



Clarion

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Orangeville: 25 years

"And forget none of His benefits." Ps. 103:2

It was a sunny Sunday in August when it all happened. Early in the morning everyone was ready. Farmers had to rush with the chores, mothers had to get breakfast ready and get the children dressed. It was a special day, August 13, 1950.

They were strangers in a strange land. Emigrated from the Netherlands some months ago, they had to adjust to a different way of life. First of all, there was a strange language that was needed to communicate with the "outside world". There was a difference in transportation; in Holland you would walk or go by bike, but here in Canada the distances made it necessary to use cars. For many of the immigrants this was an unexpected and costly aspect of life and later proved to keep many families poor for years.

In May 1950 a boat full of immigrants came across the ocean; among them were several families who were members of the Liberated churches. They had found each other on the boat, and the bond of faith, that was there through the federation of churches in the Netherlands, was enjoyed on a person to person basis. One thing that was of concern to these people was the question of church life in Canada, and for those who came to Southern Ontario it was a time of search and uncertainty. There were contacts with the Protestant Reformed Church and Christian Reformed Church, but it seemed there was no room for the inheritance of Reformed thought and confession as it was rediscovered in the days of the Liberation of 1944.

In August 1950 Rev. Hettinga came to the Orangeville area to visit those who had been members of the Liberation churches. It was a good thing he came, because the brothers and sisters did not know what to do, and could well use the advice of a minister. They decided to come together on Sunday, August 13, in Georgetown, in the house where the family Dewitt lived. That was quite something, to make this long trip with the few old cars that were available.

What happened on that day was recorded as an historical survey with the minutes of the meeting (translated by Rev. Olij):

All of us came here with different advice. And so we stood here in Canada without a church which stood on the Foundation of God's Word. There were churches, and all of us have tried to come to a decision to join these churches, but nowhere did we come to an agreement.

So we stood here, but God does not let his prayerful people stand alone. This we experienced when we, on August 13, 1950, in Georgetown could institute the Church of Christ. We were brought together by Rev. Hettinga of Harlingen, the Netherlands, who had many addresses and visited us beforehand, asking what we were planning to do. Gladly we wished to contact our brothers and sisters, and thus we met in the home of the family Dewitt in Georgetown. In the morning Rev.

Hettinga led us in a worship service. We were together in the office of all true believers standing on the same foundation. After this service we gathered for the meeting in which Rev. Hettinga took leadership. Following discussion and at first some disagreement, we decided to proceed with the institution, and office bearers were chosen. Brothers C. Walinga and J. Poortinga were chosen as elders and Brother D. Van Leeuwen was chosen as deacon, but Brother Poortinga asked to be relieved and Brother P.H. Wildeboer was chosen in his place. In the afternoon service these brothers were ordained; thereby the institution of the Canadian Reformed Church at Georgetown became a fact!

Also on that day the Young People formed a Bible study society. It was a small congregation and attempts were made to attract immigrants to the area. Brother Wildeboer was elected fieldman and he did a lot of work to place new immigrants in the Orangeville area. The consistory also decided to visit the people who had been members in the Liberated Churches in the Netherlands, and to persuade them to join the church at Georgetown. Many of them did not see it that way, and went to the Christian Reformed Church or the Protestant Reformed Church.

Now that there was a church in Ontario, contact had to be established with three churches in the West. A classis was convened in the YMCA Building in Lethbridge, Alberta. Delegated were the brothers C. Walinga and D. Van Leeuwen. The name for this federation was chosen: Canadian Reformed Churches.

The young Church met several times in the Dewitt residence but apparently the landlord was not pleased with that, and another meeting place had to be found. Meetings were held in homes of brothers and sisters; even the barn on the Lodder farm served as an auditorium.

The Orange Hall, two miles north of Orangeville, was used for some time as a place of worship. It was crowded. The entrance was used as consistory room and when the consistory entered the "church" the brothers had to step over a row of benches to get to the front of the hall. When the weather was cool, collection time was also used to put some wood in the big black stove that also had its place in the hall. This lasted until in November 1951 the Legion Hall was rented.

The services started at 10:30 a.m. and 2:00 p.m. After the morning service the auditorium was converted to a dining room; with few exceptions everybody stayed for lunch. After lunch all the news was exchanged about every topic that was of interest to the immigrant community. For many it was, besides the letters from the old country, almost the only news source. Many could speak so little English that it was barely enough to get by in civil life. Many mothers were even afraid to answer the door when strangers came and so they sent their children to the door. When someone bought a car it was checked by the male members of the Congregation; that all happened on the

parking lot between the two services. For the young people it was Catechism time, taught by the elders.

Earlier in 1951, on May 20, the Church of Hamilton was instituted. Prior to that, for some time, services were held under auspices of the Georgetown consistory. That meant that the two elders who lived near and in Orangeville had to take turns in leading the services in Hamilton. It must have been a busy time for them.

The two Canadian Reformed Churches in Southern Ontario decided to call a minister in combination, and thus Rev. Loopstra became minister in Hamilton and Orangeville on November 25, 1951. Rev. Loopstra was installed by Brother C. Walinga.

On December 2, the Lord's Supper was celebrated for the first time in the history of the young church. That must have been a joyful event, after being deprived of it for so long a time.

In the meantime the congregation had grown to 170 members, of which 60 were confessed members. Many families had to come to the Orangeville area and Orangeville seemed the centre of activities such as church services, etc. The name of the church was changed to Canadian Reformed Church at Orangeville, which was more in line with the reality of the church life of that day. The church continued to grow quite rapidly, mainly through emigration from the Netherlands. In the 1954 yearbook of the Canadian Reformed Churches we find that the total stood at 290, of which 103 were confessing members. In the meantime the Canadian Reformed Church at Hamilton grew even more; the same yearbook records a total of 594 members. Considering these statistics it is understandable that the consistory of the Church of Orangeville decided to call a minister, and to terminate the cooperation with Hamilton in sharing Rev. Loopstra's services.

The Rev. G. Van Dooren was called, and he came to Orangeville in January 1954. He was installed on Sunday, January 31, 1954, by Rev. W. Loopstra. That afternoon in the Tweedsmuir Presbyterian Church (across the road from the Legion Hall) the Rev. Van Dooren preached from I Cor. 2:2 ("For I determined not to know anything among you, save Jesus Christ and him crucified").

Shortly before Rev. Van Dooren came to Orangeville, on January 1, 1954, the church at Toronto was instituted. These brothers and sisters were members of the Orangeville church prior to the institution. It proved to be a good decision, and it certainly cut down on driving a lot on Sundays.

On November 6, 1955, Toronto received Rev. Kouwenhoven from the Lord. Two years after the church at Toronto was instituted, the membership of the church of Orangeville was sharply reduced again. On January 15, 1956, the Churches of Fergus-Guelph and Brampton were instituted.

Already for sometime the services for the Brampton section were held under the auspices of Orangeville's consistory in the little church on Highway 10 in Snelgrove.

The Rev. Van Dooren did not stay in Orangeville very long. He received and accepted a call from the church of Burlington. This church was instituted on May 1, 1955, and they received a minister in Rev. Van Dooren in October 1955.

Now Orangeville was in search of its third minister and it was not until December 1, 1957, that we received the Rev. H. Scholten. Rev. Scholten came from the Church at Carman and was acquainted with life in Canada. At that



In 1951 the worship services were held in the Orange Hall, two miles north of Orangeville.

time the membership was 189 and of those 70 were confessing members.

On September 11, 1959, the Church in Orangeville was convening church of classis Ontario-North, held in the Christian Reformed Church of Orangeville. Brother H. Krabbendam requested to be examined, and after examination was declared eligible for call in the ministry of the Canadian Reformed Churches. This was the first classis of Ontario-North. Before this, all the Canadian Reformed Churches of Ontario would come together in one Classis.

Wednesday, May 18, 1960: "one of the greatest days for our churches," reports the *Canadian Reformed Magazine*. That was the day Rev. Knigge was installed as a missionary for the Canadian Reformed Churches. He was our missionary, too, through cooperation with the church at Toronto.

At that time the congregation had grown again to a total membership of 268, and the Legion Hall, where we had our services since November 1951 was rather crowded. At a congregational meeting held on July 4, it was decided that a church building would be built. To make this financially possible, all the men of the congregation were expected to donate 80 hours of work on or for the building, or pay another person to do their work. That proved to be a busy time. Many evenings and Saturdays were spent at the building site. Sometimes some sisters brought cookies and drinks - was that ever good!

On December 17, the mayor of the town of Orangeville was invited to unveil the memorial stone with the inscription: Neh. 2:20B.

On February 14, 1961, the congregation was called

together by the consistory in a festive gathering. The church building was finished and now officially taken in use. Rev. Scholten reminded the audience (there were representatives of many sister churches) of the ten year history of the church in Orangeville. Also other speakers had the floor to explain and reveal the practical and humoristic incidents connected with the building. The different societies presented gifts such as a Bible for the pulpit and a clock for the consistory room.

Now that we had the use of our own church building, it became necessary to regulate the use of it. The families were given the opportunity to select the pew of their choice, since the consistory decided on family pews. Another decision was that the church building was not to be used on Saturday nights after 11:00 p.m., for obvious reasons. It also became necessary to make some traffic regulations. One of them was that a path should be left open in the hall and on the steps to allow all people to leave the building in reasonable time. It was later in that year that we acquired a nice chair for the pulpit - apparently the church of Chatham had one to spare.

For some time already the school society of Orangeville, at that time called the "Canadian Reformed School Union", had been in existence. There was considerable time spent in discussing what kind of school we would be aiming for and one area of dispute was whether children of parents who were not members of the Canadian Reformed Church should be allowed to attend our school. In the meantime some money was saved but the reality of a day school was still out of sight. In 1961 a small beginning was made in the form of a Saturday school which was held in the basement of our church. It was held on Saturday afternoon from 2:00 to 4:00 p.m.

At that time some members of the congregation lived in the north, in Matheson. Many times office bearers visited these brothers and sisters, but the consistory found it impossible to be overseers, living that far apart (400 miles).

In 1963 the brothers and sisters in Matheson requested to be instituted but the consistory decided not to permit that. At the December classis of Ontario-North the Church at Orangeville asked to be relieved of the supervision and discipline of the house congregation. This classis decided a solution should be found for this problem. At that time their membership with the church of Orangeville terminated.

At the end of 1963 Rev. Scholten was called by the church of Smithville, and he accepted the call. This was regretted by many Orangevillers, but that did not change things. Rev. Scholten left Orangeville on February 16, 1964. During his time in Orangeville, Rev. Scholten worked on and almost completed his Catechism book.

Not too long after, Rev. Vander Boom of Cloverdale was called to Orangeville. He accepted. On July 31st we had an opportunity to meet Rev. and Mrs. Vander Boom and on Sunday, August 2, he was installed by Rev. Scholten. The church bulletin of Orangeville, which was called the *Sheepfold*, underwent some change by the hand of Rev. Vander Boom; he made a sketch of the church building which appeared on the front page of the *Sheepfold* from that time on.

In 1968 the consistory had the opportunity to buy a used tape recorder; this was a great way of using the fruits of technology directly in the service of God's Kingdom. Through its use, the sick could share with us in the worship services.

From about 1957 to April 1966 the congregational

singing had been supported by the use of a reed organ. The first two years it was a one manual organ, but in 1953 we had a two manual reed organ, and it sure served us well; however, it proved to be too weak for use in the church building. Someone found out that there was a used pipe organ for sale, at a price that seemed within the reach of the congregation. On Friday, April 22, 1966, the congregation was invited to a meeting to put into use the new pipe organ. Brother VanHuisstede showed the possibilities of the new organ through a recital of some exciting and moving organ pieces.

Rev. Vander Boom did not stay with us; he received and accepted a call from Burlington. On May 7, 1967, he preached to us for the last time as our minister. Again the church of Orangeville was in search of a shepherd and teacher. At least six ministers were called, but at last Rev. Olij accepted the call. We got acquainted with the Olij family in March 1969 and on the 16th Rev. Olij became our minister.

About the time Rev. Olij was called, we experienced a great day. On September 8, 1968, the Dufferin Area Christian School was opened. It was a big day we had all looked forward to for years. Many parents came to the school to witness this event. The two room school was bought from the Dufferin Board of Education. It was almost brand new. The principal was Mr. Rozema. He taught grades 4 to 8, and Miss I. Vander Velde grades 1 to 3.

We owe much to those two teachers. They made, by God's grace, a Christian school out of a building and approximately 57 children. Mr. Rozema stayed at our school for only one year. The next year Mr. D. Boersema came; he was our principal until 1973.

In the meantime preparations were made for the synod (1968). One does not know how much preparation is necessary for a General Synod. This Synod proved to be an important one, as it decided to start our own Theological College. This was an historic decision and we are proud that the name of Orangeville is connected with our College.

Early in 1971 the children of the congregation had an exciting night. One February afternoon a big snow storm came up. The buses went to school around lunch time, but it was too late. Most of the roads were already blocked. By then it was clear that they had to stay there overnight. The Laurel people were very helpful. They supplied blankets and food and they invited children to sleep in their homes, but most of the children slept in the school.

In 1973 some changes were made in the parsonage, as the study was rather small. It was decided to make the garage into a minister's workshop. It must be a pleasant place to work.

Some months later the consistory decided that in all the regular services the English language would be used. Dutch services would be held in the evening.

Also around that time a nursery room was made in the basement of the church. During the morning services the small children can stay there while Mom and Dad go to church.

Church history is always important. It is the activity of the Son of God who gathers, defends, and preserves for Himself a church . . . The events we mentioned, and many more, were instrumental to that purpose. He is the Architect, using us for His building. We all have our office in being Building material. It is a comfort to know that He prepared for us His Building and that He knows where we fit in.

JOHN VAN BODEGOM

Israel - Its Past, Present, And Future

13. THE O.T. APOCALYPSE: DANIEL

In our Bibles the Book of Daniel is numbered among the Prophets, even among the four major prophets. Such in imitation of the Vulgate and the still older Septuagint, the Greek translation of the O.T. In the Hebrew Bibles, on the contrary, the book was assigned a different place, not among the prophets, but among the Writings, i.e. the third group of books of which the Hebrew Canon consisted. "The reason why the book is not included among the Prophets is that Daniel did not occupy *the office of a prophet* although he did possess the prophetic gift . . . A prophet must be an Israelite, raised up by the LORD in order to serve as a mediator between God and the people. Just as a priest would represent the people before God, so the prophet would represent God before the people. I 'will put my words in his mouth; and he shall speak unto them all that I shall command him' (Deut. 18:18). In any correct definition of the prophet, therefore, this mediatorial character must be kept in mind.

"The ministry of Daniel was not to the people of Israel, but to a heathen court. In this respect he stands in contrast with his contemporary Ezekiel. Ezekiel was a man who occupied the prophetic office. But Daniel must be regarded primarily as a statesman. In referring to Daniel as a prophet, the N.T. uses the word in a broad sense, as it also does in the case of Balaam (2 Peter 2:16)." (E.J. Young, *The Prophecy of Daniel*, p.20.)

As for the character of the book, in the heading of this article I called it the O.T. Apocalypse. That is to say, among all the books of the O.T. it is the nearest approach to the last book of the N.T., the Revelation (= Greek: Apokalypsis). So it does not mean that I would like to class it under the so-called apocalyptic literature that originated after the exile in such a large quantity - a literature known for its fantastic character and all sorts of mysterious speculations into which it launches; books as we find them among the Apocrypha and especially

the Pseudepigrapha. That does not remove the fact that there are mysteries and problems in this very Book of Daniel. The author himself already was puzzled about the meaning or interpretation. And wasn't the last order he received: "But you, Daniel, shut up the words, and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall be increased" (12:4), and: "Go your way, Daniel, for the words are shut up and sealed until the time of the end" (12:9). This man, very privileged as far as the knowledge of the future of his people was concerned, simultaneously had to bear the heavy burden of hardly being able to comprehend it himself. However, the LORD had called this man first of all to be of benefit for future generations, who were to understand more than Daniel in his days was able to, and to this call he willingly submitted.

It is small wonder that this very book is in the centre of interest within the circles of premillennianists and dispensationalists, they being of the opinion that this book comes their way. So we'll first see what they deduce from this writing and pay a special attention to the significant prophecy in ch. 9: 24 - 27, often called the most difficult text of the O.T.:

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall con-

firm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Authorized Version)

24 "Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. 25 Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war; desolations are decreed. 27 And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator." (Revised Standard Version)

The various attempts made to come to a satisfying explanation can be classified as follows:

A) *The traditional Messianic Interpretation:* This view was stated in its essentials by Augustine, and has ever since been adopted in orthodox commentaries. It regards this passage as a prophecy of the first advent of Christ in the flesh, the central point of which is His death and it also speaks of the destruction of Jerusalem by the Romans.

B) *The second view is one which applies the passage to the Syrian king Antiochus Epiphanes.* Scholars in favour of this approach differ among

each other about the precise elaboration of figures and designations, but generally the picture is this, that the 7 sevens are counted from the destruction of Jerusalem (586) to Cyrus (538); the 62 sevens from Cyrus to Seleucus, a king of Syria (176) or the high priest Onias III, who was assassinated; and the last seven to the notorious king Antiochus Epiphanes.

C) *The Christian Church Exposition of Kliefoth*: The sevens are not to be taken as designating weeks of years, but are merely symbolic numbers. After the expiration of the seventy years of exile, there is to follow a period of indefinite length during which the people of God will be brought to salvation, a period which will endure as long as the world and time, indeed, until the very consummation. This indefinite period is itself divided into three parts: The first 7 sevens is the period which begins with the edict of Cyrus (Ezra 1) and extends to the appearance of a Person, an anointed one, who is also a prince, namely Christ. Following this is the period of 62 sevens. During this

time there will be a return and rebuilding, figurative expressions for the preaching of the Gospel and the conversion of sinners. This will continue until the anointed One is cut off. That is to say: In His position as Messiah, Christ will be brought to naught so that He loses all that He could have. He has no longer any power over the world nor any influence in it. Then there will appear a prince who, opposed to God, will take the position of the Messiah as prince. So this last seven comprises the period of the domination of this prince, the Antichrist. His domination is brought to a close by the absolute consummation. Thus, according to Kliefoth, this prophecy parallels that of ch. 2 and 7.

D) *The viewpoint in Pre-millennialist circles*: The already frequently quoted Prof. Walvoord writes on page 97 of his book: "A broad future program for Israel can be established in the Bible. This anticipates that the regathering of Israel, begun in the twentieth century, will be continued. If the rapture of the church may be assumed to be pretribulation (so: something to take place prior to the future tribulation, H.M.O.), Israel's program will unfold immediately after the church is translated. With the realignment of nations, Israel will enter into a covenant with the Gentile rulers of the Middle East, as anticipated in Daniel 9:26, 27. (N.B. That is what Walvoord gathers from the text under consideration!!) A covenant will be signed for a period of seven years, which will be the last seven years of Daniel's 490 years allotted to Israel. During the first half of this seven years Israel will enjoy prosperity. Orthodox Jews will apparently revive their ancient sacrifices and a temple will be provided. After three and one-half years of the covenant have run their course, it will be abruptly broken, in keeping with the predictions of both the Old and New Testaments and especially the words of Christ in Matthew 24:15 - 22.

"A period of great trouble which Jeremiah refers to as 'the time of Jacob's trouble' will follow. Israel will be persecuted, and their only hope will be to escape their enemies by hiding. The period of great tribulation will feature not only a time of trouble for Israel, but will be a period in which divine wrath is expressed on the earth. Great judgments will take place including warfare, earthquakes, famines, and stars falling from

heaven. According to the book of Revelation, the majority of the earth's population will be destroyed in these catastrophes. A major world war brings the period to a close. As Christ returns from heaven, He descends on the Mount of Olives and delivers his persecuted people. The precise situation is described in Zachariah 14 and Revelation 19 and is confirmed in Romans 11:26, 27.

"With the destruction of the enemies of Christ and the establishment of the millennial kingdom, the process of Israel's regathering and restoration will be completed. According to Ezekiel 20:34 - 38, regathered Israel will be judged and rebels or unbelievers will be purged out. Only those who pass the searching judgment of Christ are allowed to enter into the millennial period. These are brought back to their ancient land and possess the area from the river of Egypt to the river Euphrates. Over this land Christ will rule as He rules over the entire world. David who is raised from the dead (The name 'David' does not indicate the Great Son of David but the king who once bore this name, H.M.O.) along with the Old Testament Saints has a part in the government of the people of Israel. This will also be shared by the twelve apostles, whom Christ assured participation in His government of Israel in the millennial state.

"During the thousand-year reign of Christ, the remnant nation Israel surviving the great tribulation, will greatly increase as will the Gentile nations, and repopulate the earth and rebuild its cities. At the end of the millennial reign of Christ, Satan is loosed and divine judgment overtakes any born in the millennium who rebels against Christ, who are Jewish and Gentile unbelievers. (Here the reader sees how strange and conflicting and contradictory views are held regarding the Millennium, e.g. the idea of a visible reign (rule) of Christ on earth and the presence of unbelievers, rebels, in that state!) Though all the details are not supplied, it seems clear that the saints living on earth at the end of the millennium will be translated into their eternal state. The new heaven and the new earth will be created. The heavenly city, the New Jerusalem, will descend and rest upon the new earth. The description of the new earth given in Revelation 21:22 seems clearly to include Israel as well as the Gentile saints of all ages. It is



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interesting to note, however, that the people of Israel retain their identity as Israelites even as the Gentiles retain their identity as Gentiles in the eternal state. Though there are distinctions depending on their backgrounds, all alike enjoy the presence of the King of kings and the countless blessings that belong to the eternal state."

So far Prof. J. Walvoord. I gave a lengthy quotation, since you can here get an idea of what Premillennialism teaches and expects with respect to the future. In the plan of God for the future, Israel is to have a prominent place, because of the fact that it had such a place in the plan of God for the past, "the children of Israel constituting one of the major vehicles of divine revelation". In the scheme drafted by Premillennialism (and that is the big point and my most serious objection) Israel is given the position not of a receiver - and that is how I for one should like to see them as well as the New Testament Church first of all - but more or less that of a mediator of God's grace. The N.T. Church cannot do without the people of Israel and becomes more or less dependent upon Israel in this respect. That is also why Israel is to retain its identity as Israel in the eternal state, as Walvoord writes.

Returning from this more general expose to Daniel 9:24f., the reader may be struck by the passage in the above quotation in which it reads: "With the realignment of nations, Israel will enter into a covenant with the Gentile rulers of the Middle East, as anticipated in Daniel 9:26, 27." So the text refers to events we may possibly witness in our time. A new problem however arises. What about the seventy sevens as a united and uninterrupted series of periods? Therefore representatives of Premillennialism have brought to the fore the so-called "*Parenthesis Interpretation*". Prof. E.J. Young writes: "The most recent exposition of this view is by Ironside (*The Great Parenthesis*, 1943). Ironside places the *terminus a quo* (= point of departure) of the 70 sevens in the 20th year of Artaxerxes, i.e. c. 445 B.C. (Nehemiah 2). The period of 7 sevens refers to the 49 years during which Jerusalem was rebuilt, i.e., the restoration from the Exile. The 62 sevens begin immediately and bring us down to (most likely) the Triumphal Entry, after which, within less than a literal week, the Messiah was cut off. The promises

Ode on Christian Motherhood

She loves to give, not to receive ere long
gives alms to all, gives grudge to none
with an illumèd mind and an immense devotion
and yet this giving gives receiving with profusion.

She melts a hardened heart and makes it mellowèd
with her own ripened warmth and softenèd affection
pure tender love that floweth forth unfettered
makes heart more shine than soothing winsome wine.

In childlessness cast down resounding Hannah
whose tears and pleas and sighs she shares,
with humble faith th'expectant vow is vowèd
the fruit received, returned with psalms of praise.

Her task demanding, though natural still
responsible always, yet with inborn easement
mothering: solacing, strengthening, stimulating
sowing the seeds of manhood, womanhood.

When opening her heart, her hands, herself,
self ever sacrificing, therefore blooming
as the cruse of oil that ceased not flowing
and the jar of meal that expended not.

Her fillèd hands do reach beyond her household
whoso's in want behold her willing works
whoso's in need she as a neighbour meets
a sacrifice of thanksgiving supplies her care.

Her heart longs not for charm that is deceptive
nor for the beauty that is vain
but for the Mighty One who breathed His breath intō her
who taught her giving love by His Beloved Gift.

CORRIE VANEGMOND

made in vs. 24, however, were not fulfilled at Christ's first advent, for 'Israel did not recognize their Messiah. They do not know Him yet as their Sinbearer. Their transgression has not been finished' (Ironside).

"The 70th seven IS NOT TO FOLLOW the 62 sevens IMMEDIATELY (emphasis mine, H.M.O.). 'Between the sixty-ninth and the seventieth weeks we have a Great Parenthesis which has now lasted over nineteen hundred years. The seventieth week has been postponed by God Himself, who changes the times and seasons because of the transgression of the people. As I have put it elsewhere, though some have objected to the expression, the moment Messiah died on the cross, the prophetic clock stopped. There has not been a tick upon that clock for nineteen centuries. It will not begin to go again until the entire present age has

come to an end, and Israel once more will be taken up by God' (Ironside).

"When the Parenthesis ends and the 70th seven begins, the Great Roman leader appears, pretending at first to be a friend of the Jews. He will make a covenant with the nation for seven years, promising them protection and liberty in religion as they return to their land. In the midst of the 70th week, i.e., at the end of 3½ years, he will seek to break the covenant and demand that the Jewish worship cease. For the remainder of the week will occur the Great Tribulation or time of Jacob's trouble. Such in essence is the Parenthesis view of Ironside . . . This view is very popular today."

If the reader will carefully study the above interpretations, he will be prepared for the explication of our text, which we hope to give in another article. H.M. OHMANN

press review

MOTION ON CHARISMATIC MOVEMENT

From the June 12 issue of THE GOSPEL WITNESS, the biweekly of the calvinistic Jarvis Street Baptist Church, the following may be of interest to the reader. This church held its Annual Business Meeting on May 30 of this year. From the report of the Deacons I quote:

This Annual Meeting of Jarvis Street Baptist Church is the 147th since the church was first organized, but marks the 100th year since it commenced activities in the new building at Jarvis and Gerrard Streets on December 9th, 1875 . . .

Dr. T.T. Shields commenced a 60 year ministry in 1894. In 1910 he accepted a call to Jarvis Street, the Cathedral Baptist Church of Canada, and through the years made a tremendous impact upon Baptist Church affairs. Apparently concluding he was not reaching the public at large he commenced THE GOSPEL WITNESS in 1922, which included his weekly sermons and articles on important public matters. This publication today contains the sermons of this outstanding pulpiteer. Since McMaster became modernistic he founded Toronto Baptist Seminary to train students for the ministry.

Dr. H.C. Slade, who commenced his ministry in 1930, succeeded Dr. Shields in 1955 and guided the church until 1974, faithfully proclaiming and expounding the gospel of our Lord and Saviour. As chief editor, he directed the continuation of THE GOSPEL WITNESS. Also as President he guided the course of Toronto Baptist Seminary, increasing its influence and usefulness . . .

So far from the report. In the same issue we are told that a successor to Dr. Slade has been found in Dr. Eric T. Gurr, who for years worked as a pastor and lecturer in separatist (calvinistic) Baptist Churches in

England. This as an introduction.

At the above-mentioned Annual Meeting a motion was presented by the Rev. G.A. Adams on the Charismatic Movement. I take this over as a whole:

After consultation with my ministerial brethren and with the unanimous approval of the deacons I wish to propose the following motion that,

As a Church we declare our opposition to the Charismatic Movement with its modern practice of speaking in tongues, exorcism and un-Scriptural faith healing.

Among the reasons for our stand are the following:

- 1) Speaking in tongues was originally a sign to unbelieving Israel (Is. 28:11, I Co. 14:21f.) and therefore is not designed for this age.
- 2) Speaking in tongues at Pentecost and at Corinth was in recognized languages and dialects and thus could be interpreted. The word "unknown" found in italics in the Authorized Version is not in the Greek. This Biblical speaking in tongues is different from today's phenomena.
- 3) Speaking in tongues was never practised by all Christians. I Corinthians 12:30 literally means: "All do not speak in tongues, do they?" In the New Testament spiritual gifts were sovereignly bestowed by the Holy Spirit (I Co. 12:11).
- 4) The Baptism of the Spirit should be seen as an historic event of anointing the early church, and not as an individual experience authenticated by speaking in tongues (Mt. 3:11; Ac. 1:5; I Co. 12:13). Let it be noticed that all Christians are born of the Spirit and sealed with the Spirit. If anyone has not the Spirit he is not a Christian (Ro. 8:9).
- 5) Speaking in tongues was practised by pagans (Kittel's *Theological Dictionary*, 1,722) and is being practised by many non-

evangelicals and as such is part of a Satanic delusion (2 Co. 4:4).

- 6) Speaking in tongues is being used to promote ecumenicity, the World Council of Churches and realignment with the Roman Catholic Church.
 - 7) Speaking in tongues emphasizes emotion rather than Spirit enlightened reason. We are exhorted "in understanding be men" (I Co. 14:20).
 - 8) The Bible advocates not the reckless and hilarious use of the tongue, but the bridling and restraint of this member (Jas. 1:19).
 - 9) Miraculous signs occurred in certain periods only in the Bible. The New Testament history and teaching suggest a fade out of signs (I Co. 13:8ff.; He. 2:3f.).
 - 10) Spiritual graces, or fruits of the Spirit, are more emphasized than spiritual gifts and therefore the former must be stressed rather than the latter.
 - 11) Because the child of God is indwelt with the Spirit of God we believe that it is impossible for him also to be indwelt with demons. Therefore there is no place for exorcism from Christians.
 - 12) As there is an appointment that all should die and afterwards come to judgement (He. 9:27), so we must recognize that there are appointed sicknesses and diseases (Jo. 11:4). It is not always God's will to heal, even though faith may be strong. In spite of earnest prayer Paul was left with his thorn in the flesh (2 Co. 12:8f.). However, we still believe that the prayer of faith may heal the sick (Jas.5:15), if this is in the will of God.
- As the Charismatic Movement has proved so divisive in splitting churches and organizations and as the Bible stresses the need to maintain the unity of the Spirit (Eph. 4:3), we wish to go on record as declaring that we repudiate this dangerous movement.

The motion was seconded by Rev. W.P. Bauman and carried unanimously.

We can be thankful and glad when reading this. J. GEERTSEMA

FILM FOLLY: A NEW LOW

Under this heading CHRISTIAN-continued on page 10

our little magazine

Hello Busy Beavers!

Here is our Big Summer Quiz Contest! Try your best everybody! Start today so that you'll be finished in plenty of time. When your holidays end the contest is over, so get your answers in early.

Have a good time doing the quizzes!

QUIZ I

PUZZLE CIRCLE



See how many names for Jesus you can find in the circle. Go around the circle, but do not skip over any letters.

QUIZ II

EVERYBODY'S QUIZ

Romans 12:4 tells that every b o d y has several members and each member has a different function. It's fun to see how many of these members the Bible mentions. Can you, by filling the blanks, tell?

1. "Whatsoever thy _____ findeth to do, do it with thy might" (Eccles. 9:10)
2. "He that hath _____ to hear, let him hear" (Matt. 11:15)
3. "Let the words of my _____, and the meditation of my _____, be acceptable in thy sight, O Lord, my strength and my redeemer." (Ps. 19:14)
4. "Even so, the _____ is a little member and boasteth great things" (James 3:5)
5. "For now we see through a glass darkly; but then _____ to _____." (I Cor. 13:12)
6. "As I live, saith the Lord, every _____ shall bow to me, and every tongue shall confess to God." (Rom. 14:11)
7. "How beautiful are the _____ of them that preach the gospel of peace." (Rom. 10:15)
8. "Reach hither thy _____, and behold my hands" (John 20:27)
9. "And he took them up in his _____ and blessed them" (Mark 10:16)
10. "But whosoever shall smite thee on thy right _____, turn to him the other also." (Matt. 5:39)
11. "And his _____ that they speak no guile" (I Peter 3:10)
12. "Let this _____ be in you, which was also in Christ Jesus" (Phil. 2:5)
13. "I am escaped with the _____ of my _____" (Job 19:20)

14. "A soft tongue breaketh the _____" (Prov. 25:15)
15. "The light of the body is the _____" (Matt. 6:22)

QUIZ III

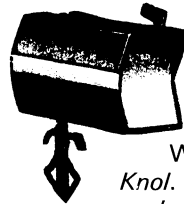
SIMILES

Solomon's Similes (matching quiz)

- | | |
|---|--|
| 1. "The path of the just" | a. is "as cold waters to a thirsty soul" |
| 2. "He that hath no rule over his spirit" | b. is "as an earring of gold, and an ornament of fine gold." |
| 3. "The king's wrath" | c. is as "a crown to her husband." |
| 4. "A word fitly spoken" | d. "is as dew upon the grass." |
| 5. "The king's favor" | e. is as "snow in the time of harvest" |
| 6. "A contentious woman" | f. "is like a city . . . broken down, and without walls." |
| 7. "A wise reprovor upon an obedient ear" | g. "is as the shining light" |
| 8. "A virtuous woman" | h. "is as the roaring of a lion" |
| 9. "A faithful messenger to them that send him" | i. is as "a continual dropping on a very rainy day" |
| 10. "Good news from a far country" | j. "is like apples of gold in pictures of silver" |

Did you remember we are ALSO having a POETRY CONTEST? Many of you Busy Beavers are so good at writing your own poems. Send them in, then, and you may win a prize!

Remember, we only want poems that you yourself have written, all right?



From the Mailbox

Welcome to the Busy Beaver Club, *Sharon Knol*. We are happy to have you join us. I see you're a good quizzer already. And that's good if you're to be a Busy Beaver! Write again soon, Sharon.

Thank you for the nice letter, *Greta Bosscher*. And congratulations on a good report card! Do you like going swimming every day, Greta? I think you must have been very happy when your Mom came home again!

Hello *Marjorie Smouter*. Thank you for a pretty letter. Yes, I think your parents were right about the story, Marjorie. But you'll get another chance.

Thanks for a big fat letter, *Jackie Vander Woerd*! I'm glad you're enjoying your holidays so much. We'll have to save your big quiz, Jackie. But I'm sure the Busy Beavers will enjoy it!

How was your camping trip, *Debbie Hartman*? Did it feel strange to be so far from home? That was a nice gift you gave your Mom on her birthday. Write again soon, Debbie.

Thanks for a nice, chatty letter, *Nellie Knol*. I think

you're ever so brave sleeping outside like that! Did you get all your hay in before it rained? You had only one little mistake in your second quiz, Nellie. Good for you!

I'm glad your Mom is home again, *Jenny Bosscher*. She liked your cake, I'm sure! Congratulations on a good report card, and thanks for the quiz, Jenny. Keep up the good work!

I just wish I'd been at your Talent Night to hear you play, *Loretta Dam*! Are you looking forward to camp? And how was your camping trip?

* * *

Did you have fun on our make-believe
CROSS-CANADA TOUR?

Let's see how well you did matching the sights!

Newfoundland
Prince Edward Island
Nova Scotia
New Brunswick
Quebec
Ontario

Manitoba
Saskatchewan

Alberta
British Columbia

Till next time, Busy Beavers!

Signal Hill
Confederation Chamber
fortress of Louisbourg
Hartland covered bridge
Rock Percé
the largest Canada Goose in
the world
the Golden Boy
R.C.M.P. Museum and bar-
racks
Banff National Park
Takakkaw Falls

Love from your Aunt Betty

PRESS REVIEW - continued

ITY TODAY, in the issue of June 20, informs its readers of the following:

The Danish Film Institute, an independent but publicly financed body, voted to authorize a \$170,000 "production guarantee" to producer Jens Jorgen Thorsen for a film entitled *The Many Faces of Jesus*. Thorsen plans to show Jesus in several nude and love-making scenes. After the 3-2 vote, all five institute members resigned, two to protest the guarantee, three to protect "political pressures" against the guarantee.

God did not spare his Son from the cross, nor will he necessarily spare him from this slander; but surely Christians would not be remiss in protesting the depiction of their Lord as a fornicator and in praying that God will show them how to make their protest most effectively.

Maybe the reader remembers that there were plans to make this film already a few years ago. Then many Christians in Europe did protest. And with success. If I am not mistaken, two countries refused Thorsen permission to make this film within their borders. Now there is a new attempt. Is this not a sign that modern perverse man is making the measure of sin full? May the protests again have effect, so that this horrible, blasphemous attempt fails again.

J. GEERTSEMA

OUR COVER

A snapshot of the Orangeville church building, completed in 1961.

Letters-to-the-Editor

In *Clarion*, June 28, Vol. 24, No. 13, we read a press release of Classis Ontario North, June 12, 1975.

Art. 10 gives us a schedule of preaching in Ottawa by classis ministers. We see included also the name of Rev. Stam.

Art. 16 tells us that there will be a special classis on August 7th, 1975 where Rev. Stam will submit himself to a Colloquium as per Synod decision, Synod 1968, Art. 110.

Our question is: Had classis June 12 already decided on the outcome of the Colloquium? What is a Colloquium? Is it not a scriptural "testing" of a minister to see if indeed he is a Reformed minister?

What must Rev. Stam think, reading this about a Colloquium?

If Synod 1968 decided that there is a need for this must we not take

this most seriously? There must be no room for formalities in our Churches.

I do not think *Clarion* or the Editor can give an answer to these questions, but having ourselves, from being a member of the Christian Reformed Church of Winnipeg in 1951-52, experience with "Colloquium Doctum", reading the Classis acts and press release made us feel uneasy.

We hear more often, in reports of classis, Regional or General Synods, of "letters" which have not reached these assemblies in the proper way. We hear so often of a matter being inadmissible.

Is the press release however admissible???

JAN GELDERMAN
Burlington.

Church News

REV. P. KINGMA

at Smithville, Ontario has been called by the Church of Neerlandia in combination with the Church of Barrhead.

* * * * *

*Do you have your attestation
with you ?*

It has come to the attention of the consistory of the Canadian Reformed Church at Edmonton that sometimes visitors wish to participate in the celebration of the Lord's Supper but had forgotten to request travel attestation. Of course in such cases the visitors may present themselves to the consistory and ask to be admitted but this is not the normal church orderly way. A reminder therefore - if you are going travelling, please remember that

important paper, your travel attestation - it is like a passport in a way, and an important one!

For the consistory, C. Bosch, clerk.

Change of address:

Canadian Reformed Church of Lincoln
Attention: Clerk
P.O. Box 831
Beamsville, Ontario L0R 1B0

* * * * *

Change of Church service:

Starting September 7, 1975 the afternoon service is changed from 2:30 p.m. to 4:30 p.m. Brampton, Ontario

ACKNOWLEDGMENT - The photos that appeared in the previous issue (in connection with the report on the Women's League Day held in Toronto) were the work of the Rev. G. Van Rongen. We regret that an acknowledgment was inadvertently omitted.