which Simon Vestdijk was fascinated) which is turned inward, and there is a majority trend which is followed by the masses. Originally there was no image, but only the teachings of Buddha. But later on it appeared that the people needed an aid to instruction. Thus incense and candles are burned before the Buddha — much as in the Roman Catholic church, where this is also practised. The tones of the hymns also have a similarity to the Roman Catholic chant.

Then during the singing you hear the dull sound of wood hitting wood. And you ask, "What is that?" It is the moktak, literally wood hitting wood. There is another story attached to this (a story that was also new to Prof. Huh!) This story is also shown in wood carving. You see in the water a huge fish with wood growing out of him, a tree on his back. On the water is a boat with a man in it, who has a wooden ball (which bears some resemblance to a fish head) and a bat. That man is the teacher. The fish is a student who in his former life didn't take the teachings to heart. Thus he is reincarnated as a fish. But he blames his teacher, "Why didn't you admonish me in my former life?" He is angry and seeks the ruin of his teacher. But the teacher admonishes him. Then the fish asks to have the wood chopped from his back to dedicate it to Buddha. The wood from his back is made into the "moktak." The dull sound of wood hitting wood calls to sorrow and repentance. Sorrow, sorrow! Repent, Repent! But this is NOT repentance TO the forgiveness of sins. How idle is the beauty of Haein-sa!

Are we leaving yet? No, the ancient library still awaits us. More than 80,000 thick "pages" of wood (69 cm by 23 cm with a thickness of 3 cm) are housed here. Shelf after shelf and rack



*Prof. Kamphuis, his wife, Prof. Huh, Miss Park, and evangelist Shin are shown in front of the new house of Love Home with its recent addition, on an earlier visit here. The old house is shown on the right.*

after rack, they stand beside each other as in a normal library. Each one was individually engraved on either side. This took place in the middle of the thirteenth century (long before the printing press was invented in Europe). By means of a clever, natural ventilation system the whole was preserved throughout the centuries, as it was from its beginning. All together they form the most complete Buddhist "Bible" of all the Orient. One book fills a complete rack. Here time has stood still. We were given special permission to walk through the aisles of the library. At the end we received a copy of the main message written on these 80,000 wooden pages, the main message of this "bible." But we also received another message along with this: You may be able to intellectually grasp the message, but you can not truly *understand* it, unless you are willing to go the long road of the entire message.

Now, then, we will take our leave. Oh, no, not yet. Prof. Huh takes us to a section of this parkland which has a delicate, yet at the same time, proud beauty. There are small isolated cabins here where anyone who so wishes can withdraw, while receiving cheap "room and board" from the nuns. Our guide pointed out one of these tiny cabins beside a pure mountain stream, and told us, "See, when the decision was made that I should go to The Netherlands to study, I withdrew here for a week. Here I learned my first Dutch so that I could stay with you." Oh, is The Netherlands ever close by! Here the true Bible was read, in the

midst of Buddhism. Here prayers were sent up, that a way might be found to study in the far-away Netherlands, in distant Kampen.

But now we really must travel on. We have not yet completed the program for the day. We still have to look forward to a visit to one of the orphanages of the Korean Presbyterian Church, in Hapchon. We previously made a visit to an orphanage (one of the three supported by our sister churches) in the neighbourhood of Taegu. But the home we are to visit now is far more remote. The trip is by taxi (help us!) past never-ending windy and increasingly dusty roads. How jauntily it speeds between a ravine and a truck. We finally arrived there.

Sixty children receive here a Christian upbringing from Mr. and Mrs. Suh, helped by their son. This is the *only* orphanage in a farming district of about 200,000 people. What a love is given here! Everything is very sober, very poor. The government does give subsidy, but so bitterly little: one-third cup rice and about f0,25 per child per day. What a blessing that the brotherhood in Canada gives help here and elsewhere. *If it is needed anywhere, then it is here.* If money is well spent anywhere, then it is here. Particularly also because (in connection with new road construction) there are major problems concerning the location of the orphanage in the near future.

But we had a really good time with the children, aged from 5 to 18 years old (although the oldest children were still at school). For somewhere in The Netherlands a newly-wed couple

had said to us, "We would like it very much when you visit an orphanage, if you would celebrate our wedding there with an enjoyable afternoon." Now then, that money was spent on those darling, runny-nosed kids (excusez le mot, but that is the truth and we were far into farming country and their dark eyes gleamed just as merrily as ever): three apples for each, a bun and some candies. My, what luxuries. We sang together with great fervour and enjoyment. I had to think about the beautiful story of Rev. Knoop in *Pastoraal Deposito* about his Christmas celebration as a student with the children of the Sunday School in Wilsum! But there wasn't much time for Christian meditation. There was much to talk about and also more very sweet treats to eat and to drink. Then we had to go again, the children remaining behind with Mr. and Mrs. Suh, who spoke about the care of a Heavenly Father for orphaned Korean children and their *own* worries. There is so much needed and they must continually figure out how to make ends meet. But they stayed behind with good courage. Give me the modesty of a Christian orphanage. It is far more moving than all the beauty of a Buddhist temple.

As we said, Easter Sunday we were in Chinju. I also preached there once at an evangelism-post in an outlying district. There was a mixed audience of about 50 people. There were many Christians, also a number of boys and girls from the surrounding countryside who attend the Middle School there. But there were also unbelievers, heathens. After the service some struck up a conversation. The language barrier seemed to fall away. First the girls wanted to know this or that. Then the boys asked, "How do you like our country? How do you like our tiny meeting room?" (I told how as minister in Ferwerd and in Hallum I started in equally small rooms!) And then — a young man approached me, and with a look full of trust asked, "Can you tell me why I am so restless? I am still a heathen. I have been coming to church a couple of weeks now. I was never troubled by anything before. I went my own way and was quite satisfied. Now I am attending church. And I am no longer satisfied with my life. How come?" Here the Gospel, the Christ of the Gospel, is knocking at the door of this young man's heart. The old Easter hymn is true, "Awake, you who are asleep, and

arise from the dead, and Christ shall be your Light." Easter light over Chinju and over this heathen youth whose name I do not even know, but who heard the Christian reveille, even though sleep seemed sweeter. But the Light is more beautiful. NOT the light that shines deep within us. NOR the dark light or gloomy darkness of Nirvana. But the Light that falls from Above into our lives and that is preached. "In the *Word* is life, and in the life is the light of men."

So, I think that if all goes as plan-

ned, then *De Reformatie* will be printing this letter when we are already home. But my wife still has to speak at a meeting (again!) tomorrow, and there are still some items on the college-, meeting-, and visiting-programs. The time is so short. There is so much to learn. And still so much to tell. But because of the first, the learning, there must come an end to the second, the telling. At least for this time. With merry greetings from both of us,

J. KAMPHUIS  
(Trans. Mrs. F. VanderBoom)

## Letters-to-the-Editor

Dear editor,

The reason for my letter is what you wrote in *Clarion*.

It is quite some time ago that the Consistory of Lincoln took a decision regarding members who had T.V. in the house. You made quite some comment on that and even, when the Consistory rescinded that decision, you reacted to that again in News Medley and praised the Consistory.

Now I read the following in your Medley of March 20.

Without comment I pass on the following news item from *The City Guide*: Come, join the young people of the Church in good Christian fellowship by coming to a square dance on March 6 at 7:30 p.m. at St. James GYM, 143 St. and 109 Ave. Everyone 15 years and up is welcome and admission is \$1.50 a head. We would like to see some of the older couples to come and join in. So come y'all and get dress'd up in your hillbilly gear.

Thus far your information from *The City Guide*, the official organ of Edmonton, for which we can count the Consistory of Edmonton co-responsible, I think.

How much would I have loved to see you comment on this, too, Rev. Van Oene (and I really am not the only one)! You are co-responsible for the youth of Edmonton when you write in *Clarion*.

Our churches in Canada are not the only ones that struggle with these problems. I read something about it in the bulletin of Assen, signed by H.J.N. He writes that the various activities that are being organized among us never should become a refuge for the youth of the Church. They should not become a replacement for bar, movie theatre and dance hall. And now I quote literally: "Now that I mention the word 'dance hall,' I may as well let you know that I frown when square dances are announced. Oh, dear people, yes, I already hear that I am being attacked from all sides: what's wrong with that? You don't even know what square dances are! Come and

have a look yourself and you'll see that it is all innocent and nothing wrong with it; there is just a lot of laughing. I know it, I know it, I know it! And yet I say, Don't do it. Or rather, don't continue with it, even if it were only for the reason that you offend brethren and sisters. And then the offense is not that someone takes exception to it. In the Scriptures offense actually means: giving occasion to someone else for sinning, bringing them into the temptation to commit sin (Romans 14:13-23; I Corinthians 8:7-13). And with this last statement I mean that there will be young people who reason as follows: If you are allowed to take part in square dancing, why then not in the "normal" dancing? And then you may set up a whole argument to prove that square dancing is something totally different from dancing as couples or whatever it may be called, but it is a well-known fact that here and there "normal" dancing has been introduced as a result of square dancing, even though in the beginning there were grave objections to the former. To me it is decisive in this respect that there are so many different possibilities to entertain each other that it won't constitute a disaster when you delete square dancing from the program. Do it speedily to prevent misery. Don't follow the world — even if it is done at a large distance — but maintain your own style also in your entertainment."

So far the bulletin of Assen. If you would place this in *Clarion*, I would appreciate this very much; then the brethren and sisters are warned as yet. It is still possible.

G. ANTONIDES

*Thank you for your letter and for your personal words (which I deleted from the above).*

*There are many items which I pass on without comment, but also without saying that I pass them on without comment! I was of the opinion that my very remark that I passed the Edmonton news item on without comment was a clear indication of my grave objection to that sort of "entertainment." Let me then say now that I agree wholeheartedly with what br. Antonides quoted from the Assen bulletin. This sort of activity should have no place among us.*

# news medley

It is proper to begin with mentioning the blessings which the Lord has bestowed upon various couples in our midst.

Our previous issue contained three advertisements which tell us about fortieth wedding anniversaries. Of the one couple I can tell more than of the other, but we include them all in our best wishes. Brother and sister A. Stieva of Beamsville, Ontario, celebrated their fortieth wedding anniversary on May 6th. The names of children and grandchildren show the blessings which the Lord bestowed upon them and these blessings will be remembered with gratitude.

Then we have brother and sister K. Flokstra of Abbotsford. Yes, I can say a little more about them, for they were there when we arrived in New Westminster in 1952. And at the welcoming evening brother Flokstra (the poet laureate and President of the Peat Diggers) welcomed the ministerial family in a speech which began as follows: "Hoezee, hoezee, we hebben een dominee!" Actually, the "H" was not pronounced in good Drent fashion: "Oezee." Whether it was a result of the work or of something else, our brother was prevented from doing work for a considerable time by rheumatism. I do not know whether it was the "old-fashioned" treatment (I shall not elaborate on the nature of this treatment!) or medicines or, perhaps, the change of climate, but his health was restored. The family moved to Ontario, but in later years returned to British Columbia where also most of their children live. When they were still in The Netherlands, the family was involved in illegal work as was brother Flokstra's father. The latter gave shelter to several Jews during the war years and, as far as I recall, they all survived. Congratulations!

Brother and sister K. Sikkema in Fergus also celebrated their fortieth wedding anniversary on April 30th. They both may enjoy a good health, and brother Sikkema even has not retired completely. They did move back to town recently from the farm, but I would not be surprised if a few days a week will be spent working there. The family also lived in Brazil for some time, but when it appeared that the colony in Monte Alegre would not last, they came to Canada and settled in Ontario. As will be evident from the advertisement, their children all live around here, and this is a good thing, for the family-ties are rather strong. Our congratulations to this brother and sister, too.

In this issue of **Clarion** you'll find a picture and write-up of brother and sister H. Van Bostelen of Smithers. They will have been married for forty-five years on May 27th. We are not too late with offering our congratulations to them. You will notice that the couple is standing in front of a well-filled bookcase. I can assure you that this is no show and that these books are not used for decoration, for brother Van Bostelen has read much during his lifetime and this shows the more the importance of a good home-library. Once in a while one enters a home which stands out because of its lack of (good) books. Then one wonders how that family spends its time and what is being done for the improvement of one's understanding of the Scriptures and

one's grasp of the political and economic situation. Anyway, we express the wish that our brother may receive more years, together with his wife, to serve with the gifts which the Lord bestowed upon him.

One has to go back all the way to the issue of **Canadian Reformed Magazine** of April 16, 1966, to find any official mention of the L. Selles family. There we are told that they were married twenty-five years on April 15th. That means that this past April they had been married for thirty-five years. No, I did not find this out myself: the Chatham bulletin betrayed it. You know that we make exceptions for ministers, and therefore we wish to extend our heartfelt congratulations to our brother and sister on this occasion. You do not see or hear much of professor Selles, but he does his work at the College most conscientiously and quietly, and, besides, the other Churches expect to benefit from his visit this coming summer. During the thirty-five years, the Lord did not keep sorrow and tension away from them, but they receive every day and week and year out of the fatherly hand of our God. We wish them both that they may continue for a long time in good health for the upbuilding of Christ's Church.

The Chatham bulletin speaks, just like the **Yearbook**, incorrectly of "our former minister." Prof. Selles is not the **former** minister of Chatham, he still **is** minister of that Church. But apart from this little remark, thanks for telling us about the wedding anniversary.

As for the second minister of Chatham, the Rev. Werk-

## 45th Wedding Anniversary



*Brother and sister H. Van Bostelen will celebrate their forty-fifth wedding anniversary, the Lord willing, on May 27, 1976.*

*They were married in Lisse, The Netherlands, and lived in Breezand until they emigrated to Canada in 1950. They settled in Southern Alberta, in Nobleford and worked in the beets. They joined the Lethbridge (presently Coaldale) Church. In 1954 they moved to Burmis and in 1958 went back to Coaldale. During their living in that area, brother Van Bostelen served the Church as an elder for three years. Sister Van Bostelen, too, took a keen interest in the matters of the Church.*

*In 1965 the family moved to Smithers, B.C., where they have been living since, and brother Van Bostelen served the Church there as an elder, too.*

*The couple is in their seventies: brother Van Bostelen is 77 years of age and sister Van Bostelen 72.*

*Children, grandchildren, and friends wish them more years in the Lord's favour for their family, for the Church, and for the School.*



man, he was out of commission for a few weeks, but the Lord enabled him to take up his work again, and we wish him continued strength and ability to do his work. Also wisdom with the deliberations concerning the call extended to him. A decision will have been made by the time you read this, I presume.

Working our way up from Southern Ontario, we reach Hamilton, and from the Hamilton bulletin we learn that the plans for the building for the highschool are almost completed. That is all I am going to say about it, for otherwise I intrude upon the field of someone else!

From the Rehoboth Burlington bulletin we learn that the Christian Musical Society "Sursum Corda" gave a benefit concert in behalf of the John Calvin School, a concert which (presumably) took place on April 28th.

The Ebenezer Burlington bulletin tells us that Dr. Huh of Korea "plans to visit Canada this September with the purpose to promote correspondence between their and our churches. We certainly hope that this visit may bear fruit, and that the next Synod can come to a final and favourable decision. Why does this have to wait so long, while our Dutch sister churches already have this correspondence for years? We are convinced that such correspondence would open doors for us to take more part in Christ's worldwide Church-gathering."

The question why it takes so long can be answered when the Acts of the various Synods are consulted. I do not think that anyone is dragging his feet purposely, as the way in which the question is put **may** suggest. And whether a personal visit by one man should influence our considerations and deliberations is something which I doubt very seriously. Time will tell.

In Brampton the Consistory received a letter "from the Home Mission concerning the possibility of purchasing a dictaphone. The consistory is in principal in favour. On May 30th we will give the congregation the opportunity to give an offering for it. More information will be given at that time." We'll have to wait till then, therefore, to see what the Home Mission Committee wishes to use a dictaphone for.

Toronto's Consistory received "A letter from the Christian Reformation Church, Grand Rapids, in which it presents itself as a true Reformed Church. The sender will be referred to the American Reformed Church at Grand Rapids, and further information will be given." We have not received any such letter, and thus we do not know officially what that "Reformation Church" is. But the course which Toronto followed is the only correct course, as far as I can see.

Although the Toronto Church was instituted in 1954, and it will not be till 1979 that the twenty-five years are full, yet there is already a committee to make preparations for the celebration that is planned. It is good when the blessings which the Lord bestows upon us are remembered in style, and are well-prepared.

The Consistory decided to discontinue the offerings at the celebration of the Holy Supper. Rev. Vander Boom writes about that in the bulletin. I shall not elaborate on this at the moment, for the latest office-bearers conference here in Ontario asked me to introduce the whole topic of collections, etc., at the next conference which is scheduled for October this year. We had our conference here on April 24, which was very instructive. There are only two things which become evident every time anew: there are too many brethren who do not take part in these conferences, and there is too little time to thoroughly dis-

## 45th Wedding Anniversary



*Mr. and Mrs. A. Hulleman will celebrate their 45th Wedding Anniversary on May 15, 1976, among their children and 15 grandchildren.*

*They were married in Heemse, Holland on May 15, 1931, and immigrated to Canada in May 1951. After working on a farm for a few years Mr. Hulleman joined his son's contracting business.*

*A year ago he was forced by health problems to retire. He and his wife now live a quiet life at Rothsay Place, Burlington. Next to their grandchildren their garden is their pride and joy. Psalm 121 was the theme of their wedding day many years ago and has been all these years and still is today.*

cuss all the points brought up. In order to give the brethren who come from far an opportunity to be back at home at a decent time, we have to quit at four in the afternoon. To have two introductions with discussion, and then the various points which are brought up either by the deacons or by the elders, requires more than the four to four-and-a-half hours which we have available for actual meeting.

From Dr. Dresser (who works in Irian Jaya; our mission workers meet him regularly) a letter was received in which this physician tells about "choroquine-resistant malaria," but also says that there are new drugs available. There was also some hepatitis (jaundice) going around, of which the doctor's own family was suffering.

A last item from Toronto: after the service on April 16, coffee was served, and the Congregation had an evening of fellowship with organ, solo-singing, etcetera; mostly Easter songs. The program was "spirit-duplicated" on an attractive cover (is this going to be the cover for the weekly bulletins?) which, however, was not completely true-to-fact. The Churchbuilding looks different on this picture. Was this the first concept of the architect? You don't have to answer me, I just wish to show that I noticed.

We leave Ontario and proceed to Manitoba.

In Winnipeg there seems to be some progress in the negotiations regarding additional property alongside the Church property. Anyway, the Consistory requested the Committee of Administration to come with plans for the building of a parsonage.

Carman is to remember this summer that the Church was instituted twenty-five years ago. "The secretary will go

over all minutes (I'm sure that will take him a few evenings, should be some 300-400 meetings)." Sterkte!

An unusual request reached the Consistory. The Schoolboard requested that the minister "be allowed to go to the old country to see if he could not round up a couple of teachers." From advertisements in the **Nederlands Dagblad** we learned that the Rev. Geertsema is holding court there to receive applications. No doubt, he will also actively search for teachers!

Carman struggles with the same problem which other Churches are facing. The Consistory decided to ask "to restrict the number of cars at church." The affluence which we enjoy also brings traffic congestion to the parking lots of our Churchbuildings. And, O what large sums of money are being wasted by young people who "need" a car as soon as they turn sixteen and who treat it in many instances as if it were a tank that can stand rough treatment and rough terrain. Oftentimes young people, who could just as well drive to Church with their parents, "have" to take their own car to Church, for they don't want to be sissies and they don't want to be seen with Dad and Mom in their car. Imagine, sixteen years old and still going obediently with Daddy and Mommy to Church!

From Winnipeg and Carman we travel to Edmonton.

On April 19th, the Consistory had a very busy meeting and the number of items dealt with is respectable. Understandably, at the end a letter is mentioned and it is decided to table it "due to the late hour." Some of the items were: "C.F.R.M.-T.V.-Televised services: Consistory decides to take no action." (Unfortunately we do not receive ampler information than just this brief statement.) "Carpet in Church," further, whether twelve or fifty-two envelopes should be handed out. Regarding the singing of the Apostles' Creed "It is decided to request the organists to play and have it sung for a number of weeks before the services to familiarize the congregation with the tune, and then in it as regular song in the afternoon service." The Consistory decided to eliminate as many announcements from the pulpit as can possibly be eliminated. With a view to the summer heat the Committee of Administration will be asked to study the possibility of installing fans. We learn that Prof. L. Selles will speak at a Congregational meeting on the topic "The Position of Women in the Church." And, a last item (there were many more): "Paint behind the pulpit: The Consistory will instruct the Committee of Administration to paint the back wall of the Pulpit and to make something artistic of this." Wow! Hopefully, the art will not include "dumb images" or lines and circles that can be a reason why members start counting instead of listening to what is being said from in front of that artistic product. In due time, we presume, we shall be allowed to enjoy the result in the form of a picture. Unfortunately, we cannot print it in colour.

In the Calgary bulletin we are told that "Calgary asked classis for advice about how to deal with the matter of granting the privilege of voting also to female confessing members of the congregation. The question was, 'Seeing the Church Order makes the matter of regulations for voting a local matter, should the major assemblies first make a decision on this matter before the local congregation can go ahead and recognize the right of voting for women?' Classis advised that it would be best to bring the matter, thoroughly defended and well documented to the classis who could bring it via the Regional Synod to the next General Synod."

I think that it was wise that Calgary asked classis this

question, and it was wise that classis advised Calgary to prepare an eventual submission. Strictly speaking, each Church has the right to make a decision in this respect, but we know what the general practice and the general conviction is within the Churches. Then it is to be commended when a Church takes that into account instead of saying, "We can go it alone!" What I disagree with is the classical suggestion to bring it to Classis, that Classis may pass it on, etcetera. The Acts of 1974 can inform us that this point was already discussed at the general synodical level and that it was not for reason of this being outside the jurisdiction of a general synod that it was left undecided. The matter of preparation (which Classis urges upon Calgary) was the main reason why the request of the proposing Church was not acceded to. I advocate a direct submission to a General Synod and the reasons for that I gave before.

As for the terminology: Calgary uses two different terms: "Granting the privilege of voting" and "recognize the right of voting for women." To me it is just a question of recognizing or not. The question is not, I think, whether we shall **grant** any right or not; the question is whether the right **is** there or not. The question whether we shall grant any right can be defended or opposed on many different grounds. But the question whether the right is there or not can be answered only from the Scriptures. It has nothing to do with emancipation or women's lib and all that trash. When arguing from the Scriptures we must be able to convince each other in the long run. It may take quite a while, but there will be unity of conviction also in this respect.

A sad item from the Calgary bulletin was the following. "On Friday our water heater sprang a leak during the night and poured out about two inches of water over our whole basement. Because of all the work involved with cleaning up my study and a few books and some papers which got all wet, I asked Rev. Visscher for a pulpit exchange this Sunday and he graciously agreed to this request." I would not be surprised if some real tears were shed when our brother Boersema saw the damage done to some of his books and papers. When you love books you cannot bear it that they are damaged and ruined. Hopefully, the damage was very limited.

We paid some attention to Calgary and Edmonton in the above. I may add that I think that **The Good Word** has improved considerably since its beginning. The brethren are to be commended for that. It takes much work and much dedication. I would like to put in a request. When you send a letter along with it again, do not address the readers of these letters as "Dear Friends." Whenever I get a letter from all sorts of organizations which address me as "Dear Friend" it irks me. I value friendship too highly to suffer the title "friend" to be devaluated by such a use. I do not mean any offense when I say: "I am not your **friend**." I am your brother, and wholeheartedly, but friendship includes different and close ties. I have only very few **friends** (no wonder, someone may say!) and refuse to address others as friends or to be addressed by others as their "friend." Please don't devaluate that title by using it indiscriminately for all to whom you send a circular letter. Why not simply say "Dear brethren" or, if you deem that too old-fashioned, "dear brothers"? That has a realistic basis; "friends" has not. That is my request.

In Neerlandia the choir already had an Easter performance. Quite an achievement when we realize that it has been in existence for only a relatively short time.

Continued on next page

# PRESS RELEASE

of the CLASSIS PACIFIC,  
held at Surrey, B.C., April 21, 1976.

1. Rev. M. van Beveren opens the meeting on behalf of the convening church of New Westminster; after the singing of Hymn 21:1, 2, 3 he leads in prayer and reads Philippians 2:1-11.

2. The credentials are examined. The credential of the church at Smithers is not available. It arrived later and then all the churches were properly represented.

The church at Cloverdale has an instruction.

3. Classis is constituted: Rev. M. VanderWel — chairman; Rev. M. van Beveren — clerk; Rev. J. Mulder — vice-chairman.

In his words of welcome the chairman congratulates the church at New Westminster with their new church building; he remembers the church at Chilliwack which was disappointed in their work of calling a minister; also the mission work and the Rev. C. Van Spronsen is mentioned. The church at Houston is congratulated with its 25th anniversary.

4. The provisional agenda is adopted with an addition.

5. The church at Chilliwack requests a continuation of the commitment of a previous Classis for financial aid of the churches to call a minister. This request is granted.

6. The church at Chilliwack proposes to include in the regulations of Classis Pacific under Article 4, sub B: Duties of the Convening Church:

"The Convening Church shall: . . .

5. in cases where the provisional agenda of classis contains the election of delegates to a Regional Synod, request all churches within the classis to submit to the Convening Church names of all elders who are available to stand for nomination as elder delegate."

ADOPTED

7. The Church at New Westminster requests Classis to make a decision re the appointment of a representative to the Provincial Government for the purpose of obtaining authorization for Canadian Reformed ministers to solemnize marriages in British Columbia. Classis decides to appoint the church at New Westminster to take care of proper representation for the above mentioned purpose.

8. The church at Cloverdale has instructed its delegates to ask advice re church institution in Langley, B.C., since twenty-five families and seven single members living in that area have asked the consistory for its cooperation to institute a church. Several questions are asked by the delegates and answered by the Cloverdale delegates.

Classis decides unanimously to give a favourable advice to the church at Cloverdale regarding church institution in Langley. The delegates of Cloverdale do not take part in the voting according to Article 33, Church Order.

9. The Classis thankfully hears the report of the Classical treasurer, br. P. Van Egmond. The church of New Westminster is appointed to audit the books of the treasurer.

10. Reports were made of the church

visitation in the church at Houston, B.C., and Smithers, B.C.

11. During the question period ad Article 41, Church Order, the church at Abbotsford asks and receives advice in a disciplinary matter. Classis meets in closed session.

12. As delegates to the forthcoming Regional Synod are re-appointed the brethren duly elected and appointed by the previous Classis.

13. The appointments made by the previous Classis are maintained. Church visitors: the churches in the Fraser Valley will be visited before the next Classis.

14. Preaching arrangements in vacant churches. The church at Chilliwack is to receive four services per six weeks. The church at Cloverdale requests Classis to decide that deputies for arrangement of preaching arrangements in vacant churches may make interim arrangements before next Classis, if Langley church is instituted and requests classical appointments. Granted. Deputies are charged to make a schedule and send it to the churches involved.

15. The church at Smithers will be convening church for the next Classis, which is to be held October 6, 1976.

16. In the Question Period the need for sermons for the Sermon Series "Preach the Word" is stressed.

17. No censure according to Article 43, Church Order, was necessary.

18. The Acts are adopted and the Press Release is approved.

After singing of Psalm 147:1, 4 Classis is closed by the chairman, who leads in thanksgiving. J. Mulder, vice-chairman e.t.

## NEWS MEDLEY — Continued.

Up to British Columbia.

The proceeds of the Hairdressing Day (going to the organ fund) were \$96.50. And as a further fruit of that day: you can also in the future have a haircut for a normal price which also will go to the organ fund (the price, that is). Let visitors to that region bear it in mind.

Although the New Westminster Church does not yet use its new building on Sundays, since they could not yet pave the parking lot, a Classis was already held there. Meanwhile, the Consistory invited the members to submit names for the new building, preferably to be taken from Scripture or from the history of the Church.

The Cloverdale Consistory received a letter signed by twenty-five families and seven single communicant members living in the Langley area in which they "request the cooperation of the Consistory 'to institute a Church in their area'. Several aspects of this request are looked into but it is decided to further discuss and decide on this matter in a meeting with the deacons since it also concerns their work. This meeting should be held before the Classis of April 21st because, if the request for institution is granted, Classis should be asked advice according to art. 38 of the Church Order." Perhaps you recall that we mentioned a few issues ago that we would not be surprised if there were a Church by January 1st, 1977. Perhaps it won't even take that long.

Some members of the New Westminster Church conduct a "religious hour" in Woodlands School. That is a school for retarded people situated next to the notorious B.C. Penitentiary, although there is, of course, no connection between the two! It appears that the children are looking forward to the coming of the little group "and many stand waiting for us on the parking lot. Mark, who collects chestnuts in a grey woollen sock, has even offered to park our cars for us. Once inside the auditorium, the children are seated in a semicircle. We open with prayer and singing . . . A Bible story is told using actions or slides with audience participation. More singing, ending with Harold's favourite 'Onward Christian Soldiers'. Back to the wards where the rest of the residents and staff hear all about our activities for the past hour."

We have almost come to the end of our present medley. Rests to mention that a reprint will be made of the first English New Testament to appear in printed form, Tyn-dale's **New Testament** 1525/26. It is to be re-published in facsimile. If you are interested in acquiring a copy, it will number 712 pages, four colours throughout. Bound in Morocco it will cost you only \$300, but hurry, for there is a limit on the numbers to be made available at this price, 250 worldwide. Cloth-bound it will cost \$42.00 until publication, \$46.00 thereafter. Something for the Ladies to purchase for our College?

Nice conclusion of a medley, isn't it?

vO

# mission news

Dear brothers and sisters,

The month of February has been a month in which Joanne has stayed in Kawagit and I have been going to Manggelum several times. Here in Kawagit it was a month of much sickness and therefore a little hectic for those that were not sick.

Mrs. Zandbergen had to be taken to Port Moresby in Papua, New Guinea on January 30, and was picked up in Kawagit together with her husband, Rev. D.J. Zandbergen, by helicopter! Dr. Dresser (from Senggo) — a Canadian, by the way — deemed it necessary to have her taken there, because the facilities in Senggo were not adequate. Rev. and Mrs. Zandbergen are expecting their third child towards the end of March.

After a stay of approximately two weeks in Port Moresby, Rev. Zandbergen returned to tell us that all was well, but his wife had to stay in Port Moresby. He hopes to return on March 6 to be reunited with his wife, that together they may await the arrival of their child. We hope that all goes well.

Also this month, Mr. and Mrs. B. van der Lugt came down with malaria, which kept them from doing their daily work. Fortunately, they are both now in good health again. Altogether, it was a busy time.

Whenever possible, I went to Manggelum, usually leaving on Monday morning and returning on Friday. In going to Manggelum, you pass Bi and Sawagit, and you always make a stop in these places to inquire if all is well, have a look in the kampong, help the guru with anything he may require, etc.

In the kampong there are several persons who are important to and for the people, and we would like to tell you some more about them.

Let's begin with the Guru. The guru is the teacher in the village school, and very important of course for the education of the villagers. There are two types of gurus; namely, gurus and guru-evangelists. The latter, besides teaching in school, also tells the kampong people about the Word of God every Sunday. In Manggelum, Obed Pekey is our guru, and Yohan Bagai our guru-evangelist. All the guru-evangelists, and most of the gurus, are paid by the mission. Some gurus are placed in the schools by the government, and these are also paid by the government. So far the gurus.

Then there is the Kepala Kampong. Kepala means head, both figuratively and literally speaking, and kampong is the word in Indonesian for village. The kepala kampong is the owner of the land and water of the kampong, and therefore important if you want to build a house somewhere and make certain grounds "your own."

The Kepala Desa I already told you a little bit about in our last newsletter. He is the government-representative for the region of Heyokobun, Manggelum, and Sawagit, and sees to it that all goes well (or as well as possible) in the aforementioned area. When something serious happens, he can/will report it to the Camat, a higher government official in Kouh, who can in turn carry it yet further, depending on its importance. So, there is a Kepala Kampong in every Kampong, but not a Kepala Desa, because he covers several kampongs.

After passing Bi and Sawagit, it's only fifteen minutes more to Manggelum, although those fifteen minutes are not to just look around, because you have to go through some dangerous parts of the river. One of these I call "Rev. Knigge's corner," because he once turned over there. There are more spots that can be very dangerous, depending on the water level, and you always have to be on the alert for rocks and/or tree trunks. One day I had to postpone a visit from Manggelum to Sawagit and back, for one day, because the tree trunks came down river with such a speed that you would have to run to keep up with them.

On Friday, February 29th, I was again in Manggelum, waiting for the floatplane to pay its second visit to Manggelum that day. It had to bring some materials for the carpenter working on the house, and also some personal belongings from us. After we had helped to unload the plane, we pushed it off shore (at the request of the pilot), only to see it float down river with a few "clicks" when the pilot tried to start the motor. His battery as good as empty . . .

We got the sloop ready very fast and sped after the plane, that by now was floating down river pretty fast. The pilot sitting on one of its floats, paddling away, to stay off shore. They do carry a paddle in a floatplane. With much painstaking work we managed to turn the plane. Then we pulled it behind the sloop, only to keep it at exactly the same spot in the river by giving almost full gas (!) with our 20 h.p. outboard motor. By decreasing gas we could finally bring it to a place at the shore where there were no trees (because of the wing!), and so tie it up and have a good look at it. It had gone down river approximately half a mile and had kept us busy for almost an hour.

After repairing one of its rudders and taking a quick look at the battery, the pilot gave it another try and fortunately it started. We all were thankful that it had such a good ending.

When I came home from my last visit to Manggelum, I was greeted with the news that the visa of Rev. K. Haak and his family had been granted! They are ex-

pected in Sentani (close to Jayapura) on March 20th. We also heard that the visas for the nurses Miss Janet Velvis and Miss Corrie van Driel are expected soon. It was very good to hear this and we hope to welcome them here very soon.

With this good news we will close off this newsletter.

Hearty greetings,  
BRAM and JOANNE VEGTER.

\* \* \*

Dear brothers and sisters,

This newsletter is written to you from Senggo, the place where we were flown to on Friday, March 26th. There is a nice hospital here of The Evangelical Alliance Mission (TEAM). Further, all English speaking people — which is great, says Joanne.

Before I go any further, I'd like to thank all those that remembered me on my birthday. I was astonished to receive that many cards and letters and it was a real pleasure to read everyone of them. Thank you all very much.

Some good news first now: On March 22nd we received a telegram from Rev. and Mrs. Zandbergen in Port Moresby, saying that they received a healthy baby girl. We were glad and thankful that everything had gone so well.

Then last Saturday, March 27th, we heard Rev. K. Haak from The Netherlands via our radio. He and his wife and child had just arrived in Sentani. He told us that the visas for the deVries family could be in soon. Let us hope so. It was very good to welcome the Haak family onto the field. They will be stationed either in Tiau or in Boma.

The bad news is that he told us, too, that for nurses who want to come to Irian new regulations have come in. That means for Janet Velvis and Corrie van Driel that it still might take a while before they are able to come out here. Very disappointing . . . We hope and pray that everything will still work out soon.

On Saturday, March 6th we had a real exodus in Kawagit. Rev. D.J. Zandbergen left us again, to be with his wife in Port Moresby, Mr. and Mrs. Ben van der Lugt with their son left at the same time for Boma. Ben will teach at the Bible school there for a 3-week period.

During the absence of both Rev. Zandbergen and Ben van der Lugt I had the opportunity to help the elders of the church of Kawagit with the preparation of the sermons. The sermons for the Sunday services are made by Rev. Zandbergen. They usually start off with a summary of the story of the last week. Depending on their understanding of whatever is typed up, the elders read it, explaining it more fully as they go along, or they only read what is typed. During the week we go over the sermon with the elders, so that they will understand what they read/talk about on Sunday. Then on Sunday you're still hoping everything comes over right, because first everything is said in Indonesian (the

Continued on page 175

# A Letter to My Daughter

Dear Jean,

I finished rather abruptly the other day because I figured that was enough for one day. Since then Alphie gave me a little booklet that he had received in the mail from a lady-friend somewhere near Niagara. "The END of the WORLD," distributed FREE by the non-profit Christian corporation The Gospel Hour, Inc. There is an extensive use of CAPITALS and also of RED PRINT. And of course: Bible texts, Hell and Damnation, Fire and Brimstone.

Right on the first page you find some statements about the end of the world, with some questions attached, and then there follows: Do you believe the Bible? If you do, I can answer these and other questions about this earth. If you do not believe the Bible I cannot help you. I feel like answering: "I don't need your answers; I have the answers, because I believe the Bible."

But I have no chance; He is answering a lot of questions already. Not for long, though! He starts making statements! Before this earth will be burned up there is going to be a rapture (I Thessalonians 4:16, 17). God has previously removed people from this earth (Genesis 5:24; II Kings 2:1-11), He can and will do it again. And some morning a man will wake up and find his wife missing, or parents will find their children missing. God's Church (made up of all truly born-again believers) will be gone. It does not matter what preachers or skeptics think about it (Romans 3:4).

Then follows the Great Tribulation. God will turn this earth over to the Devil and this earth will become a literal hell. And unless God in mercy puts a stop to the reign of the Devil, there would no flesh be saved (Matthew 24:22). But that day (the awful day of tribulation) shall not come except there come a falling away first, and that Man of Sin be revealed — the Son of Perdition (the son of the Devil — the Devil in flesh) whom the Lord shall consume with the brightness of His coming (II Thessalonians 2:3-8). This is not the coming for the rapture but the coming of Revelation 1:7 and II Peter 3:10.

All will be damned!! God will send a strong delusion and all who have rejected the opportunity to be saved before the rapture, will not be saved during the Great Tribulation. However, the Son of Perdition, the Antichrist, will come after the rapture; and he will make fire come down from heaven in the sight of men and there will be a brief period of (counterfeit) peace and safety (I Thessalonians 5:3) when sudden destruction will come upon them and they shall not escape. And then follows a description of hail and fire and blood that makes me think of Velikovsky's Worlds in Collision. Velikovsky probably used the same texts as this writer (Evangelist Greene). Also there will be people on earth who will wake up some morning, looking out the window and seeing their backyard filled with hideous creatures (Revelation 9:7-10).

It will be really terrible, for although the writer states that he "cannot conceive of such agony that chewing one's tongue would help to bear his other pain (Revelation 16:10, 11)" it will happen during the closing days of the Great Tribulation. And after the Lord is all through with this Tribulation, the Devil will make his

last great attempt to destroy the people of God. That will be immediately after the glorious Kingdom Age. And then fire will come down from God (Revelation 20:8, 9).

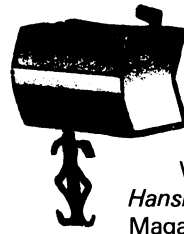
I think I begin to see why people will not believe anymore! You should make a graph to find out what is after which and before what, and who is involved with which and not with what, etc., etc. It looks to me that there is quite a bit of overlapping. However, I am not worrying about that. What I am concerned about is that those people fool themselves and others. And here I come back to what I wrote last time. The people represented by this writer, by not seeing the "main" line and by not using that "main" line in their study, never did and never will get the picture in the "jigsawpuzzle" of Bible study. At the most they will get some very small pictures of details (and some quite distorted at that).

I don't think that it is necessary to point out all those distortions in the story as told above. For one thing: God would not need to stop the Devil in order to save some flesh, because this is after the rapture, remember? And for another, I don't think that I would be so stupid as not to go down on my knees, if some morning I would find the other half of the bed empty, and the kids gone, and your partner telling me that you had disappeared all of a sudden, and your sister calling that the children were missing. Don't you think that would ring a bell? I know this may sound profane, but I don't know how to say it differently: After all those disappearances not even God could keep me from believing even IF HE WANTED TO. But that is just IT. There is more in the Bible than the above quotations. There is also the Word that "God is longsuffering toward us, NOT WILLING THAT ANY SHOULD PERISH BUT THAT ALL SHOULD REPENT." God DOES NOT WANT TO. Tribulation or no tribulation, there is not a time in this time that a human being wants to repent and that the Lord will prevent him from doing just that. For if a human being wants to repent, the Lord worked that desire in him and the Lord does not forsake the work He once started.

Of course I do not know exactly what is in store for us, and in what way the Lord will bring about the end of this time. I don't have to. But Mr. Greene pretends that he does know and he predicts that the rapture will be before the Great Tribulation. That is nowhere said in the Bible, and Scripture gives in many places a completely different picture. The Jews had "their ideas" about the Messiah, and since the Lord Jesus did not conform to these ideas they nailed Him on the cross. And I am afraid that the Great Tribulation may not conform to the ideas of Mr. Greene and may be before the rapture and so fool Mr. Greene (and all those who listen to him). I am also afraid that Mr. Greene's statements about prophecies may not be fulfilled the way he says. That will make a fool out of him in the eyes of an unbeliever, but it will also harden the unbeliever. And then both will fall in the same category: they believe the lies rather than the truth.

And again I say: Don't waste your time in arguing with those people, but show them the "main" line of Lord's Day 1, Heidelberg Catechism. Love, Dad.

# our little magazine



## From the Mailbox

Hello Busy Beavers,

Everyone knows the robin! We're all happy to see him back in the spring. He sings so cheerily. But before long the robin is very, very busy. A nest must be built — and that may take a whole week or more, depending on the weather. And soon there are eggs that must be kept warm day and night. When the eggs are nearly ready to hatch both the male and female guard the nest anxiously. It seems almost impossible that those blind, helpless baby birds managed all on their own to crack those shells! Now the parent birds make countless trips back and forth to the nest with bits of food for their very hungry babies. When the robin lands on the edge of the nest, the slight jar makes the young ones open their beaks and stretch their necks — the way you see them often on pictures.

Baby robins grow very, very fast because they are such greedy eaters. And it isn't very long before they are grown up!

Have you ever seen a nest of bluish-green robin's eggs and heard the mother cheeping anxiously? Have you ever seen baby robins learning to fly? God cares so wonderfully for all His creatures. "He gives to the beasts their food, and to the young ravens which cry," Psalm 147:9.

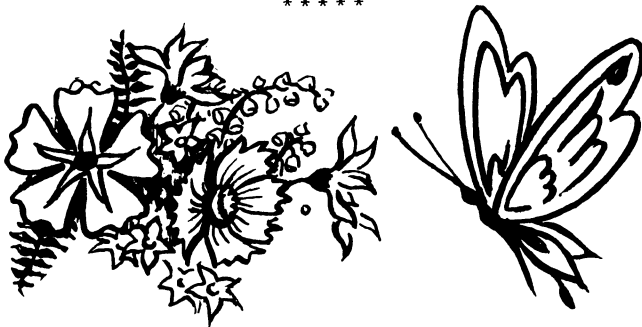
### The Robin

Here comes that little red breast  
It is just one fair bird  
Now there's more, almost a herd  
And they are making a nest.  
Tree buds are about to burst  
Into bright colours of green  
And waiting to be seen  
At last raindrops quench their thirst.  
Now all the tiny birds are out  
Everyone hopes they will fly  
But it is not to say good-bye  
For there's something to sing about.  
In a few weeks shall come June  
Blossoms shall spread all about  
Making things sing out and shout  
The marvellous summer tune.

by Busy Beaver *Peter Van Assen*.

Thank you for sharing, Peter!

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Welcome to the Busy Beaver Club *Margaret Hansma*. We hope you will really enjoy Our Little Magazine and joining in all our Busy Beaver activities. Write again soon, Margaret.

And a big welcome to you, too, *Judith Barendregt*. We are happy to have you join us. And we hope you will be an active member, too. Bye for now, Judith.

Thank you for a nice, long chatty letter, *Melanie De Gelder*. Are you still busy in the greenhouse, Melanie? And have you gone bowling again?

Hello *Alice Sandink*. You did really well on the quizzes. Keep up the good work! I do hope for you that you are given what you long for on your birthday.

It was very thoughtful of you to make an Easter puzzle for us, *Helena Blokhuis*. But I got it just a little too late. Never mind, though, it will keep till next year if we may celebrate Easter then. Write again soon, Helena.

Hello, *Marilyn Boes*. It was nice to hear from you again. I'm glad you liked the contest.

Thank you for writing *Denise Boes*. I'm happy you had such a good report card. Write again soon.

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### QUIZ TIME

Busy Beavers *Anna* and *Jacqueline Riemersma* have some riddles for you! Do you have your thinking caps on? Here we go:

1. Why did the bird fly south?
2. If a red ball falls into green water what will it become?
3. What key is hard to turn?
4. Why doesn't an elephant ride a bike?
5. What is empty at night and full in the daytime?
6. When you are on a mountain what do you watch?
7. Who is the strongest man in the world?

ANSWERS: 1. It was too far for him to walk. 2. wet. 3. don't have a finger to ring the bell. 4. shoe. 5. key. 6. your step. 7. A policeman — he can hold up traffic.

### Rhyming Quizzes

- A. He walked with God, obeyed His command,  
Built a big ark upon dry land;  
The earth was destroyed when the flood came;  
Eight souls were saved, we know four by name.

Answers: \_\_\_\_\_

- B. Paul chose this man in Barnabas' place,  
Paul's true testimony he did embrace;  
Singing at midnight in the jail  
He proved that Jesus never will fail!

Answer: \_\_\_\_\_ (Answers next time.)

Thank you for this quiz Busy Beaver *Hetty Witteveen*!

Now we've come to the end, Busy Beavers. Next time I hope to have news about our Contest. But just now I can't be sure I have all the entries.

Till next time, then, Busy Beavers.

Yours, Aunt Betty.

**MISSION NEWS — Cont.**

national language), after which an interpreter repeats it in the native tongue.

Of our six mission "stations" here, there is only one where the missionary himself uses the native tongue in preaching. Therefore we are very eager to learn the "Wambon" (the native language of Manggelum and surroundings) as soon as we're in Manggelum, so that we will be able to speak to the hearts of the people.

Further there were several things to be done in Kawagit in order to get ready for the arrival of the little Zandbergen, because of their abrupt departure to Port Moresby, as well as preparations for our own child.

Right now in Senggo, we are taking it easy, waiting till the baby decides to arrive, but you'll probably here more about that in our next newsletter.

In His service,  
BRAM and JOANNE VEGTER.

*N.B. On April 11, 1976, Bram and Joanne received a baby girl, Emily Anne. See announcement in the previous issue.*

**OUR COVER**

*Fishing from boat, Bell Lake, Killarney, Ontario. Photo courtesy Ontario Dept. of Travel and Publicity.*

**Books**

William Hendriksen, *The Gospel of Mark* New Testament Commentary. Baker Book House, Grand Rapids, Michigan, 1975. \$14.95.

When one has to review a commentary, the only way to get a good impression of its contents, thoroughness, faithfulness to the Scriptures, scholarly level, etc., is to use it with the preparation of sermons, with the further study of certain passages, and with seeking an answer to questions raised concerning specific texts.

This reviewer has not read large parts of the present book, but he did use it in the above indicated manner.

The conclusion is that Dr. Hendriksen's work is faithful to the inerrant Word of God, scholarly, thorough, and trustworthy. Ministers will deprive themselves of a valuable tool if they do not acquire this commentary on the Gospel according to Mark (the title "Gospel of Mark" is basically wrong) and societies will do very well when purchasing it for their library to be used with the making of introductions. Whatever Greek words are used have been "demoted" to the notes, so no one will have to be afraid that a "normal person" cannot understand it. vO

W. Meijer, *Vanavond Huisbezoek*, Uitgeverij "De Vuurbaak," Groningen. Fl. 9.50.

Many books have been written about eldership and family visiting. Is the present work, a paperback of 153 pages, not superfluous?

The writer does not give a history of family visiting or plead its necessity. Here we find someone who brought many family visits and who received many himself. Mr. Meijer writes about family visiting without much ado and discusses the various aspects, difficulties, joys, disappointments, tensions, methods, etc., from a practical point of view, drawing from his own experiences and observations.

Thus he writes a very practical and useful book of which we can only say, "Take it and read it; you will greatly benefit from it." vO

**FOR THE READER'S INFORMATION**

This issue of "Clarion" was mailed from Winnipeg Central Post Office on May 7, 1976.

Mr. and Mrs. C. Veldkamp are pleased to announce the engagement of their daughter:

RITA

to

ROBERT (BOB) DAVIES

April 22, 1976.

10965 - 144 Street,  
Edmonton, Alberta.

Our Covenant God unexpectedly bestowed upon us a double blessing. Thankful to the Lord Who has made everything well we may announce the birth of our children:

SHANNON ELISA

and

SHAWN THEODORE

on April 9, 1976.

A sister and brother for: *Derek* and *Geoffrey*.

Henk Hoogstra

Minnie Hoogstra — nee Plantinga.

555 Lani Cres., Burlington, Ont.

With thanks to the Lord, Who made all things well, we announce the birth of:

MELANIE JANINE

born May 1, 1976.

A sister for: *Erica Lynn*

Peter and Trudy Veenendaal

Box 1076, Carman, Manitoba.

Henry and Grace Sieders (nee Jagt) thank God for the gift of a son:

TIMOTHY DAVID

Born April 7, 1976.

A brother for: *Denise, Andrea* and *Kurt*.

1391 Ontario St., Burlington, Ont.

With joy and thanks to the Lord, John and Erna Moedt wish to announce the birth of their daughter:

CHRISTINA JOANNE

on April 8, 1976.

A sister for: *Jonathan*

8115 - 44 Ave. N.W.,  
Calgary, Alberta T3B 1Y1

With thankfulness to the Lord, we announce the birth of:

WADE BYRON

born April 14, 1976.

A brother for: *Kent* and *Troy*.

Peter and Sonja Van Bostelen  
13328 - 107A Avenue,  
Edmonton, Alberta.

With happiness we announce the forthcoming marriage of our children:

EVELIEN HENRIETTE HARMIEN

and

CLARENCE JOHN

The wedding will take place on Saturday, May 22, 1976, at 1:30 p.m., D.V., in the Canadian Reformed Church "Rehoboth," Highway 5, Burlington, Ontario.

Rev. C. Stam officiating.

Their thankful parents:

Mr. and Mrs. Martin VanderVelde,

Mr. and Mrs. Klaas Wiersma.

295 Aberdeen Rd.,  
Beamsville, Ontario

73 Woodland Ave.,  
Chatham, Ontario.

1931

1976

Thankful to the Lord, we hope to celebrate, the Lord willing, the 45th Wedding Anniversary of our dear parents and grandparents:

ARNOLD HULLEMAN

and

ROLEAN HULLEMAN (nee Otten)

on May 15, 1976.

*Psalm 121.*

Their thankful children and grandchildren:

*Burlington:* Herman and Willy Hulzebosch  
*Annetta, Arnold, Rolean, Adele,  
Ian*

*Burlington:* John and Ina Hulleman  
*Rolean and Jennifer*

*Fenwick:* Harry and Minny Mans  
*Margie, Arnold, Rolean*

*Burlington:* John and Ada Hulleman  
*Kenny and Daniel*

*Fonthill:* Klaas and Jessie Mans  
*John, Ralph, Mark*

460 Rothsay Place, Burlington, Ontario.

*Sandra, Sheila and Sheldon Kok*

and

*Diane and Marvin Van Spronsen*

announce the marriage of their parents:

MRS. SADIE KOK

and

MR. PETER VAN SPRONSEN

on Wednesday, May 19, 1976, at 2:30 p.m., in the Canadian Reformed Church of Coaldale, Alberta.

Rev. James Visscher officiating.

Box 927, Coaldale, Alberta.

With thankfulness to the Lord Who kept them in good health, our beloved parents and grandparents:

HERMANUS VAN BOSTELEN

and

SYKE H. VAN BOSTELEN (nee Horsman)

hope to celebrate their 45th Wedding Anniversary. They entered Holy matrimony on May 27, 1931, in Lisse, Holland.

*Smithers:* Martin Van Bostelen

*Coaldale:* Mance and Mary Breukelman  
— *Van Bostelen*

*Arlene, Beverly, Harley, Sandra,  
Allen, John, Christine, Michael*

*Coaldale:* George and Mary Van Bostelen — *Tams  
Jacqueline, Wanda, Clayton, Conrad*

*Edmonton:* Neil and Gertrude Van Bostelen  
— *Daniels*

*Colin, Robert, Carole Anne,  
Deborah*

*Edmonton:* Peter and Sonja Van Bostelen — *Hofsink  
Kent, Troy, Wade.*

Box 841, Smithers, B.C. V0J 2N0.

*"Advertise in Clarion"*

The Board of the TIMOTHY Canadian Reformed School Society at Hamilton, Ontario, invites applications for:

A TEACHER

for the lower grades for the period of September 1976 to December 1976.

At the moment our school has three teachers. Please direct enquiries and/or applications to:

*The Education Committee*  
c/o Dr. W. Helder,  
250 Magnolia Drive, Unit 11  
Hamilton, Ontario L9C 6M3

The board of the "Eben-Ezer Canadian Reformed School" of Smithers, B.C., invites applications for:

2 HIGH SCHOOL TEACHERS  
(with experience preferred)

This is a 12 grade school with six teachers (D.V.).

Please direct applications to:

*Education Committee, c/o Mrs. D. Hofsink*  
Box 2356, Smithers, B.C. V0S 2N0

For information contact:

*Mr. J. Hoekstra (principal)*  
Box 744, Smithers, B.C. V0J 2N0