

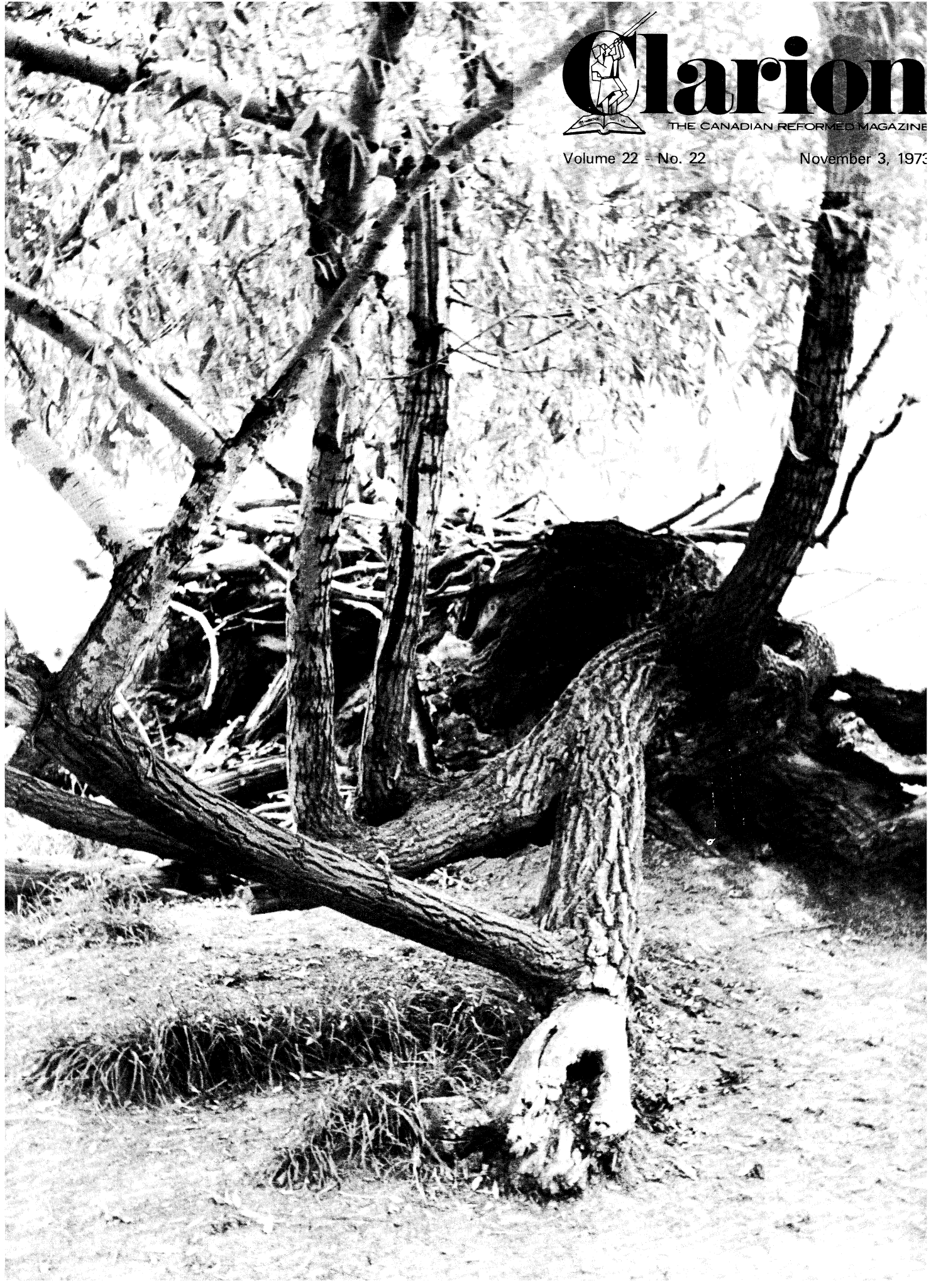


# Clarion

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# Understanding the Old Testament

NAHUM [2]

In our first article we touched on some preliminary questions conducive to a good and justified exegesis - questions which come up for discussion especially in another discipline taught at the Theological College, namely Canonics. That is to say, in this discipline it is only such questions that are raised with regard to any book of the Bible. So, the questions regarding the author (who?), place (where?), time (when?), circumstances (how?), and the people to whom the message is directed, are raised and answered to the best of our knowledge, our belief. There is a continuous interaction between exegesis and canonics. The one cannot dispense with the other, and on the other hand the latter is dependent upon the results of the former, as far as the exegesis of special verses is concerned - verses spread all throughout the book. As for canonics, of course in the first verse, usually the heading of a book, we are given the first information we are looking for, but further particulars may be gathered from other parts of the book, in elucidation of and in support of what was said in the opening verses.

Verse 1 has already been explained and we now go on from there. Of course it is not our intention to present a detailed exegesis in this brief space. What is of interest is the set-up of the explanation, the exegesis of Holy Writ.

A matter of the greatest importance to one who will be called to explain the Scriptures is a careful reading of what it says. As I said in my College-evening address last year, we have to begin with reading, reading and again reading. Then we may lay aside our Bible for some time, so as to let the verses, sentences and words we've read, sink into our minds, but only to re-read the pericope again afterwards, until gradually a clear picture arises before our eyes and we are able to visualize things. What is written in Hebrew letters in

black and white has to come alive and to take shape. By Canonics a terrain is marked out. There is a landscape, a scene. You should see the text like a landscape, our preceptor Professor Veenhof used to say, and we are grateful to him for pointing this out. That way the text begins to fascinate the reader, particularly the reader who will once be called as a minister.

That does not imply that the scenery of the landscape is accessible right away. Leaving the figurative language and switching from the picture to the matter which the student has before him in the Hebrew Bible, the student will find letters in small print between the words, somewhat towards the top of the line, in almost every verse, just like the footnote numbers in a scholarly book; these letters refer to the bottom of the page, to the so-called critical apparatus. As the reader knows, the Hebrew text goes back to several manuscripts, most of the time corresponding with each other and so most likely with the supposed original, but nonetheless presenting different versions quite frequently. However true it may be that there is a so-called "*textus receptus*", a generally accepted text, alternative readings are not to be neglected either. Well, as often as there is an alternative reading it is referred to in the text, and the student can find at the bottom of the page what other manuscripts say. In most cases it may simply be noted, but the student is to learn to take into account also this part of the work.

Besides the apparatus with the Greek letters, there is another with the well-known Latin ones, containing the so-called conjectures, the guesses. For, apart from the alternative readings in the manuscripts, there are a great many other things in the text, which (that) cannot stand the test - that is of *very critical scholars*, representatives of Scripture-criticism. Not what it says, but what it must have said in the opinion of these learned

men, is decisive in text-criticism. So, we warn our students to be careful in using this second apparatus.

In the exegesis of chapter 1, in reading the text time and again, our attention was drawn to (I almost said distracted by) those lowermost lines of the page. The reason for this is that more than a century ago a German scholar, G. Frohnmeyer, while occupied in the reading of chapter 1 of our book, was suddenly struck by a remarkable thing - something you do not see at the first glance. It was not conspicuous, yet it was there. What was it? Well, chapter 1, at least the verses 1-10, were built up in the manner of an acrostic, i.e. an alphabetical poem. From verse 2 on, each verse commenced with the succeeding letter of the alphabet. The same phenomenon we come across in some psalms (e.g. Psalms 25, 37, 119).

However, what was very obvious in the above-mentioned Psalms, was not that easy as far as Nahum 1 was concerned. Verse 2 begins with an *aleph*, but 3 not with a *beth*; 4 commences with a *gimel*, but then the *daleth* is nowhere to be found. However, verse 5 started with an *he*, in 5b a *waw* was to be discovered and the second word of 6a began with a *zajin*. An encouraging fact. And do not overlook the *cheth* opening 6b, and the *teth* in 7. So, the conclusion was jumped to that something like an acrostic must have been there.

Other scholars went a step further and declared that chapter 1 had been a psalm. Owing to serious corruption of the text, it was not so perceptible today. But don't worry, weren't there the scholars, men capable of reconstructing the badly damaged text?

It was not our intention to waste much time in this matter, yet we could not get away from informing our students about the attempts of reconstruction made by: G. Bickell, H. Gunkel, J. Wellhausen, Buchanan Grey, K. Budde, K. Marti, and many others. I hear a reader ask: "Was that necessary?" Well, I think so, for their exegesis is determined by their viewpoint in text-critical matters. And later on, as ministers using commentaries by the above-mentioned exegetes, they are to be well-equipped in handling such tools, trained for the ministry.

As for the history of the so-called acrostic - if ever, here the saying applies: scholars disagree. Some of

the questions raised are: How far does the acrostic pattern continue? (Some thought they saw traces of it even in chapter 2!) Why is it broken off in verse 10? Further: Do those first ten verses belong to the book of Nahum? Isn't it a psalm rather than a prophecy? Hasn't the hand of a later redactor, someone other than Nahum, been tinkering with the text, or maybe providing the prophecy with an introduction in the style of an acrostic psalm, which he did not remember very well?

Enough of this! I for one prefer the opinion of Dr. Goslinga, a Reformed scholar whose exegesis was in accordance with Holy Writ and who dedicated his doctoral dissertation to the book of Nahum: "If there ever was an alphabetical scheme, the author has not stuck to it painstakingly." The wise words of an accurate exegete. Yet, critical scholars "have sought many devices" - and given us a lot of work when dealing with this small but fine book.

H.M. OHMANN

important word in the discussion with Pentecostals. I suggest that two texts hold the key to its meaning, the condition being that we try hard to understand these texts correctly.

The first one is in John 7. The Lord Jesus (vs. 37f.) stood up and proclaimed, "If any one thirst, let him come to me and drink . . . Out of his heart shall flow rivers of living water." There you have that fullness of the Spirit of which all Pentecostals speak so readily and fluently. Then John adds the remark (vs. 39), "Now this He said about the Spirit, which those who believe in Him were to receive; for as yet the Spirit had not yet been given"; this is more a short, though correct, paraphrase than a literal translation.

The literal translation is, "*The Spirit was not yet.*" Now, that is something! The Bible denying the Trinity! The Spirit was not yet? But are not the Three Persons, Father, Son and Spirit, equally eternal, as Athanasius confessed? The Spirit is mentioned already on the first page of the Bible.

The answer is not difficult. John thinks here of the Spirit in terms of a "dispensation", a period of time. "Jesus was not yet glorified," he adds. Easter and Ascension had to come first, so that the many promises of John 14 - 16 concerning the "other Counsellor" could come true. They became true on Pentecost, when Jesus, "having received from the Father the promise of the Holy Spirit (or: the promised Spirit, vD) poured out that which you see and hear." Now the Spirit is "the Spirit of Jesus Christ" given to Him by His Father, so that by this Spirit He could complete from his glorious throne what he had started on earth.

*"Sin against the Holy Spirit"*

The second text is Matthew 12: 31, 32, the well-known (and often misunderstood) saying of Jesus Christ about the "sin against the Holy Spirit."

We read how the Pharisees accused Jesus of throwing out demons by Beelzebul. Then the Lord retorted, "Every sin and blasphemy against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, Continued on next page.

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## *Do We Have Only Half The Truth?*

*The Challenge of  
Neo-Pentecostalism (1)*

*Still the Old Question.*

When the Holy Spirit came down in Jerusalem on Pentecost Day, the crowd asked, "What does this mean?" And Peter gave a clear, straightforward answer.

Yet, after so many centuries of Christian Church and Christian life, this question is still around. Try an inquiry among your friends, young and old, asking them to give a succinct answer to the question, "What was new since Pentecost that was not there before?" - and you will find out how many of them stumble and get stuck in their answer.

But the need for a clear answer is of great urgency, especially now that next to old Pentecostalism a strong wave of Neo-Pentecostalism is flooding churches of all colours. They say: we will tell you what was new on Pentecost, and we will not only tell you, we will show you, if you only join us and discover for yourself that the pentecostal gifts of speaking in tongues and miracles are still with us. You will not find them in the "established churches"; they have only half of the truth. Come to us, and otherwise we will come to you!

Neo-Pentecostalism is invading most churches. We have no guarantee that it will not invade "our" Churches!

*Two questions in one.*

The old question of Acts 2

contains really two questions.

The first one is: what was exactly new since that great day in Jerusalem? What was new that had not been before, in the times of patriarchs and prophets? Was it conversion, repentance, faith and gratitude? Of course not! They were all already there. Remember how Paul and others speak of the faith of Abraham. Never in those days could anyone believe and live in righteousness without the work of the Holy Spirit in his heart.

So then, what is new?

The second question is: were those special and remarkable *gifts* of Pentecost meant to stay, to be permanent among the true believers? We think especially of the so-called "*glossolaly*", which means literally: tongue-speaking. People were so filled with the Holy Spirit that the fulness inside broke forth in an enthusiastic utterance of sounds that were strange to the ordinary onlooker.

Was this meant to stay? So that the (Neo)-Pentecostals are right when they say: we have the real thing, we have the full truth?

And, if they are wrong, in what respect are they wrong, and how can we meet their challenge?

*"The Holy Spirit was not yet"*

The word "dispensation" is used in this connection. It is a very

either in this age or in the age to come."

The customary understanding is that those Pharisees already at that moment committed the unforgivable sin. In addition, there is still the possibility that someone, even one who has always thought of himself as being a believer, can commit a similar, mysterious, sin for which there is no forgiveness. It doesn't help if you repent, cry for mercy. . . - God is unable to forgive. How many church-members have become mental patients because of the fear that they had committed that terrible sin? How many have committed suicide in dark despair?

We suggest a solution in a different, a more "natural" way.

The Lord (see vs. 32) distinguishes here between sinning or blaspheming or speaking a word against either "the Son of man" or "the Holy Spirit", who (as we just heard from John) "was not yet" before Jesus was glorified.

The Pharisees spoke "a word against the Son of man"; they even crucified Him later! Much worse than a word spoken against Him. But even then, the first prayer from the cross was, "Father, forgive them . . ." Why? Because they didn't know, didn't realize what they were doing. "The Holy Spirit was not yet". Thus Peter says in Acts 3:17, "And now, brethren, I know that you acted in ignorance, *as did also your rulers*!" But once the Holy Spirit has come as instrument of the exalted Christ (no longer "the Son of man" in his state of humiliation), and once the crystal-clear preaching has taken the place of the physical appearance of the "man of Nazareth", there is no excuse anymore for ignorance, for not-believing, for (again) crucifying the Son of man who is the Son of God (cf. Heb. 6:4-6). All sins will be forgiven except the sin of unbelief, of rejecting the Good Tidings of the Cross.

Our conclusion from both texts is that, when speaking of the Holy Spirit, we have to think in terms of "dispensations", periods of time. There was a time that He was "not yet" as the Spirit of Jesus Christ; there was a time that He was "not yet" the instrument of Christ in gathering the Church by the good tidings of the Cross. There was a time (during Christ's humiliation)

that unbelief was "not yet" unforgivable.

The Jewish nation is destroyed, not because they crucified my Lord, but after they had persistently refused to accept and believe the apostolic preaching of the Risen Christ!

The sin against the Holy Spirit is the sin of rejecting the Gospel in the age or dispensation of "the Spirit of Jesus Christ".

*What is new?*

We should now try to have a clear answer to the main question, "What was *new* since the day of Pentecost", when, as quoted above (Acts 2:33), the exalted Christ, seated at the right hand of his Father, and having received the promise concerning the Holy Spirit, poured Him out upon his waiting Church?

Some answers are obvious.

1. Now Jesus "returned in the Spirit" as he had promised. His presence among his Church is no longer one in the flesh, in humiliation, in "hiding". Now, as Paul says, he was proven to be the Son of God, having been raised and taken into glory by the Father. From now on he is present on earth in the proclamation of the Gospel. The Book of Acts is for the greater part a Book of Sermons, proclamations, preaching and teaching.

2. From now on, as said, the Holy Spirit is "the Spirit of Jesus Christ" (Romans 8:9, I Peter 1:11). John (in his gospel and letters) calls him repeatedly "the Spirit of truth" in connection with the event of Pentecost. Permit me to put it this way. The Father said, "My Son, when you have completed the work of suffering and atonement, I will give you (I promise!) the Holy Spirit at your disposal by whom you can bring in the harvest of the believers. What during your earthly ministry did not happen, will happen from now on. You may, from the throne, send that Spirit, and then it will happen (as you promised): "I and the Father will come and dwell among you" (see John 14-16, repeatedly).

The Holy Spirit has become Christ's Divine Instrument. Now "preach the Gospel to all nations" (Matt. 28:19). Now "the last days", the final age, have arrived (Acts 2, Joel). Now the middle-wall of partition is taken away.

3. Now the "shadows" have been fulfilled, and humiliation has gone. Now Jesus Christ handles the "Sword of the Spirit", the Word which is "the testimony of the Spirit." Now, after having washed us by His blood, He renews us by His Spirit (H. Cat., L.D. 32). Now the Church can be gathered "by His Word and Spirit" (H. Cat., L.D. 21).

4. From now on no "curtains" anymore. They have been torn apart on Good Friday by God Himself. Now the mercy-seat comes into the streets where in plain language the mysteries of the Kingdom are preached, so that even children can understand it (Joel's prophecy).

5. Now the "last days" have arrived. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by His Son, whom He appointed the heir of all things" (Heb. 1:1, 2). Those prophets "searched and inquired about this salvation . . . the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which (even) angels long to look" (I Peter 1:10-12).

6. Therefore all preaching, if it is to be "according to the meaning of the Holy Spirit", is to be "Christo-centric". The classic example is Peter's sermon on Pentecost Day. After having quoted Joel, he right away proceeds to preach Christ: "Men of Israel, hear these words: Jesus of Nazareth. . ." (Acts 2:22). The theme of his sermon is *not* the Holy Spirit (what one would have expected on Pentecost) but Jesus Christ, crucified and risen and exalted. And that is exactly the way the Holy Spirit wants it! He doesn't want to be in the centre of preaching and hearing. He is "instrumental" to the Bridegroom's receiving His bride. He is "the friend of the Bridegroom" who stands aside and rejoices in the joy of the Bridegroom united with His bride.

Pentecost is the feast of sinners finding everything in Jesus Christ, of having all things "outside themselves in Jesus Christ" (Form for Holy Supper).

But - you interrupt - are you not forgetting the most important part of Pentecost? What about speaking in tongues?!

[to be continued] G. VANDOOREN

# Not Key 73 but the Keys of the Kingdom!

*Second of Two Parts.*

## *Key 73's remedy no cure*

Key 73's remedy for "the ills" of church and nation is no cure. Its remedy is offered in an effort to unite all Christians "in a coordinated thrust for the gospel." (p. 157) "Key 73 offers what may be one remaining chance for its contemporary fulfillment." (p. 156)

"Together they will point to Jesus Christ, the crucified and risen Redeemer, and to God's gracious offer of the forgiveness of sins and new life in Him." (p. 157)

"If Key 73 is to be a movement the Holy Spirit can use to shake the nations we must consciously, deliberately, show concern for all people, those without as well as those within the church." (p. 159)

"Then, through Key 73 we can show our nations the oneness that exists among us in Jesus Christ. There are some things we cannot do alone. We need one another. A united purpose in Christ is imperative if we are to arrest the attention of literally tens of millions of persons who do not attend churches or relate their lives in any way to God. We have such a purpose! We belong to one another. We worship the same God. We find forgiveness at the same Cross. We are sent into the world to serve by the one Christ who came 'not to be ministered unto, but to minister and to give his life a ransom for many.' Beyond the separating fences of our denominations we find our oneness in Him!" (p. 161)

"Dr. Rufus Jones, former president of the National Association of Evangelicals, suggests that the old divisions no longer apply. Nothing will be lost if we lay them to rest. We are commissioned to a task by a Saviour who holds in His pierced hands all those who 'will to do his will'."

While the author of the quoted "evangelism topic" states first that the oneness in Christ is found beyond the separating fences of our denominations, he states in the last line: "I believe that if we dream, if we give ourselves, if we trust God and put Him first in our churches and relationships, we may be empowered by God to help reshape this continent." (p. 162)

Another topic, entitled "A Common Foe, A Common Faith, A Common Task", says: "Recognizing that the Church of Jesus Christ can ill afford to spend its energies on internal conflicts or petty competition, concerned leaders began to probe the possibility of a concerted effort toward fulfilling the primary task of the Church in our generation. Such an effort, to be successful, calls for recognition of our common foe, proclamation of a common faith, and cooperation in performance of the common task. Key 73 involves each of these." (p. 163)

The common foe is "the enemy of both believers and unbelievers". (p. 164) John 17:15 is referred to and explained as follows: "The Lord Jesus never prayed that we would be preserved from one another, or even from the world, but that God would 'keep them from the evil'." However the Lord speaks in vs. 14 about the world that hath hated His disciples because they are not of the world. Christ teaches His chosen disciples in John 15:18-9, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because I have chosen you out of the world, therefore the world hateth you". From the rest of the chapter it

follows that the Lord means by the hate of the world that hate of the Jews among whom He did the works which no other man did. The Jews were of the house of Israel to which Jesus and His disciples belonged. These were brethren who persecuted Jesus and to whom His apostles preached: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36) These brethren were ruled by the devil and became foes of brethren.

The common-foe idea of Key 73 promoters tries to wipe out the Scriptural antithesis-reality of Gen. 3:15. Such a common-foe dream twists the truth of the Scriptures and is therefore no remedy that will cure, before God, "the ills" of friends of the world who are enemies of God. (James 4:4)

A common faith in the assurance of victory over the common foe is said to be the advantage of the Christian. The true child of God taking the shield of faith, which is given "not to protect him against his brother," but to "quench all the fiery darts of the wicked," is equipping himself for victory in the spiritual battle against the devil, so the author continues to explain. But this common faith gives no assurance of victory for the true child of God over both the unruly brother and unbeliever by his refusing company with the one and keeping himself separate from the other. He has no protection against them, neither needs it, for he shares with them a common foe whom it is denied to work in them and to turn them against the faithful ones. (p. 164)

This common faith is not the faith whereby the Key 73 leaders hold for truth all that God has revealed in His Word, but on the basis of "large and important areas of agreement" which they found they have articulated this shared faith of participants in Key 73. (p. 164) The rule of faith is not Scripture, but their own found areas of agreement.

This faith determined by man is no remedy for the ills of disunity, conflicts or petty competition in and among churches, for neither the large and important areas of agreement which they found!, nor the areas of disagreement which they have deemed to be small and unimportant appear to be determined by the only rule of faith, namely the written Word of God. This faith which Key 73 articulated, (p. 164) does not provide for a shield to "quench all the fiery darts of the wicked." By this faith "society and its institutions" (p. 24) will not be reformed according to the will of God revealed in the Holy Scriptures.

As long as the love of God and His wrath, His grace and His Law, His justice and His mercy are not confessed to be the Gospel of Jesus Christ, the proclamation of Christ crucified will not be the power of the Christ of the Scriptures to cause "The nation and the church, Christians and pagans, institutions and individuals" to repent "for the existence of the many personal, cultural, and institutional evils which remain in conflict with Christ's mission to the world" (p. 24), for the "evils" will be seen and judged in another light than that which the true Gospel spreads and they will be preached against with other words than the sound words of the Gospel require.



### *The Church and Body-of-Christ idea of Key 73.*

The authors of the Key 73 Evangelism Topics expect the success of the Key 73 program from a movement of 'togetherness' and 'oneness' of "evangelical Christians." "Together they will point to Jesus Christ, the crucified and risen Redeemer, and to God's gracious offer of the forgiveness of sins and new life in Him", (p. 157), "beyond the separating fences of our denominations!" (p. 161) Since Key 73's witness idea is sought in "our common experience in Christ", (p. 161) or as Mr. C.F.H. Henry, Founding Editor of *Christianity Today*, words it, "in a devout witness by twice-born men and women to the truth and power of the Word of God in their lives . . .", it stands to reason that the Key 73 promoters' put the emphasis on cooperation, solidarity and brotherhood of all Christians who "share the love of God". The more Christians sharing the same experience of God's love, are joining a movement of witnessing this experienced love, the stronger force of witness is built up, and the greater a 'chance of success' can be expected.

This "cooperative and creative evangelical initiative" of "Concerned evangelicals from more than a dozen denominations gathered at Key Bridge for several conferences" (p. 156) needs the 'experienced' "man in the pew" to move "out of the pew" of whatever "institutional" or "organized" church. To achieve this the "common thing" if found and stressed in a common goal, common mandate, common foe, common faith, and a common task.

Since this love-experience is believed to be an individual matter of Christians, their "denominational label" is disregarded with regard to "assurance of victory over the common foe", with regard to the "shared faith" articulated by Key 73, with regard to the "common task" assigned by Key 73, with regard to the "common mandate" defined by Key 73, and with regard to the "common goals" set by Key 73. (p. 24, 39, and 164)

"Let the church be kept in the background and Jesus Christ be exalted," and "Avoid theological terminology. Use the Scriptures" are suggested rules to "Evangelical Home Bible Classes". (p. 70)

"Key 73, then, is not ecumenical, either in intent or purpose, in the usual sense of the word. There has been and will be no attempt to organize churches into a single denomination or to impose regulations and rules by which they must abide. It is rather a sincere effort to channel our united Christian energies against our common foe, to proclaim unitedly our common faith, and to perform effectively our common task of confronting people with the claims of Christ." (p. 165)

The churches are invited to arrange themselves under the Key 73 banner for the common goal in the following way:

"The uniqueness of each church group, which is part of its heritage, is respected and preserved, and hopefully more effectively used, under the Key 73 banner. The ministry of the Holy Spirit through each group in its witnessing effort may be expressed in different ways, but our common goal in the Key 73 effort is that we might through faithful and concerted witnessing "by all means win some." (p. 165)

On pages 184 and 185 we read again about the Key 73 policy in regard to church groups and about the experience of "cooperative evangelism". We quote: "Part of the premise of Key 73 is that every denomination and organization shall be fully free to carry out evangelism exactly as it

wishes during 1973. Resource material from the Key 73 office may be adapted, adopted, or rejected. There is no desire to pour others into any established molds or patterns.

"What makes this cooperative evangelism experience really great is the fact that beyond the legal and the organizational technicalities, we are discovering each other as real brothers in Christ." "We believe that God, by His Spirit, will use this sense of oneness to sweep millions into His spiritual kingdom during 1973." (p. 185)

Rev. W. Smedes, Director of Evangelism of the Christian Reformed Church, calls his contribution to the Evangelism Topics of Key 73, "Rules of the Game." Writing about "the rule book for Key 73" he quotes the gospel guideline adopted at the very inception of Key 73, before the "rules of the Game were written". This guideline reads: "The Bible is the Word of God through which Christ is made known. God through Christ offers man the way of salvation, wholeness and meaningful life."

It puzzles us that a minister having pledged adherence to the Reformed Confessions can write in favour of a gospel guideline that speaks of the Word of God *through* which Christ is made known, and further states the God *through* Christ offers man the *way* of salvation, *wholeness* and *meaningful* life.

Having explained the rules set forth in the rule book, he concludes: "The rules of the game are indeed simple, and yet there is something profound about them. They are profound because embodied in the rules is a recognition of the unity and yet the variety within the body of Christ, a call for genuine trust among the participants, a sense of the need of learning from one another."

He continues: "These rules are enabling over 100 denominations and groups to covenant themselves to a year of gospelizing in 1973. These groups range from the Missouri Synod Lutheran to the Assemblies of God, from the Christian Reformed to the Salvation Army, from the United Methodist to Campus Crusade for Christ. These groups have been able to meet together, to talk together, to plan together, to pray together, to have fellowship together, to keep their cool together in Christian love through the power of the Holy Spirit." (p. 199)

All these participants will be carrying the banner of Key 73. (p. 197) The Key 73 rules embody a recognition of the unity and variety within the body of Christ. Here the term "body of Christ" is applied to the participants of the Key 73 movement, the rules of which God can use to enable the teams to make known to the United States and Canada and all of North America that God gave His Son, Jesus Christ, as a sacrifice for the sins of the world and that God is concerned about man and that He will give of His great salvation to all who trust in His Son. (p. 199) We would rather take the rules God has revealed in His Word, according to which He *does* use His faithful church to bind on earth whatsoever is assured of being bound in heaven, and to loose on earth whatsoever is sanctioned to be loosed in heaven. (Matthew 18:18)

While the one author writes: "Key 73 is not a national pep rally aiming to promote religion-in-general or community-church-attendance or faith-in-faith," (p. 158) the other writing about "Discipleship's relation to Church Membership", states: "God instituted the Christian congregation not only because every disciple needs *fellowship* but also because he needs *nurture*." A little further he continues: "Christ exhorts the church to teach every disciple all things

which He commanded them (Matt. 28:20). In his deep concern for the nurture through church attendance the apostle Paul wrote: 'Not forsaking the assembling of ourselves together, as the manner of some is. (Heb. 10:25)'. The author adds: "It's interesting that Christ said: 'If ye *continue* in my word . . . then are ye my disciples indeed' (John 8:30) and the Book of Acts records: 'They continued in . . . the apostles' doctrine' (Acts 2:42)." He concludes: "The Word is the medium or agent of the Holy Spirit. That's why discipleship needs an organization which teaches the Word." (p. 168) The final statement of his article reads: "The disciple needs the church and the church needs the disciple. Love will bind these together forever. Is it amiss to use our Saviour's words about marriage and apply them to discipleship and church membership by saying: 'What God has joined together, let no man put asunder' (Matt. 10:6)?"

Mr. J.F. Anderson, Jr., Executive Secretary Board of National Ministries of the Presbyterian Church in the U.S. writes, under the heading "All One Body We", about Paul's description of the church in his letter to "the Christians at Ephesus". He says that "the apostle uses three meaningful pictures in describing the church: a building, a body, and a bride." He explains the "meaningful pictures" as follows: "If the building image emphasizes God's initiative and the bride image underlines our loving response, then the body image accentuates the unity we dramatize in Key 73."

While he admits that the church is called the body of Christ, he nevertheless separates these two by only using the name "body of Christ" with regard to the unity dramatized in Key 73. Key 73 is believed to be a demonstration of oneness, and "the analogy of the Church as the body underscores the fact of unity." (p. 194) "With the cleavages as pronounced, as profound, and as prolific as they are, Paul's call to the church to fulfill its mission as the

Body of Christ by demonstrating oneness and being an agent of reconciliation becomes relevant indeed."

He concludes: "What we say, what we do, what we are - corporately and individually - indicates the health of the body of Christ, whether it is spastic or spiritual, paralyzed or powerful. Key 73 gives the Christian church of North America a new opportunity to prove whether we are faking or faithful in our commitment to be God's instruments of reconciliation and redemption in our day."

When Paul sees the unity of the body of Christ endangered, he writes a letter to the church whose members have forgotten to be the body of Christ, and members in particular (I Cor. 12:27).

"The Key 73 movement" is more dangerous than "the Ecumenical World Council of Churches" movement. The latter wants to unite churches into one church by one faith, and seeks to eliminate the 'denominational' divergencies, but Key 73 represents a movement of "denominations, churches and clusters of churches" that proclaims their oneness by adopted rules which prescribe a common mandate, a common mission, a common foe, a common faith, and stipulate their right to diverse ways, to controversial doctrinal standards, to disagreement on doctrine and methodology.

What a cruel pity for the lost as well as for "the frozen credits in the pew." For Key 73 withholds from both of them the needed "fellowship" and "nurture" of the instituted Church of God that teaches Christ's sheep to observe *all things whatsoever* Christ has commanded His ordained and appointed officebearers. This "all things whatsoever" is overruled by the "participants of Key 73" who, having adopted the rules of Key 73, march under the banner of Key 73.

The forces of false prophecy have taken a 'new-evangelical course!

P. KINGMA

## Allerei

Het is altijd een plezierige bezigheid ingekomen giften te mogen verantwoorden. De Free Reformed Church te Launceston (Tasmanie) heeft niet alleen haar dienaar des Woords aan de American Reformed Church te Grand Rapids afgestaan, maar zij zond in September ook de opbrengst van een collecte voor het Theological College van de Canadian Reformed Churches, groot \$72.94. Daar komt een zoete stroom uit het zoele Zuiden!

Het schijnt dat op de bondsdag van de Vrouwenverenigingen in Ontario een beetje de spot gedreven is met de namen van de weleerwaarde en eerwaarde voorgangeren. Hun namen waren op geestige wijze uitgebeeld (die van mij werd ditmaal niet de drager van een potloodmerk, maar van een wasmiddel, doch daar waren het ook vrouwen voor!), daarna werden deze Picassos verkocht, en de opbrengst was bestemd voor ons College: \$15.55. Enfin, een goede naam is beter dan dollars. Intussen, zus-

ters, weer heel hartelijk bedankt. Een oude broeder, die naar Nederland vertrok, liet wat van zijn Hollandse geld achter; het werd omgezet in \$10.00.

Last but not least: We hadden het voorrecht Prof. H.J. Schilder uit Kampen een paar dagen als gast te hebben. Toen hij aan het eind van zijn particulier bezoek in de kring van docenten en studenten een groot overbracht van onze zusterinstelling, deed hij het vergezeld gaan van een persoonlijk geschenk: een boekje over de stad Kampen met vele fraaie illustraties van de historische gebouwen van de oude stad aan de IJssel. Niet slechts de gift maar vooral de presentie van de gever deed ons deugd; persoonlijk contact verlevendigt de correspondentie.

Laat me van de gelegenheid gebruik maken te vermelden dat bepaalde Nederlandse organisaties ons haar publicaties doen toekomen: de Meisjesbond zendt getrouw "De Poortwake" voor onze leestafel en tevens de schetsen die gepubliceerd worden. Ook het Gereformeerd Sociaal en Economisch Verband doet een gratis exemplaar van zijn publicaties ons toekomen. Zoals U begrijpt, een en

ander wordt bijzonder op prijs gesteld.

J. FABER



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ADDRESS FOR EDITORIAL MATTERS:

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P.O. Box 54, Fergus  
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EDITORIAL COMMITTEE:

Editor: W. W. J. VanOene  
Co-Editors: W. Helder, D. VanderBoom

REGULAR CONTRIBUTORS:

J. M. Boersema, J. Faber, E. Gosker,  
W. Huizinga, P. Kingma, H. J. Ludwig,  
A. H. Oosterhoff, F. G. Oosterhoff,  
A. B. Roukema, H. A. Stel, C. Van Dam,  
G. VanDooren, H. C. VanDooren,  
C. Van Spronsen, J. Visscher.

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# news medley

When I began with making notes for this Medley, I was afraid that it would become a very short one: I had not yet received many bulletins. But then, on the last day before I had to write it, there was quite a stack in the mailbox, and thus I was happy. So will be many of our readers, for it appears time and again that this column is read with much interest. Recently we had a meeting of the Editorial Committee, where also Mr. G. Kuik was present, our Publisher. We discussed some letters which contained criticism on the News Medley, some of it quite severe, whereas, on the other hand, I was assured that quite a number of readers expressed disappointment when, during the past summer holidays, we did not have one for about a month.

Some of the criticism which was uttered objected to the fact that I make remarks about certain things which are going on in the Churches, rather than just passing on the news without comment. Some felt that, if a matter was to be discussed, that would be more appropriate in an Editorial than in the News Medley. However, if you deal with a matter in an Editorial, this may tend to blow a certain thing up too much. And a News Medley as I understand it is not just to pass on news items: then it would be sufficient to publish clippings from the various bulletins. Also via this column we wish to serve the Church members and Churches. That can be done only when certain actions and/or decisions are evaluated and when it is stated positively what we consider to be the correct course of action. In the past we oftentimes heard the complaint that no "leadership" was given, but we frequently had the impression that many call "leadership" only such writing and giving of information that suits them and their own ideas.

But let us go to our news-review.

The other time we started with some information about persons; let's do that this time too.

The Rev. A.B. Roukema fell ill again and was admitted to a Toronto hospital. We heard that he is quite cheerful (which is no surprise to those knowing him) and enjoys visits. We wish him a speedy recovery and the strength to enjoy his retirement. As for the illness of the Rev. H.A. Stel, we cannot say much. Winnipeg's bulletin contained a piece from his hand in which he thanked the Congregation and, via them, all who in any way showed their Christian interest and love. Rev. Stel mentioned in that piece that he was at home again, but he will have to see a doctor time and again. He even expressed hope that the Lord would allow him to return to his work in preaching and in teaching the youth of the Church. A year ago we would not have thought that our brother would be able to make such statements now. We cannot give any definite information: the above is all we know.

Another minister had a special day of remembering and celebrating: the Rev. and Mrs. W. Loopstra remembered that they were married 35 years ago, and that our brother had been a minister for 35 years. They are at present in the Netherlands, but I do not doubt that they will have received many congratulatory messages from this side of the ocean.

It will be difficult for the Rev. J. Mulder to decide about the call from isolated Launceston. Australia will experience the same difficulties we have: the use of the English language renders it practically impossible to call ministers from the Netherlands, assuming that they are going to come to Canada. The isolated position of the Irianian city puts extra weight into the scales.

I always thought that, when someone was called for the mission work, there had been at least some preliminary contact between the calling Church and the minister called. However, in the case of Rev. W. Huizinga's call for the mission work this appears to have been different: he writes that the call came as a complete surprise and shock. We wish him much wisdom. Toronto, meanwhile, decided to propose to the Congregation to call a third missionary. Even if there are three missionaries, this will not be for long. The Rev. H. Knigge will return to Irian Jaya (not Daya, nor Aya, as I read in one bulletin) but he will stay there till the middle of 1975. That is the end of his term there. For those who are interested, if I understand Rev. H. Knigge well, Irian Barat means: West Irian; whereas Irian Jaya means: Great Irian. By the change of name the Indonesian government apparently wished to avoid the impression that they abandoned any claim to the name the Indonesian government apparently wished to avoid the impression that they had abandoned any claim to the Australian half.

A meeting was held of delegates from the cooperating Churches, where also Mr. Knigge was present. He gave a very instructive talk which made many aspects of the work much clearer and brought them closer to us. His visits to the Churches individually will also be very helpful, as will those of the Rev. C. Van Spronsen to the Churches in the West. New Westminster authorized the Rev. C. Van Spronsen to arrange for erection of a Church building.

New Westminster also spoke about its own Church building. A colour-drawing of a new building was displayed, and the sale of the old one seems to be near or, at this moment, maybe even a fact. It goes without saying that we are very much interested in some further particulars.

In the Fraser Valley a "Hollandse Avond" was held. Speaker was: the Rev. P.K. Keizer, minister emeritus of one of the Groningen Churches. Visits by foreign ministers can become very useful for us when their presence is utilized in that manner.

Going East from the Valley, we saw the new cover of Calgary's bulletin. It is simple and yet appealing. Personally, I like a specific name better than just the word "Bulletin" but that is a matter of personal preference.

To the north, Edmonton's **City Guide** contained a description of the pipe-organ which was being installed ("The Thing", if you remember). Judging by the description, it is quite an instrument.

That brings me to something else. Recently I expressed my gratitude for the fact that a young brother requested from a consistory permission to use the Church organ for studying to become a Church organist. I then expressed the wish that many would follow that example. We are all aware (I hope) that studying, whatever you study, costs money. I am therefore very happy that the first initiative has been taken to establish a sort of a fund to aid young people who would wish to use their talents in this field and wish to study with a view to becoming a Church organist. We do need them, but few people are



aware of the costs involved. If you wish to know, just ask some of our organists who have completed the grades of the Conservatory! On Nov. 10th a concert will be held in the Fergus Church building where organ music can be heard and soloists will perform. A collection will be held (announced as a "paper-collection"; which is not the same as a collection of paper) which will be used to defray the costs of the evening, but the balance will be reserved as the beginning of such a fund as described above. Maybe there are possibilities also in other places to take similar action. In any case: let's encourage those among us who have received from the Lord the specific gifts needed for playing the organ.

From Edmonton we travel to Winnipeg. There the building Committee drew up tentative plans for a new Church building. The old building and its surroundings caused some troubles. It was reported that there was an "accumulation of deep depressions in the 'lawn' behind the Church". That's what I call flowery language. The Birthday Committee was able already to purchase two coffee percolators and is working towards decorating the new Church building. The School board gave advice which is well worth considering. Pointing to the expected substantial increase in family allowances, it wrote: "Would it not be the right time to invest some, or all of it, in our children, and then of course especially in our School society?" Think about it.

We come to Ontario.

Burlington East organized a trip for the elderly Church members which, as we heard orally, was enjoyed by all those taking part.

Smithville appointed a committee to investigate and study various topics, namely, "Charity Clause, Check-off, Federation of Agriculture Membership, Marketing Boards". We are very much interested in learning the results of this study. The School Association held a meeting at which Dr. Faber spoke on "Reformation and Education". And the Ladies Auxiliary provided new drapes for the school.

Toronto will try to sing the Apostle's Creed in the

service. It would be very nice if we could do that in every Church in every afternoon service. However, then we should study it well, for it would not be very edifying if it resulted in a big confusion. Toronto also has lack of sufficient parking space. It appears necessary to "double-park" for otherwise not all cars can find a place off-street. The Home Mission Committee organizes meetings in Old Age Homes on Sunday afternoons to bring the good tidings to those residing there. And finally: Toronto set the date for the forthcoming General Synod on Tuesday, November 5, 1974. Now the Churches can prepare themselves for it.

On Sunday, October 14, the first separate services were held in Guelph as a step towards separation of Fergus and Guelph. From personal observation I may state that attendance increased due to this meeting separately. There was ample room in both places, yet not so that it felt very "empty" in Fergus.

Going "south of the border", we learned that the Rev. G. VanRongen has "trouble" because of his Australian past. He has to get used to having his car run on gas instead of on petrol; to speak of the trunk of his car instead of its boot. But we also have the impression that it will not take him long to overcome these slight handicaps. Catechism students use a variety of Bible translations, and the minister tries to bring uniformity in the practice. He also had to change the arrangement for catechism classes, since with the previous arrangement someone had to drive 52 miles to bring his children to class. A post-confession class will be organized, something which is also done in Burlington and is tried in Cloverdale. Grand Rapids' **Pro Ecclesia** also publishes elements from the catechism sermons held by the minister. If the members save the weekly bulletins, they will have quite some information on the catechism once they are at the end of the series.

That is all for this time.

Cheerio!

vO

## Stedetroost

Daár ligt uw stad. Gij zult haar schouwen  
witter dan sneeuw, witter dan licht,  
zodat gij moet beschermend vouwen  
de handen voor uw aangezicht -

Tot weer uw ogen onderscheiden  
het wisselspel van kleur en kleur,  
en uw verlangen u zal leiden  
onfeilbaar naar uw eigen deur!

Want alles is als nooit tevoren  
en God woont er in ieder huis,  
toch zult gij weten daar geboren  
te wezen en te komen thuis.

Dan zult gij in de paarlen poorten  
herkennen wat gij, vaag en dof,  
liefhadt in de Gevangenpoort en  
de poorten van het Binnenhof.

Het warm gevoel van welbehagen  
dat het Noordeinde of Voorhout  
u in een kort geluk deed dragen,  
wordt hier geluk dat gij behoudt.

In 't hart der stad zult gij dan komen  
aan de rivier van kristallijn,  
en dwalend langs zijn water dromen  
weer aan de Vijverberg te zijn.

W.A.P. SMIT

# Do You Have to Appeal?

The reader will recall that some time ago our News Medley made mention of a decision of Edmonton's Consistory to seek contact with a specific Christian Reformed Church in that place. In its decision to do so Edmonton mentioned the decision of Orangeville 1968 re Church Order of the Christian Reformed Church, namely that it was not a definite obstacle for further contact and eventual unity. I called the statement of the General Synod of 1968 wrong and said that one who accepted that decision was naive.

The Rev. D. DeJong wrote about my statement in *City Guide*, and I received a letter from a brother who also deemed my statement totally wrong. It is well worth the effort to elaborate on a point which seems a technicality but is more. I shall insert both the letter received, insofar as it is relevant to the point in question, and the brief piece which the Rev. D. DeJong wrote in the bulletin of Edmonton. Then our readers know exactly what the issue is.

First the letter.

In your "News Medley" in the *Clarion* of Aug. 25, '73, you end with the words: "There is the rare case (very rare case) in which poison is being produced by this column."

This may be true, but in the following *Clarion* of Sept. 8, '73, I see a very dangerous poison.

In the part about Edmonton's Consistory, having taken a decision to seek contact with the Chr. Ref. Church, you wrote:

"Personally, I am convinced that one who accepts Orangeville's 1968 decision and statement about the Church Polity and Church Order of the Christian Reformed Church is most naive, to put it mildly."

I know very well that some decisions taken by a Major Assembly are more important than others. But just the same all Churches and its members are expected, either to accept them or to appeal against them (art. 31 C.O.). Now when a Minister of a Church starts telling all the members of all the Churches, if you

accept that and that decision of that and that Synod you are most naive, while that same minister (or anybody else for that matter) did not appeal that certain decision on the next Major Assembly, then I see a very dangerous poison. And then I ask, what is left of art. 31. C.O.?

Because if we are allowed to accept one decision of one Major Assembly just as a big joke, why then not all of the decisions which don't suit us?

And in that case, why do we still have a C.O. and a Classis and a Synod?

Especially when you are even considered to be naive, when you accept the decisions of these major Assemblies?

I hope I have made it clear where this can lead to, and I really believe a correction or explanation is in order here.

This letter is not meant as a lecture of some kind, but simply to bring to your attention that such a statement can be a great poison.

That is the letter. Since it was not sent as a Letter to the Editor, I have left the name of the sender out. Now we get the piece which Rev. D. DeJong wrote.

*Roma Locuta, Causa Finita*

The meaning of these Latin words is: As soon as (the Pope of) Rome has spoken, the matter is finished.

Of these words I had to think when I read vO's comment on a decision of Edmonton's Council, in which was referred to the conclusion of our Synod Orangeville 1968 re the Chr. Ref. Church, Acts art. 134.

About a year ago vO tried in CRM to point out that our Synod Orangeville was wrong. Now, in the latest issue of *Clarion*, vO writes: 'Personally, I am convinced that one who accepts Orangeville's 1968 decision and statement about the Church Polity and Church Order of the Christian Reformed Church is most naive, to put it mildly.'

In my naivety, which I share with our Synod Orangeville and with those who abide by its decision, I ask: where in the Acts of the following Synod, Westminster 1971, did I read of objections against Orangeville, and that these objections were sustained? I did not read any such thing. It seems to be, that with vO's article against Orangeville 1968 the matter was finished. All those who, after having read that article, still think like Orangeville did, are most naive. "To put it mildly", it is added. But the only *mild* way of dealing with church-matters is the *church-orderly* way.

\* \* \*

I should like to make one correction in the letter which I inserted above. When I read the first paragraph, I thought: "Did I really write that the odd time 'poison' is being produced by this column?" I got a scare, but a quick check showed that the quotation was not completely correct. I did not write that poison was being produced *by* this column, but that there is the very rare case when it is produced *from* this column. That makes quite a difference.

The situation is, however, such that in both letter and brief article I am presented as having injected some very dangerous poison by my twice quoted remark; as having left nothing of article 31 Church Order; as having made a big joke of all major assemblies and their decisions; as having forsaken my duty to come with an appeal before assuming the right to publicly criticize; as having dealt with the matter in question in a very un-"church-orderly" way. Quite some accusations, I should say.

As for the question why no objections were brought in at the Synod 1971, a simple realization of the fact that that was two years ago, and that I uttered my criticism for the first time "about a year ago", as the *City Guide* states, would have prevented my colleague from uttering his grave accusations. How can you bring in objections in 1971 when you utter them for the first time publicly in 1972? Is it not possible that one comes to a different conclusion in the period between two Synods, in this case the ones of 1971 and of 1974? What is so un-"church-orderly" in not coming with objec-

tions in 1971 when in the course of your studies you come to the conclusion that 1968 was wrong quite some time after 1971 has passed? Haste in pronouncing judgment is never good. The calendar already refutes the *City Guide's* claim.

It is not my purpose to hide behind that. I frankly state here that I am not planning to go with objections to the 1968 statement to Synod 1974 either. I reject the whole dilemma: either you keep silent, even though you disagree completely, or you go and bring in objections, and keep silent until a synod has sustained your objections. Rev. D. DeJong writes: "Where in the Acts of the following Synod, Westminster 1971, did I read of objections against Orangeville, and that these objections were sustained?" Here I find a dilemma which (although unintentionally, I am convinced) smacks too much of the dilemmas put up in the days of the Liberation. Yes, the dilemma which Rev. D. DeJong puts up is even stronger than the one in those days: according to the *City Guide's* dilemma I am not even allowed to criticize unless a Synod has sustained my objections. I ask, "What is left to criticize when a Synod has sustained your objections?" As in the days of the Liberation, nothing was left that one was allowed not to "hold for settled and binding" since submission was demanded *until* a synod had sustained objections brought in. Reformed Church Polity is much more kind and mild than what Rev. D. DeJong deems to be the "church-orderly way"!

As for Article 31 Church Order, this article gives the right to someone who has been *wronged* by a minor assembly to appeal to a major assembly; or, for that matter, we might read it as follows, that someone who has been wronged by a General Synod may try to have the judgment reversed by a following General Synod. I am not ready with the latter possibility, but for the sake of argument I will go along with putting it that way.

Let's say, therefore, that someone who has been wronged by a General Synod has the right to appeal to the following General Synod. Then I still wish to point out that "to have been wronged" is *vastly different* from "being convinced that a Synod was wrong".

It is a well-known fact (brought to the fore in the struggle against the

doctrinal decisions and their binding force in the Netherlands' Churches during the early forties) that one candidate at his classical examination in 1908 openly declared that he disagreed with the doctrinal decision regarding Covenant and Regeneration, made by the Synod of 1905. I am referring to the late Rev. Joh. Rietberg. He criticized those decisions of 1905 many a time, yet, to my knowledge, never came with objections against them to any Synod. And I do not recall ever having read that because of that he was accused of following an un-"church-orderly" way.

Whoever browses through the volumes of *De Reformatie* for instance, can find many, many, examples of criticism against certain synodical decisions before such criticism was brought to the attention of a Synod or even without such criticism ever being brought to any Synod's attention. That is quite normal and helpful to a healthy development of Reformed Church life.

We are namely to differentiate between such decisions which are incidental and such as set a pattern for Church life; in other words, such decisions as affect me and all Church members in our membership and activities, and such as give only a decision which does not affect my actions or the contents of what I am to believe concerning the Word of God. In the former case I am obligated to engage the Church Federation in order to have it changed, meanwhile having the right not to hold a decision for settled and binding if I prove that it is contrary to God's Word or the Church Order; in the latter case I am under no such obligation.

The relevant decision of Orangeville 1968 did not affect my actions in the least. It is something which that Synod declared but which had no further consequences either for the Churches in general or for me personally. Already at Synod Orangeville 1968 I voiced strong objections against the 1965 Christian Reformed Church Order, but went ultimately along with the above-mentioned declaration. Now I know a little more about the development which led to and the background of the new Church Order. If Orangeville's decision had had consequences for our Church life and for my own life personally, I certainly would have engaged the Consistory of which I am a

member in my efforts to have it changed. Even then I would, meanwhile, have warned against that declaration.

What is NOT allowed, of course, is: voice objections against a synodical decision, *refuse to do what that decision requires of me*, and yet fail to come with an "appeal". That is contrary to the faithfulness which may be expected from all the members, the faithfulness to the agreements made and to the promises given. But that was not the point in question here.

It would become a big mess in the Churches and at our General Synods if everyone who disagreed with certain synodical decisions or declarations would be under obligation to launch an "appeal" if he wished to speak a word of criticism against such decision or declaration under penalty of being accused of un-"church-orderly" manners and practices and all the other qualifications given to my course of action described above. Permanent Synods would be one of the disastrous results.

I have not stated that everyone who accepts decisions of major assemblies is naive. Please re-read what I did write. I was referring to one specific part of a specific decision. It was, I am convinced, a naive decision which we (I acknowledge my part in it) took in Orangeville in 1968 regarding acceptability of the 1965 Church Order of the Christian Reformed Church. I do not blame anyone for it. Only in the years after 1968 did I acquire some additional knowledge about the whole character and background. But now I deem it my duty to raise a warning voice. I do not blame anyone for taking his starting point from that decision. I only wished to warn.

In the past many discussions and contacts have been held and made. Unless we know exactly where we stand and what we are to watch out for, such contacts and discussions can be very dangerous. I have never seen much result from them. The past history is not very encouraging as far as this goes: it has happened more often that as a result of such contact members left the Church than that the fruit was that the eyes of others were opened and that they came and joined the Church.

That's why I wished the brethren much wisdom and expressed the hope that they might achieve on a

Continued on Page 14.

# Official School Opening

Carman, Manitoba

*Report of the official opening of the Dufferin Christian School, operated by the Canadian Reformed School Society of Carman, Inc.*

It was 8:00 p.m. Friday evening, September 28, when the president of the school society, Mr. Gerry Vander-Sluis, started the official opening ceremonies of the Dufferin Christian School by saying that we had been looking forward to this moment for a long time, and sometimes wondered whether it would ever become a reality.

He explained that the building was moved from Winnipeg and that it was originally a church building. It has been remodelled into a school with two classrooms upstairs, office, lunchroom, and washrooms downstairs. After viewing the building, the large crowd moved to the Canadian Reformed church for the rest of the programme.

Mr. and Mrs. J. Kuik, Sr., had the honour of cutting the ribbon. An honour well deserved! They were the first family to come to this community back in 1950, and played a big part in forming and building the congregation of Carman. They were always ready and willing to help where help was needed.

Once we were all seated in the church building, we sang Hymn 62, whereafter the president read from Deuteronomy 6 and led us in prayer. He then welcomed all members and delegates, and proceeded to give a rundown of the history of the society:

The society was formed on April 22, 1954, at a meeting held for that purpose. It was chaired by our first minister, Rev. H. Scholten. Our fathers saw the need for Christian education, to bring our children up in an atmosphere which is in harmony with the things taught at home and in the Church. All the persons eligible to become a member of this society did so that very evening. Realizing that they could in no way support a regular day school at that time, it was decided (August 1955) to start with instruction on Saturdays in such subjects as Church History and Bible History to the children 6-13 years old. First teachers for this were Mrs. John Kuik, who with her husband now

helps Rev. Van Spronsen with the mission work in Brazil, and Rev. H. Scholten.

It was not until 1968 that the board came with a proposal to start a regular day school (three grades, one teacher) in the basement of the church building. Estimated cost was \$6,750. For various reasons this proposal was not accepted. It was decided to buy property first and then to go on from there. This was done. The property was bought in 1970 and the results in the form of the building we have seen tonight.

We were fortunate in being able to hire Mr. Wm. Van Spronsen as principal and teacher for the higher grades. For the lower grades we had a harder time, especially since the Midland (Public) School Board had to know early this year who and how many pupils were leaving their school. Also in this God provided. Mrs. Bill Scheper agreed to teach the two lower grades until Mrs. Ann Wierenga will take over. She is now completing her studies at the University of Lethbridge.

So all things grew - also the budget, which in 1968 was estimated at \$6,750. It is now estimated at around \$20,000. This means a heavy financial burden on all the members. However, we are convinced that we must provide Christian education for our children.

It was decided to name our school "Dufferin Christian School" - a name simple and easy to remember and with meaning also for those around us, as most people usually refer to the Dutch school or, even worse, Dutch reform school. We as society members must do all on our part in telling the people our needs and desires, so that all will have a better understanding of the reason why we need a Christian school.

So far the president.

Our principal delivered a speech entitled "Not Two Kinds of Seed". He had taken this title from the Old Testament commandment to Israel not to sow two kinds of seed in one field, and drew the parallel that we were not to expose our children to two kinds of seed. He pointed out by a few textbook quotations that the educational system at the public

school starts with man, centers on man, and ends in man. In short, salvation through education. What is sown in the public school is a different kind of seed than the kind sown at home and in church. This is why we must have a school where the right kind of seed is sown.

Delegates were next. A letter from the Coaldale society was read; they extended their hearty congratulations to us in being able to start with our own day school.

Miss Margaret Burnett, representing the Carman town council, stated that she was very impressed with the fine school building and was sure we would manage all right. She extended sincere congratulations on behalf of the town.

Mr. John Smith, one of the Dufferin municipal councillors, also was really impressed. He wouldn't mind going back to a school as attractive as this himself. He passed on the congratulations of the municipality.

The president thanked the councillors for the co-operation received, especially the Midland school board, which could have made things hard for us, but, on the contrary, helped and are helping us.

Rev. J. Geertsema congratulated us on behalf of the consistory of the Can. Ref. Church of Carman. After having left the front, he came back saying, "I forgot something." To which the president replied with a big smile, "I thought you did." Rev. Geertsema then on behalf of the consistory and the congregation officially donated an organ to the school society. (This organ was, by permission, already being used in the school.)

Mr. Gerry Kuik congratulated us on behalf of the Can. Ref. School Society of Winnipeg, saying that the money we invested in the building is really an investment in our children, that they may go and grow in the way of the Lord.

The last one to extend congratulations was someone from far away, yet well-known to all of us, namely Rev. C. Van Spronsen. He stated that the people around us always want to see the manifestation of the Holy Spirit. Well, this is what he would call the manifestation of the Holy Spirit: not something spectacular, but that we could start our own day school, obtained through prayer and much hard work. Also now we must humbly trust in Him.

Continued next page.

# Opening of Eben-ezer School

Chatham, Ontario

Wednesday, September 5th, 1973 was a day many of us had been looking forward to. It marked the first school-day for 53 children of our congregation in our own school, which we call: 'Eben-ezer School'. We can indeed say: Hitherto the Lord has helped us.

Our school in Chatham had been in the planning stages for many years, but it was not until May 1971 that the members of the School Society took some very concrete steps. Definite plans were discussed to come to the opening of a school within a very foreseeable future. Contributions were raised to \$10.00 a week and although membership at the time totalled only about 20, the future, with the help of the LORD, looked very good. Committees were appointed to deal with School building, Transportation, Finances, etc.

We purchased a 2½ acre property next to the Church lot, just beyond the city limits; we were successful in buying a frame building containing two classrooms, used by one of the Public Schools in Chatham. This building was moved to our lot, raised on a basement, redecorated and faced with brick. Much of the work was done with free labour under the capable leadership of the Building Committee. The result: a two-room school building for a total cost, including land, of approx. \$31,000.00.

Members' contributions were raised in the meantime to \$15.00 a week, membership has increased to almost 40, and, very grateful to the LORD, we can report that everything is paid for, School supplies, etc., have been bought and we hope to operate during the 1973-74 year on a budget of just over \$25,000.00.

The ladies contributed a great deal through the efforts of a Ladies' Auxiliary. Some of the items paid for

by them are: desks, teachers' desks, rugs, draperies, equipment such as a typewriter, photocopying machine, duplicator, overhead projector, filing cabinets, etc.

Many gifts were also received, monetary as well as such items as: swings, flag pole, encyclopedias, refrigerator, sports equipment, etc., etc.

Looking at the last 2½ years we can indeed be very thankful to the LORD, who blessed all our endeavours beyond our expectations.

The official opening took place on Tuesday evening, September 11th, 1973.

Our President, Mr. John DeBoer, presided over the official ribbon cutting, which was performed by Mr.

Gerrit Noordhof, who at 79 is the oldest member of the School Society.

Following this, Mr. Jerry Tillema on behalf of the Building Committee, presented the keys to the building to our President, who in turn handed them to our Principal, Mr. Larry Bol.

All members and visitors had an opportunity to inspect the school, which consists of two classrooms, two washrooms, office and full basement.

The meeting continued downstairs in the school basement. Presentations were made by individuals and by the Girls' Club.

Rev. Werkman spoke to us on the subject: 'Eben-ezer'. (This speech was published in the October 6 issue of *Clarion*).

The Ladies' Auxiliary served refreshments after the meeting was closed.

H.A. VAN SPRONSEN

## Should Justice Bargain?

The United States of America are rocked by some very serious crises involving its highest officials. The question whether President Nixon was involved in any way in the so-called Watergate affair has still not been answered satisfactorily. Recently the Vice-President resigned his office as a result of serious accusations brought in against him.

We do not wish to meddle in these affairs or to claim that we understand the world of politics. Nor do we wish to claim that we have an answer to all questions that can be raised in this connection, or even to some of them. What has become evident anew is that the words and assurances of many politicians cannot be trusted. What is said today in many instances is denied next week (if it takes a week) without blushing. If a politician lets himself go for a moment and speaks honestly about a certain point, ten against one a denial is issued shortly after or it is claimed that he or she was misquoted or quoted out of context.

A few minutes after Mr. Agnew had announced his resignation from the Vice-Presidency, the radio program was interrupted for a brief announcement of the fact as such;

but at the first regular news broadcast after that, the radio station I listened to began with letting us hear a tape-recording starting with a clear and determined: "I shall not resign! Even if indicted, I shall not resign!" Now Mr. Spiro T. Agnew has resigned, without being indicted.

The decision to resign, we are told, was one that has to be appreciated, since it was a decision which spared the nation a protracted trial. Attorney-General Elliot Richardson is reported to have stated that the evidence showed serious wrongdoing; however, he chose a quick settlement rather than inflict serious and permanent scars upon the nation through a protracted trial.

It is the point of a "quick settlement" which draws our attention.

Can these matters be "settled"?

United States prosecutors are said to have stated that Mr. Agnew cast aside the law and reaped thousands of dollars as the kingpin in a shadowy scheme of shakedowns.

The list of alleged violations and offenses is impressive. As part of the deal made, the Attorney-General released a 40-page document, a summary outlining allegations against Mr. Agnew of a de-

### CARMAN OPENING - Continued

The school children then sang a couple of songs directed by Mrs. Bill Scheper. Together we sang Hymn 59, and Rev. Van Spronsen ended with us in prayer. After this we still had a social hour downstairs, where coffee, cake, etc., were served.

F. DE WIT



cade of illegal payoffs and shake-downs from Maryland contractors, even after he became Vice-President.

It is understandable that every effort is made to expose as little of the corruption which seems to have existed as those involved are able to expose. No one is served by a minute and detailed description of all the aspects of the case. No person individually nor the nation as a whole is served or helped by a total exposure of all wrongdoings. It is to be praised in those who were able to do something that they endeavoured to spare the nation that agony.

However, there is one aspect which is totally wrong: it is the aspect of bargaining and of "making a deal". Is "Justice" allowed to bargain and to make a deal?

We are convinced: No!

The Lord teaches us in His Word that there should be no respect of persons and that it is wrong to deal differently with a rich man than with a poor man, with a man who has a position and influence than with a man who has no influence or status.

Extenuating circumstances may and even should be taken into account, and judgment should be fair in every respect, but then equally for the one who is not known at all and for the one who is known to all.

It appears to be against the will

of the Lord when charges are dropped against one who, by pleading guilty to a lesser charge or - as Mr. Agnew did - by not contesting a lesser charge, namely that of tax evasion, spares the nation a lengthy and painful trial which might bring into the open more names and organizations than everyone involved deems desirable. What about the person who has no "counterweight" to put into the scales? What about the one who is not in a position to do something which as a reward reaps the dropping of more serious charges?

Here we see the same deviation from the will of the Lord as when a judge among Israel "respected persons". Whether this "respect of persons" concerns the person involved alone or the whole nation, does not make any basic difference. The point is that justice is bent and distorted for pragmatic reasons. If it is deemed to be in the interest of the public weal, more serious charges may be dropped in exchange for a guilty plea to a lesser charge or a "no contest" plea; but if it is deemed more expedient to press the more serious charges, that is done.

We repeat: we have no desire nor deem it necessary that all dirty laundry be displayed. The good name and the reputation of the neighbour must be protected. That could well be achieved by excluding the press from such trials. Such a move would not impede the free-

dom of the press in any way; it would only achieve that the nation as a whole and the person(s) involved are protected from sensational reporting which seems to be the crutch by which many newspapers succeed in prolonging their existence. A trial behind closed doors would be the answer. The manner in which the news media report on accusations and actions of the persons involved, however carefully they may word it to avoid being cited for contempt of court, appears in fact to constitute a trial-via-the-press. And, knowing the modern means of communication, the damage may already have been done long before the actual trial begins. The higher the position of a person, the more space is allotted to the description of his alleged wrongdoings and the more world-wide the reporting on the aspects of the case is.

It is sad enough when such accusations are launched against the second-highest official in the land, although he certainly will not be the only one who might be accused in this respect. We wonder whether any stone would be cast if it could be done only by those who are totally free of such practices!

It would have been sadder still if everything had been brought out into the open by means of a protracted trial (and the extensive press-coverage) which would have left scars upon the nation, indeed.

But the saddest point is that "justice" bargains with persons who have something to bargain with! Thus, we are convinced, not just scars are left upon the nation, but festering wounds which will not heal and by which the nation ultimately will perish.

If the one can strike a bargain with the nation's Attorney-General but the other is unable to do so for the simple reason that he is not important enough and that his position and trial would not rock the nation, then there is "respect of persons", something which the Lord abhors.

Then there are diverse weights and diverse measures which are both like an abomination to the Lord.

The throne of a king is upheld only by justice.

Righteousness exalts a nation, but sin is a reproach to any people.

vO

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APPEAL - Cont. from page 11.

local level what appeared to be impossible at the Synodical level in the Christian Reformed Church: open the eyes. That's why it would be very dangerous if the decision in question, re Church Order, were accepted at face value. I, for one, deemed it my duty to warn against such acceptance.

*Clarion* is not the place to give an extensive argumentation. However, I do wish to share with you the conclusion I came to at the end of the study I had to write:

In the light of the foregoing conclusions it seems strange, indeed, that the General Synod of Orangeville 1968 of the Canadian Reformed Churches, upon the advice of the Contact Committee, adopted the following proposal of their Advisory Committee.

Synod declares that the new Church Order of the Christian Reformed Church as adopted by Synod 1966 (1965) is not an insurmountable obstacle for further and closer contact, and eventual unity of both Churches.

The differences not only of Church Orders but also of their application and the general tenor of the Church Polity in the Christian Reformed Church are of such a nature that it seems very unlikely that the Canadian Reformed Churches could accept the latter without denying the Doleantie Church Polity and their own past history since the arrival of the first immigrants from the Reformed Churches in the Netherlands (L).

Now you know exactly where I stand. *Locutus sum.* vO

# our little magazine

Dear Busy Beavers,

I wonder how many of you attend a school called JOHN CALVIN SCHOOL? Do you know WHY your school bears the name of John Calvin? And why we are called Calvinists?

On October 31 we remember REFORMATION DAY again. Remember our story last year about Martin Luther fastening his 95 theses on the chapel door at Wittenberg on October 31, 1517? Remember how Luther tried to show by this paper that the Roman Catholic Church was not living according to God's Word any longer? That was how the Lord used Luther's work to start the Reformation!

But the Lord also used other reformers, other men who showed once again how the Lord wants His Church to live. One of these reformers was: JOHN CALVIN

The little boy we call John Calvin faithfully went to church - the Roman Catholic Church. Sometimes his mother took him to a very special church to worship not God, but relics! But while he was still very young John Calvin's mother died.

His father was the clerk of a bishop of the Church. He wanted his son to study hard and win a good position in life. And so John was enrolled at the University of Paris and was soon studying law!

John was very clever, it soon appeared. For when he was only 25 years old he had already written a very learned book. Yes, he was very clever, he wrote beautifully clear Latin, and he studied hard, because even though he himself did not know it at first, the Lord was going to use him for a very, very important work!

While he was in Paris, Calvin learned about Luther's work in Germany. After some time Calvin realized that Luther was right and the Roman Catholic Church wrong. From then on Calvin worked, very hard to build on the foundation of Luther's work.

It wasn't very long before he had to flee Paris because of his belief. For years he travelled first here, then there. But wherever he went he preached God's Word according to God's will. He was always studying, always writing.

Calvin's name is always linked to the name Geneva, a city in Switzerland. Here he spent most of his working years. Life here was not easy for Calvin. The people of Geneva wanted to belong to the Reformation, but when Calvin showed them from the Bible how we must reform our lives to be pleasing to God, they often did not listen. Calvin's health was not very good, and both his young son and his wife died while he was in Geneva. But, in spite of all these difficulties Calvin kept on working. He wrote books to help people understand the Bible better. He had rhyming versions of the Psalms made for singing in Church. He preached sometimes as many as 200 times a year. He helped establish a college where young men were taught according to the Bible.

And that was how God used this man to bring His people back to Him and His Word. And that is why schools are called after him, and we are called Calvinists!

## FOR YOU TO DO

Find out from a book on Church History what RELICS are. Maybe you'll have to go to your library! I think you'll find out some very interesting facts!

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Even though your birthday month may be dull and gray, Busy Beavers, we all join in wishing you a bright and happy birthday! May the Lord bless you in the coming years.

Debbie Bareman	Nov. 1	Evelyn De Briun	Nov. 13
Joanne Jans	3	Leona Dam	15
Harry Vanden Berg	3	Jennifer Hulleman	17
Karen Oostenbrug	4	Karen Hoeksema	19
Shirley Devries	5	Eelco Jager	21
Wendy Lodder	6	Glenda Bulthuis	24
Jeanie Linde	7	Tony Linde	24
Margaret VanderLinde	8	Charles Doekes	27
Sharon Kieneker	9	Inge Plug	30
Jake Bouwman	12		

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## From The Mailbox

Hello, *Loretta Dam*. I'm glad you like it in Calgary. Are you looking forward to going to B.C. for Christmas? Write again soon, Loretta.

Thank you for the quiz, *Hetty Witteveen*. I really enjoyed it. You did very well on the quiz on sayings, Hetty. Keep up the good work!

How do you like wearing glasses, *Bonnie Boeve*? And how do you like having 2 teachers? And what do you think of reading, now that you call it literature?

Thank you for your BOOK LOOK, *Linda Kanis*. Did you get your drawings back already? I hope you'll have many enjoyable hours with them this winter, Linda.

\* \* \* \* \*

I think it's time we do a quiz!

How is your sense of direction? Fill in the blanks with NORTH, SOUTH, EAST or WEST.

1. God planted the garden \_\_\_\_\_ of Eden.
2. The temple in Jerusalem, the Lord's house looked \_\_\_\_\_.
3. An \_\_\_\_\_ wind brought locusts during the plagues in Egypt.
4. The men from the \_\_\_\_\_ came to Jerusalem seeking the Christ Child.
5. Jonah sat on the \_\_\_\_\_ side of the city of Nineveh.
6. Abraham travelled in this direction when he left Haran \_\_\_\_\_.
7. The angel told Philip to arise and go \_\_\_\_\_.
8. Daniel tells of a goat that came up from the \_\_\_\_\_.
9. He also says that he saw a ram pushing \_\_\_\_\_.
10. After the Flood God made a \_\_\_\_\_ wind to pass over the earth.

Here are the answers to last time's quiz. How did you do?

L - Rachel      D - Judith      E - Leah  
A - Anna      I - Lois      S - Esther

\* \* \* \* \*

Till next time, Busy Beavers!

Aunt Betty.