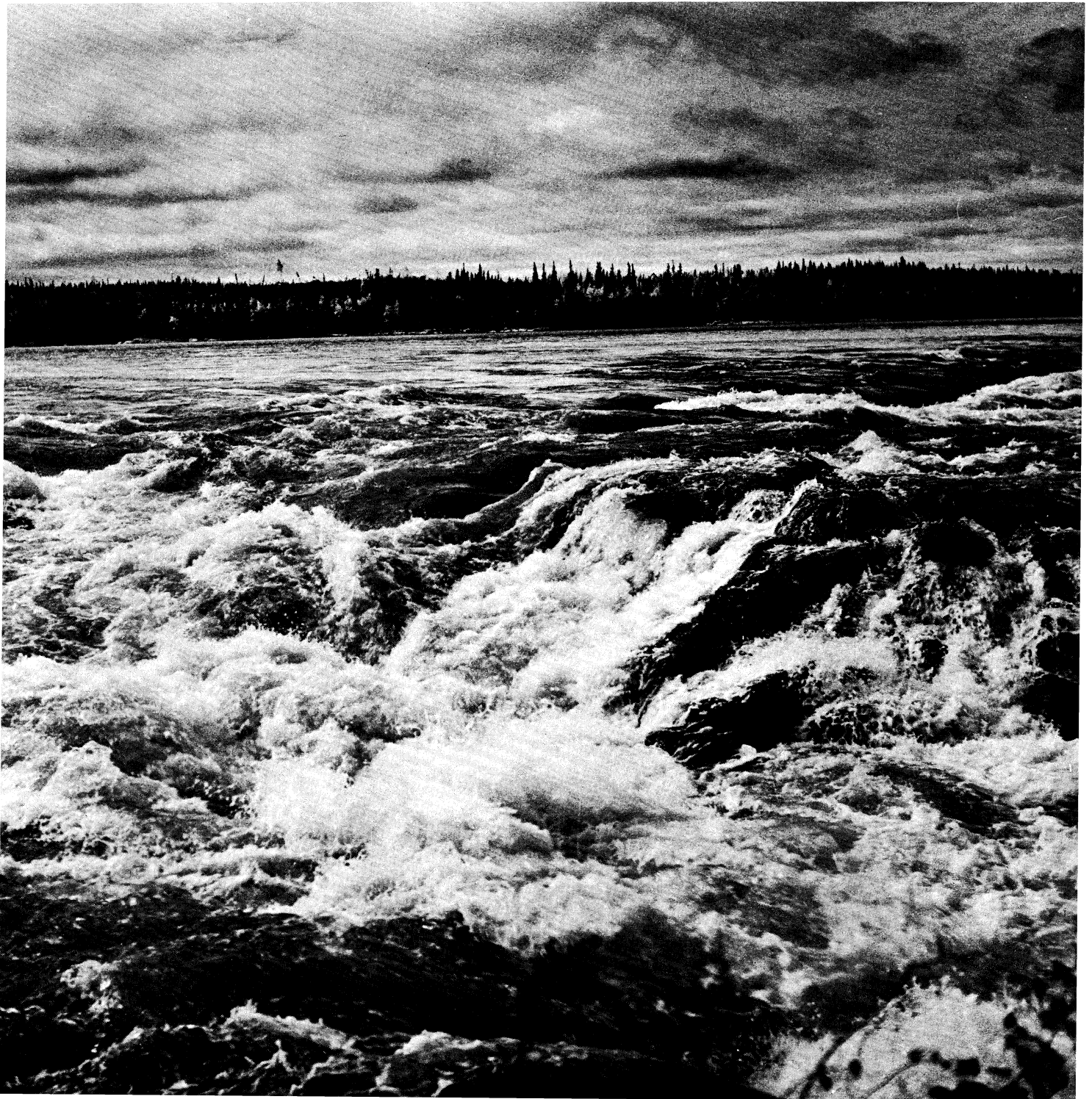


Clarion

THE CANADIAN REFORMED MAGAZINE

October 4, 1975

Volume 24 - No. 20



The Fifth Convocation

The location was different this time, but the crowd was as big as ever, if not even larger than the previous time.

From far and near the members of the Churches had come to attend the fifth Convocation of our Theological College. We saw them from London and Chatham, from Toronto and Guelph, from Smithville and Orangeville. We saw them even from Winnipeg and New Westminster.

That there were brethren and sisters from Winnipeg was not surprising. Was it not the day when Mr. S. DeBruin was to receive his Bachelor of Divinity degree, and was he not the minister-to-be of the Winnipeg Church? Some had come days before, others just flew out for the occasion. It was a beautiful thing that also from other parts of the country members were able to be present and to be witnesses of an event which took place for the fifth time: the Convocation.

Burlington's Rehoboth Church was the "host-Church" so to speak. The building was packed and especially the social hour afterwards showed a crowded basement, so crowded that some did not even bother to go down to have coffee: they saw that they would not be able to find a place there. It is very difficult to find a place where you can have both the official gathering and the unofficial meeting each other after. One thing may be said right away: that there was not by far as much trouble with the acoustics as there had been before when other buildings were used. Although speakers have to be reminded all the time of the fact that they should do their best to be heard even in the farthest corners, yet there was a remarkable improvement as far as being able to understand what was said is concerned.

When everyone had reached his or her place, we sang Psalm 93, after which Prof. H.M. Ohmann read from

II Timothy 4 the verses 1-9. He led us in prayer.

Two Churches had sent a letter with congratulations; they came from the Church at Edmonton and the one at Smithers. Both letters were read, and gratefully taken note of.

Dr. J. Faber then read a Principal's Report. It seems to have become a custom that such a report is read at a Convocation or College Evening. Are we unique in this respect? Since you will read this report in its entirety, I shall not quote from it in this brief review of the evening.

The first major speech came from Rev. G. VanDooren and his topic was "The Fifth Wheel". The fifth wheel is his department, the department of diaconological studies. We were told what this all involves and covers, and I express the wish that we may be able to present our readers with at least a summary of this speech.

After Hymn 34:6 and 7 had been sung, Prof. L. Selles presented Mr. S. DeBruin for the degree of Bachelor of Divinity. He described the way in which Mr. DeBruin's life had been guided by the Lord, the difficulties that had to be overcome, and the perseverance shown. Mr. DeBruin then was declared a Bachelor of Divinity and received the hood which is the symbol of this degree. The singing of Psalm 132:8 and 9 followed.

About the address by Mr. S. DeBruin we do not have to say anything: our readers were able to read it in its entirety two weeks ago: it has already been published. It is comforting, in an age in which the Confessional Forms are being derided and downgraded to hear that a brother esteems these Forms very highly and urges the Reformed community to honour them and to live up to them. It was in the line of this address that we sang together the Credo, Hymn 45.

The Rev. J. Mulder was the next speaker and his topic was "Pupils of Christ". This title, as one who knows his Confession will be aware of, was taken from Article XIII of the Belgic Confession. In his speech (which we hope to see in our *Clarion*) Rev. J. Mulder stressed the necessity of studying and the obligation to respect therewith the boundaries set by God.

When Psalm 72:9 had been sung, Miss Irene VanOene occupied the pulpit for a few minutes. She represented the Busy Beavers, and spoke as follows (after the proper acknowledgment):

You may be wondering what I am doing here in this pulpit, for I am not a teacher at our College, nor am I a student there, let alone a graduate who is about to receive her degree.

The reason why I am standing here is that I have received the honour, given by Aunt Betty on behalf of the Busy Beavers, to present to our Principal the amount which the Busy Beavers have collected for our College and specifically for its library.

We are still young and not very rich. The money which I shall present to you, Mr. Principal, has been



brought together penny by penny; but as a real Busy Beaver I would say that one bite a day will fell a tree a year.

On behalf of our boys and girls who form this loosely-knit and yet so important organization, I may now request you, Mr. Principal, to accept this cheque in the amount of twenty-five hundred pennies.

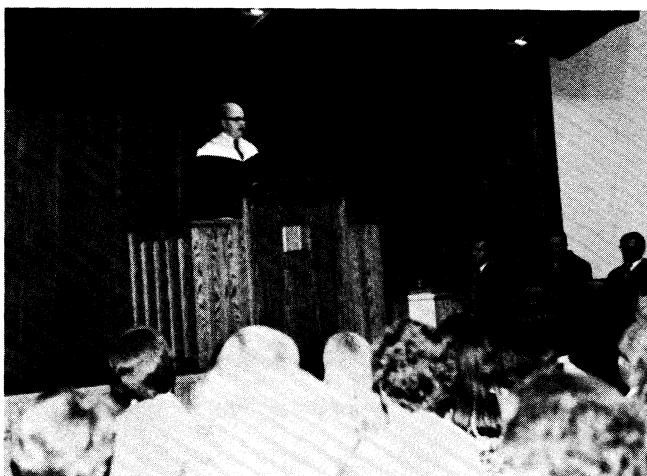
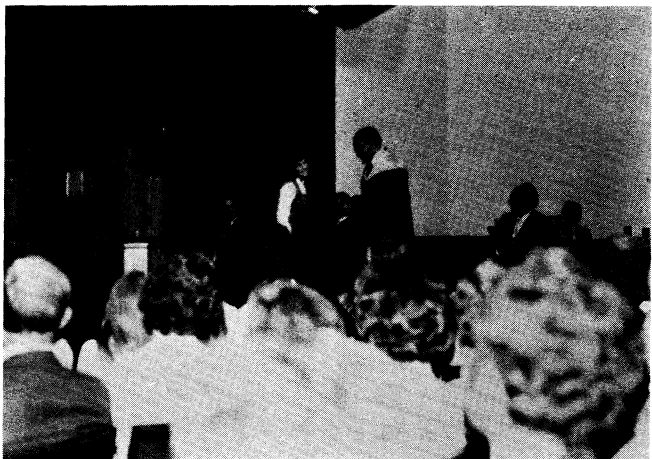
A bringer of good tidings was also Mrs. L. Selles. She has become an almost indispensable "item" on the agenda of our Convocations. Nothing wrong is meant, of course, when I speak of an "item". That is no revenge for her command not to publish certain things she said. We gladly publish what she permitted to be published, and that is her speech. Here it follows:

To be a bringer of glad news is always a pleasant task. With thanks to the Lord, the Giver of all things, I have been just that, year after year. A bringer of glad news! And this year again it will be so. Thanks to the many women in West and Middle and East Canada I may bring you both fact and promise.

A surprise was added to our Library Fund. From the Church at Armadale, Australia, we received a cheque in the amount of \$Can. 680.00.

The money is very welcome of course, but also the fact that from so far away we found "sharing our care" for the Library of the College.

To give you an idea of how things went, I mention some facts and figures.



In 1971 we provided \$500.00; in 1972 we donated one thousand dollars; in 1973 the amount was \$2,000.00; in 1974 we raised \$3,000.00. The cost of acquisition of books is covered by these amounts.

Now, in 1975, we have the money to donate in two instalments for the total needed amount of \$3,000.00.

Of course, the Principal was very eager to rise and receive from Mrs. Selles a substantial cheque on behalf of the sisters in the Churches. I read many Church bulletins, as I have said before, and I see in these bulletins the faithful reminders to the sisters not to forget their savings-tins for the College.

During the organ-solo (the organist was Mr. J. VanHuisstede) a collection was taken and, if I am not mistaken, this resulted in an amount of almost one thousand dollars. An "official" acknowledgment will be forthcoming, I think.

Psalm 89:7 and 8 was the next song, after which the Rev. J. Geertsema closed the meeting with thanksgiving.

I do not know how many of those present used this opportunity to congratulate Mr. DeBruin, but when I left he was still shaking hands.

This festive meeting is a thing of the past by now. The regular work has been resumed. Evenings like this strengthen the bond and the love for the College. May also in this new year both Faculty and student body be enabled by the Lord to work together for the preservation of the faith which was once for all delivered to the saints, Jude 3.

vO

"And So All Israel Will Be Saved"

PLURIFORMITY IN MILLENNIANISM

It stands to reason that within the scope of a few articles no complete description can be given of the beliefs of Millennialism or Chiliasm. One of the reasons is that this idea is presented in so many varieties, even conflicting varieties. We meet them in extreme as well as in diluted grades or levels. In diluted form we meet them also in the Reformed constituency.

On this continent this issue is not only embraced by many sects but even formed a shibboleth in the split between the Orthodox Presbyterian Church and the Bible Presbyterian Church (Dr. Carl McIntire). Right now, in attempts to unite the Orthodox Presbyterian and the Reformed Presbyterian Church, it is also an obstacle. The latter wants some room for Millennialism in the united church and therefore some difference in wording in the Larger Catechism.

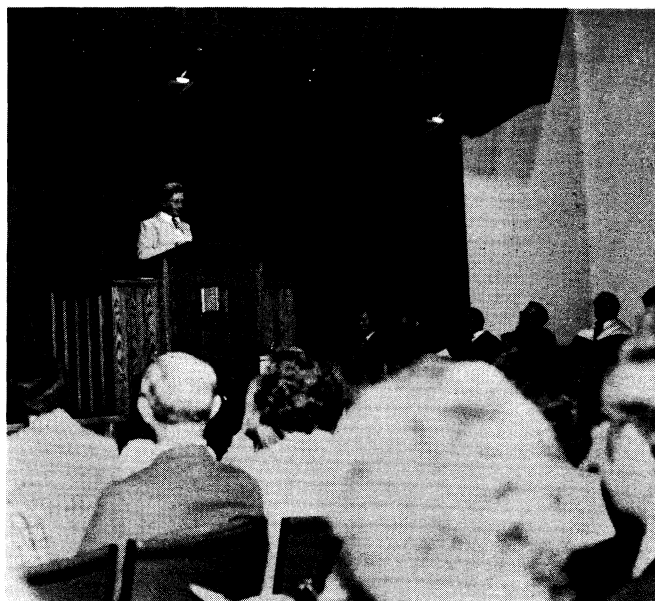
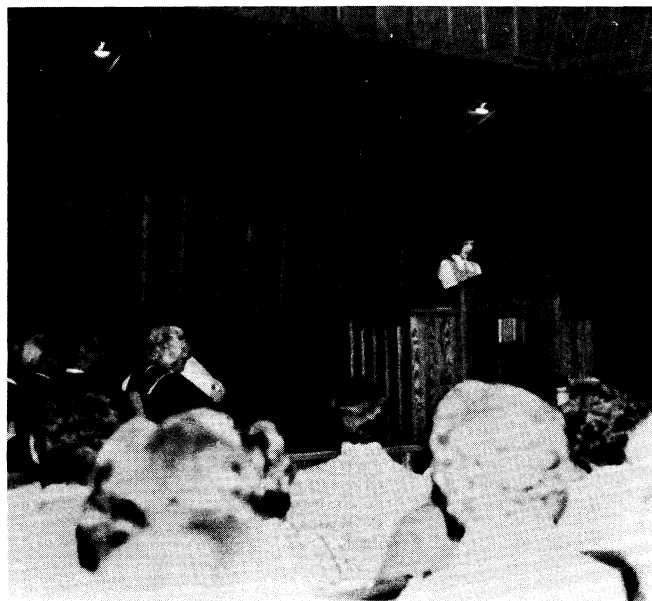
Nearly fifty years ago I read for the first time *Het Merkteeken Van Het Beest* (The Mark of the Beast, Revel. 13) by J.N. VOORHOEVE. I couldn't believe my eyes. This man, in all seriousness (he was the editor of the still existing *Het Zoeklicht*, The Search Light), wrote about the coming of the Messiah in Jerusalem to establish the kingdom of David in so many details as though he had been there. Now, after all those years, his detailed picture is so obsolete that even today's Chiliasts would feel embarrassed when asked to sign their name under it.

But Voorhoeve has a modern-day successor in H. VERWEIJ, a Reformed man, though, as will become clear, a very special one. He wrote some books (*Ik Ben Die Ik Ben; God In Israel; Israel en de Gemeente*) in which his chiliastic

views become more and more clear. Especially the last book made me conclude the first article with the words, "chiliasm and its unsettling consequences." In a way I am thankful for this book, which at the same time I call a terrible book. He does not hesitate to say that the Bible is mainly a book for Israel (again understood as natural Israel, and now its remnants in part of one tribe: the Jews). Most of the Bible is not for us, "spiritual believers". Of course not the Old Testament; that is the book for the Jews (here is the connection with many sects who let the Bible start with Matthew 1 and Luke 1 - and not even that far back, as I will point out later). For us, "*gemeente*", congregation who are about to disappear in the "rapture", are not the Psalms, certainly not all those Psalms which sing about God as King, His Kingdom, victories, etc., because you must take it all "literally" in the sense that they speak about the restoration of the state Israel, and the restored earthly kingdom of David under his great Son. The Covenant is not for us; we should not even speak about it! God made his Covenant with Israel. There, of course, infant-baptism goes overboard.

But even greater parts of the New Testament are not written for us. To begin with, not the Gospels, nor Hebrews, nor Revelation. Really only some letters of Paul, and some parts of those letters are "for us": most of it is for "Israel" (as defined above) and for the chiliastic kingdom of the Messiah on earth.

Verweij does not hesitate to declare that when Jesus comes back to the Jews, he will be a Messiah completely different from what he was in his first coming. When the Millennium starts, He will most certainly not repeat the words which He spoke to Pontius Pilate, "My Kingdom is



not of this world." Because then his Kingdom will most certainly be of this world. The "*gemeente*" has then disappeared, and JAHWE is again the God of His people . . .

☆ ☆ ☆ ☆ ☆

As said before, next to this extreme and unsettling presentation which is given as if with nearly divine infallibility, we find dilutions. I mean by that less-extreme ideas but yet going in the direction that the Jews are still "God's beloved" in a unique way (some invisible wall of partition).

Among the churches outside the federation of our sister churches in the Netherlands chiliastic sympathies can be found, some of them quite strong sympathies. But also inside the federation related ideas are held and circulated. The one, a minister, is convinced that the day will come that the "church" will be "carried" to Jerusalem, where the Jews then will be ready for King Jesus. Then Christians and Jews will together live in the Kingdom of Jesus Christ till the end, the brief but terrible period when Satan will be let loose.

Another minister keeps writing that the time is near and ripe for a mass-conversion of Jews into Christians. Again another leading person is convinced that our Confession should make room for the "truth" that the Jews are still, in a special way, God's Covenant People.

I openly declare that I am *not* prepared to put my signature under any of these diluted chiliastic views. In the public meeting where I answered questions on the contents of these articles, I was repeatedly asked, if I indeed thought it "*impossible*" that many Jews would become Christians, if it in my opinion is "*indeed impossible*" that the Jews will play a special role in the world-history of the coming decades. My answer is that "with God all things are possible". He can even turn stones into Abraham's children; the Lord Jesus said so. But we are not talking about what is possible with God or about what "may happen"; we are talking about what the Scriptures tell us. I do not say that I do not believe in miracles. I do hope that many Jews will become believers just as anyone else who believes, has become a believer. But I also state that nothing of the kind can be seen in the present state called Israel. The Christians do not have such an easy life there. Christian missionaries are not too welcome there. With all the sympathy we have for this courageous Israel, surrounded as it is by Arabs who would like to see them effaced from the earth, I cannot for one moment see that they are (becoming) "ready for the Messiah". It is not decisive what I see or cannot see. Decisive is the teaching of the Scriptures.

Thus now the question, how are we going to tackle this problem?

I have already said that the solution in my opinion cannot be found in an incidental explanation of certain words and terms in Romans 11. We would right away get stuck with the word "*all*" in "*all Israel*". Men like Dr. H.N. Ridderbos and Dr. C. VanderWaal have in recent years rightly pointed out that not only the ten tribes have disappeared among many nations but that even the offspring of Judah for a great part has mixed up with other races. Russian Jews, Tartars, Black Jews, etc., are quite different from American Jews. But even if they all would become one, they would only represent, in the last days, a fraction of only one tribe, Judah. What about the millions of

Jews who have perished in pogroms, in the annihilation in Germany. Do all those millions, then, not belong to "all Israel"?

The solution lies in another direction.

THREE GREAT PRINCIPLES OF REFORMED SCRIPTURE-INTERPRETATION

In the first article I stated that the confrontation with Millennialism is a total one. Certainly not just a different exegesis of certain texts. I tried to demonstrate that in what was said about God's Intermezzo.

Now I would like to bring in even heavier weapons.

What are the three great principles that must guide us in a proper understanding of God's revelation? I trust that all Reformed people, also those who show chiliastic leanings, will agree on these three.

I. REDEMPTIVE-HISTORICAL OVERAGAINST EXEMPLARY INTERPRETATION

We have not forgotten the struggle which, among other things, resulted in the Liberation of 1944, have we? Unless Dr. S. GREIDANUS in his book *Sola Scriptura* would be right when he says that, once the Liberation became a fact, the struggle between redemptive-historical preaching and exemplary preaching petered out. Yes, that even men like K. Schilder and others became exemplarists, worse than those they had opposed. There is a kernel of truth in this statement in so far as this struggle which bore such abundant fruits for the preaching, has - for whatever reasons - not been kept up and further applied, also in the explanation of the *New Testament*. This has, in my opinion, become clear in the discussions around the grounds for divorce, to mention only one issue. Texts, sayings, are taken out of their historical context. K. Schilder always hammered away at the necessity of establishing *the date* of a revelation, a revelational event. Always and again we must ask questions like, when? where? in what context? etc. In a next article we will give some examples of how to explain texts which form the ground for Chiliasts in their views, in a redemptive-historical way.

II. HOLY SCRIPTURE IS ITS OWN INTERPRETER

That is the second fundamental principle. Difficult, "isolated" sayings must be explained in the light of other, clear texts. We hope to point out that the term "all Israel" in Romans 11 cannot and should not be understood without going to other letters of Paul and to what he says there in plain language about who are now Abraham's children, and listen to what Peter says about "God's holy nation, His own people" and "The Twelve Tribes in the dispersion."

III. THE BIBLE IS *ONE* BOOK

That is the third fundamental principle of Bible-interpretation. And because the Bible is ONE Book, there is only ONE people of God, and there is only ONE Covenant and, first of all ONE Saviour. This conviction will help us to reject with our whole heart the consequences to which VERWEIJ comes, when he does not hesitate to say that Jesus will become the Messiah for the Jews in a different way than he has become and is our Saviour, our Lord Jesus Christ. For Verweij there are, in fact, two different Messiahs.

The third article will present some applications of these three principles to the understanding of texts and passages which are taken by the Chiliasts to defend their position.

G. VANDOOREN

Our Theological College: Principal's Statement 1975

Sixth Anniversary Meeting and Fourth Convocation, Friday, September 12, 1975.

1. *Enrolment and College Evening*

The course 1974-1975 was opened with an orientation day on Monday, September 16, 1974. Mr. S. DeBruin, Mr. J. DeJong, and Mr. B. Tiggelaar had re-enrolled, while Mr. H. Versteeg had been admitted as first year student. The lectures began immediately.

The Fifth Anniversary Meeting was delayed until November 8, in order to make it possible for the members of General Synod Toronto 1974 to attend our annual College-evening. Due to this arrangement not only the delegates from the Regional Synod of the Canadian Reformed Churches in Western Canada could be present but also the Rev. S.S. Cnossen of Spakenburg-Noord as the representative of De Gereformeerde Kerken in Nederland, and Dr. C. VanderWaal from Pretoria in South-Africa.

The Professor of Systematic Theology gave an address about "The Significance of Dogmatics for the Training to the Ministry." The Rev. M. VanderWel, member of the Board of Governors, took his starting-point from Nehemiah 4 in his address entitled "Demand for Armed Manpower." The attendance and the attention on this evening was a renewed token of the interest and participation of the brothers and sisters in *their* Theological College.

2. *General Synod Toronto 1974*

General Synod Toronto 1974 was of no slight importance for our institution. It adopted a revision of the Constitution; it granted Prof. Drs. H.M. Ohmann Lic. permanent tenure as Professor of Old Testament; and it authorized the extension of the course of studies from three to four years, to be effective as of the beginning of the Academic Year 1975-1976.

The ground was that in this way it is possible to secure a thorough knowledge of the languages of Holy Writ as a necessary condition for further study and to have other propaedeutic disciplines in the first year (and not the fifth year as the Acts of Synod, p. 72 mistakenly read).

In compliance with this decision of Synod Toronto the Senate fixed a curriculum for the propaedeutical year. Eleven lectures will be given per week, namely, Hebrew 3, Greek 3, Latin 1, Public Speech 1, History of Philosophy, Encyclopaedia of Theology, and Introduction to Dogmatics 3. Besides the material for these lectures factual knowledge of the contents of Holy Scripture and of the Three Forms of Unity will be the requirement for passing this introductory year. The stress will be on the study of especially Hebrew and Greek as the languages in which it has pleased God to clothe His Holy Scripture.

While we maintain the requirement of a qualified B.A. degree for admission to this propaedeutic year and so maintain the requirement of at least two University courses in Hebrew and two courses in Greek, and while we at the same time continue offering one lecture per week in Advanced Hebrew and Advanced Greek during the three theological years that follow the propaedeutics, our curriculum will evidence the desire to remain in the Reformed tradition of honouring the languages of God's revelation in Holy Writ.

3. *Governors and Trustees*

General Synod Toronto 1974 appointed the Rev. J. Geertsema as governor to fill the vacancy of the late Rev. H.A. Stel. The Rev. P. Kingma replaced the Rev. W. Loopstra, who was not re-nominated by Regional Synod Ontario

according to the rule of our Constitution that, in the case of ministers, members of the Board of Governors are still to be in *active* service at the time of their nomination. Now it is the appropriate moment to express the gratitude of Faculty and Principal for the work done by the first President of the Board of Governors, the Rev. W. Loopstra.

We join this Board in their heartfelt appreciation for the dedication of the Board of Trustees, "without whose constant endeavours the daily operation of the College would have been impossible" (Report to Synod 1974).

According to Article 2 of our Constitution the College is situated in Hamilton, Ontario, and its location can only be changed by decision of Synod. Within the framework of this constitutional article, Synod 1974 authorized the two Boards to reserve monies from time to time for purchasing property with a view of future development and to use these monies for that purpose, if they deem it advisable. We are assured that the Board of Trustees will continue to look after the *present* building that may possibly suit us for at least a decade.

4. *Library and Ladies' Aid*

The Board of Governors appointed the Principal as Librarian and the Reverend A.B. Roukema as Associate Librarian. During this academic year Rev. Roukema took over the task of cataloguing our accessions, and so the Friday morning library sessions of our academic community ceased, and with them a charming feature of the first years of our College. Everyone who knows the Rev. Roukema will understand that in the meantime our daily coffee - and teabreaks have been enlivened by innumerable anecdotes.

Ladies' Aid presented the College not only with \$2000.00 to cover the expenses for the regular acquisitions for the library, but also with six gowns in different sizes to be worn at official meetings. Miss Geraldine VanderWoude who made all these gowns in her free time during a summer donated her handiwork to the College.

In this year we bought the *New Catholic Encyclopedia* (15 volumes); more than one fifth of the \$2000.00 was involved with this *one* purchase. This example may illustrate both our thankfulness for the fine work of Ladies' Aid and the continual need of such help.

5. *Contact with other institutions*

In the beginning of April we had a visit from Dr. J.C. Coetzee, Professor of New Testament at the University of Potchefstroom in South-Africa. He told Staff and Students about the history of this University and gave a guest lecture about "Structure Analysis of the Gospel according to John." Although his visit was appreciated and the contact clearly showed that the University of Potchefstroom wants to be a centre of Calvinism, the Senate decided for financial reasons not to send a representative to the



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versaries, meetings, etc., must be in our
office three to four weeks prior to
event.

Conference about tertiary education to be held in this month.

During my stay in the Netherlands the Senate of our sister institution in Kampen invited me to present a lecture in Dogmatics to Faculty and Students at the closing of their academic course in the end of May. I chose the topic of the last lecture I had given to our students in Hamilton and spoke about modern attacks on the doctrine of the Trinity, especially by J. Moltmann and H. Berkhof. The hearty welcome that I received from the whole academic community served to indicate a strengthening in our relationship, and it was my pleasure and privilege on behalf of "Hamilton" to enrich the library of "Kampen" with a copy of the book *Inheritance Preserved*, written by the secretary of our Board of Governors, the Rev. W.W.J. VanOene.

6. Conclusion

The academic year 1974-1975 was a year of good cooperation between Faculty and Students. The Lord God granted health and strength to all of us and we enjoyed the wonderful study of theology in a close community.

Our Theological College is more and more becoming a last link in the chain of Canadian Reformed education. In the past years the number of Reformed *elementary* schools increased greatly, and we are glad that our College building also this year could be the fitting surrounding for Summer Courses for Reformed teachers and that members of our Staff were involved in their training.

After our Covenantal God had granted the beginning of Canadian Reformed *secondary* education in British Columbia, He graciously gave to His people in Ontario the opening of Guido de Brès High School, which school at its very beginning already serves 109 boys and girls. As Principal of the Theological College I do not want to pass the opportunity to welcome heartily this new institute of Reformed secondary education. In 1969 our College was opened with an

address on the catholic character of the Belgic Confession and the author of this confession was Guido de Brès. We hope that, in both Western Canada and in Ontario, Reformed secondary education by the grace of God may become not only a power for the upbuilding of the life of the congregations in general but also in the case of many young men the well-laid basis and foundation for the training to the ministry at our Theological College.

We enter a new stage. In this academic year we will have seven students divided over two groups, the propaedeutical class and the theological class. Tonight the Bachelor of Divinity degree will be conferred on Mr. S. DeBruin

and, the Lord willing, in the coming two years there will again be one or two candidates. There will probably be no convocation in 1978 because of the extension of the study to four years but we hope that the four new students we now admitted to our new propaedeutical year will be the beginning of a steady flow of more students and so of more ministers and missionaries.

In the meantime in all our calculations we acknowledge the God and Father of our Lord Jesus Christ as the One Who governs history and to Him we entrust our Theological College and ourselves for now and for the future.

J. FABER

Short Report Meeting Board of Governors Theological College

Hamilton, Ont., Sept. 11, 1975

1. The president, the Rev. D. VanderBoom, welcomed the Governors, read from Scripture John 10:1-19 and asked the Lord for His blessing. Rev. M. VanBeveren was absent; Rev. J. Visscher attended as alternate.
2. Election of officers: Rev. D. VanderBoom, president; Rev. W.W.J. VanOene, secretary; Rev. J. Mulder, vice-president.
3. Matters from the Acts of the previous meeting: no nomination has as yet been submitted for an Administrative Assistant.
4. Correspondence sent and received is reported on by the secretary.
5. Reports are dealt with:
 - a. of the Senate;
 - b. of the visits to the lectures: the Board thankfully noted that the instruction given is sound, scholarly and in harmony with the Holy Scripture and the Creeds of the Church.
 - c. of the associate librarian, the Rev. A.B. Roukema.
6. The principal's statement 1975 is read. Matters concerning the instruction given are discussed with the Principal, Dr. J. Faber. Dr. Faber reports that four new students applied to be admitted to the studies at the College: Mr. B.J. Berends of New Westminster, B.C.; Mr. P.K.A. DeBoer,

B.A. of Cloverdale, B.C.; Mr. B. VanderWoerd, B.A. of London, Ont. and Mr. G. Visscher, B.A. of Toronto, Ont.

Arrangements are made to interview these students in accordance with art. 23, sub 6 of the Constitution. These interviews will take place Friday, Sept. 19, 1975.

7. The series *lectionem* is discussed and approved.
8. Visits to the lectures are arranged: governors from the east will visit the lectures during the first and second semester.
9. As date for the next College Evening is chosen: Friday, Sept. 11, 1976. As speakers are appointed: Prof. L. Selles and the Rev. M. Van Beveren. The next meeting of the Board of Governors is scheduled for Thursday, Sept. 9, 1976 in Hamilton, Ont.
10. Dr. J. Faber, Rev. D. VanderBoom and Rev. W.W.J. VanOene are appointed in a committee to explore the possibilities of publications by the Faculty to be financed by the monies from the Ladies Aid.
11. The Acts and Short Report are read and adopted.
12. The Rev. J. Mulder led in prayer and the president closed the meeting. For the Board of Governors, J. Mulder, vice-president

Puzzle No. 12



news medley

At first it seemed as if there would not be much to be mentioned, but at the last minute there came a few bulletins which gave some material for our medley. Of course, we can always fill a column, but if it is not worthwhile to read, it occupies the earth in vain, so to speak.

More than once already we set off with mentioning something in the personal field. That is the case this time, too, although it concerns the work of the Churches in general. The mission workers who have been appointed for the Mission Aid work of Toronto, Bram and Joanne Vegter, have received their visa and they expect to leave for Irian Jaya some time this fall. Such visa are valid for a limited time only and they will have to depart before expiration date. Here the Lord prepared the way. So far we have received no word about an eventual replacement for Rev. H. Knigge. By the way, the Knigges had not yet received immigrant visa for Canada by the time these lines are typed, although all formalities had been complied with. Now that the Vegters will leave for Irian, there will at least be some to take up some of the work, although they will need time to become acclimatized.

Partly personal is the information which I found in the Rehoboth Burlington bulletin that two brethren had appeared before the Ontario Labour Relations Board and "won" their case. We are thankful that the Lord still grants us the opportunity to work without having to be a member of or a contributor to a labour union.

We spoke of the mission. In Toronto gifts are being collected to present the Knigges with something useful upon their arrival in Canada. And the Kuiks from Brazil are visiting the various Churches in the West with their collection of colour slides, in order to give the members a better picture of their work and also to show how the contributions for the mission aid are being used. These things cannot be done too often, for in this manner the membership remain informed about the work, the difficulties connected with it, the troubles involved, and the joys received.

We are going to work our way from Ontario towards the West.

In Chatham the Schoolboard has been asked for permission to conduct the Dutch services in the schoolbuilding. Until now, I understand, these services were held in the basement of the Churchbuilding simultaneously with the regular services. There was too much interference and for this reason it was decided to make the above-mentioned request. Now everyone can sing to his and her heart's desire and also chat when the service is over without having to be afraid that the talking will bother the others.

I do not know whether it will pay to have them shipped, but Chatham still had ten eleven feet long pews from the old building for sale. They are good, so goes the salespitch, for informal seating in family rooms or even provide beautiful lumber for bookcases. Although thus far I have not had too much success with my clearinghouse, I pass it on.

The "Willing Workers" tell us about the profit they

made with apartment cleaning. They realized a profit of no less than \$1,215.00!! My wish is that there may be many willing workers everywhere. Looking forward to your next success.

A word after my heart is also what the Rev. M. Werkman wrote: "No one will be excused from catechism classes because of school exams or concerts or any other such reasons." So, don't bother phoning and asking the minister, for you will not succeed. Take it to heart, everywhere.

Smithville took a decision regarding their churchbuilding. They decided to accept the plans for enlarging the present building. It will be discussed with the Congregation. They must see something in it, for the decision was made after expert advice had been received. I always think that if a building becomes too small for a Congregation that has grown beyond its capacity, it is to be preferred that another Church is established. Surely, it will require extra work and new sacrifices, but the satisfaction will be much greater. I recall in this respect the words of a brother, since deceased, who reacted to the thought of instituting a Church in Abbotsford in the following manner: I have cooperated now in the institution of two Churches (New Westminster and Cloverdale), I am not going to do it for a third time! But when the decision was made to institute a Church in Abbotsford, he did cooperate and from the heart. "De soep wordt nooit zo heet gegeten als ze opgediend wordt," and when the necessity is seen, the willingness will be there.

A last item from Ontario: the Fellowship of Canadian Reformed University Students will have their first public lecture on October 4. There Dr. J. Faber will deliver a lecture on "Kuyper's Conception of Theoretical Thought."

Winnipeg will by now have received their minister. For the first time in almost three years the work can be done there regularly. It is almost two years since Rev. H.A. Stel passed away, and during the year before his death he could not do the work regularly. Yet the Lord did preserve His Church there.

They have an organ fund, as you will recall. This fund is sometimes strengthened in unexpected ways. That a collection is held to boost it is understandable. But we also read the following (it does **not** refer to me!): "One of the visitors this summer did some business here and rather than leaving \$1.20 as a tip, he said, 'Put it in the organ fund'." I would have to know what the amount of business was in order to judge fairly what he left behind for this lofty purpose.

From Winnipeg we go to Coaldale. There the minister encourages the Congregation to come together in Regional Bible Study Groups. He sees groups of about twelve persons. "It is hoped that we can have one group in the Lethbridge area, two or three groups in the Coaldale area, and one group in the Taber area. To avoid the danger of group isolation, every sixth meeting will be a combined one dealing with questions that could not be resolved, special introductions, and other relevant material." It would be nice if this could be achieved.

Up to Calgary. The Consistory there deemed it necessary that the young people also be taught Church History. Thus this subject will be taught from September to December, and then from January till May they will receive Bible teaching. At first I thought that this would come in the place of Catechism instruction, but when I read on, I saw the schedule. It appears that, when Group I is having

catechism instruction by the minister, Group II has Church History lessons, and the other way around. As for Group III, no decision has been made as yet, but they will be welcome as auditors during any of the other two hours. Something for other Congregations? Might also solve some of the transportation problems! If the children have to stay for two hours, or at least for two periods, parents have to drive up and down only twice instead of three times. However, such a special hour should not be looked at as a convenient "babysitting" solution.

Edmonton's "Silver Committee" has not yet given up hope that they will be able to add a sign in front of the Churchbuilding to the light fixtures which will be hung in the auditorium as a gift on the occasion of the silver anniversary of the institution of Edmonton's Church. They are still receiving donations. I think that they will succeed and that the Edmontonians or ex-Edmontonians will not permit this plan to be scuttled. As for their organ, on September 13 they were scheduled to have an organ concert by a Vancouver organist. It is good that we have concerts, for although our organs are primarily intended for use on Sundays during the services, there is nothing against it and everything in favour of it to use them more intensively and to have concerts which bring out their beauty and give enjoyment to the listeners.

We spoke of Dutch services in Chatham. In Abbotsford it was decided that a Dutch service will be held on the second Sunday of every month in the old Churchbuilding. This will be done till January 1976. These services will be held at the same time as the services in the (new) Churchbuilding, which are all conducted in English. The Dutch services will be conducted alternately by the minister and by an elder.

In Cloverdale Dutch services can be obtained on tape. Rev. J. Mulder informs the brethren and sisters who are interested in this that he has contacted a friend and minister in the Netherlands who has consented to help. Two cassettes have been received and are available for those wishing to use them.

Cloverdale's Consistory also received from one of the brethren a report on the new translation of the Heidelberg Catechism. The Consistory will send this report on to the Committee appointed by the Toronto Synod.

And, as a last item from Cloverdale: The Men's and Women's Societies will have a combined meeting. One of the brethren will introduce the topic "Christian Identity". Could we not receive this speech for **Clarion**? Of course, we cannot promise that all speeches which are sent will be published. But we would like to increase our coverage of fields of study and of Christian activity. When I was in British Columbia this summer, I approached a few brethren (some of whom I had already written and asked for their cooperation) and I asked them when something would be forthcoming from them. All I got was a guilty look, a mumbling "Yes, yes", a furtive glance, a hasty retreat, but no copy! That surely does not help much. Come across, Western brethren! We need you as you need us.

In New Westminster the bulldozer has dug a hole 59' wide, 112' long and 8' deep. You will understand that this is not for a swimming pool for the minister but that this is for the basement of the new Churchbuilding. I also read that one of the brethren is to organize the crews of voluntary labourers, those who have promised some free labour. If everything goes as well as with the building of the first schoolbuilding in New West, then they will have a lot of



The new pipe organ of the Church of Cloverdale, B.C. The organ is a custom-designed nine-rank instrument. It was built by H. Spilker of Victoria, B.C., with Mr. Dirk Jansz. Zwart as consultant. The dedication evening was held on Friday, May 9, with a programme that included choir and congregational singing and several organ solos. Photo by R. Dykstra.



fun while building together. In spite of all the troubles which they encountered and in spite of the constant threat of attack, the people of Nehemiah's days must have received much enjoyment out of their working together on the walls of Jerusalem. It constitutes a bond, too. Have a good time together.

vO

Boekbespreking (1)

Dr. C. van der Waal - *Openbaring van Jezus Christus: Inleiding en Vertaling*. Groningen: De Vuurbaak, 1971.

Gevraagd in 1971 door een collega of ik de bespreking van het boek van Dr. van der Waal van hem over kon nemen omdat het op mijn studieterrain lag belofde ik dit te doen als ik er tijd voor zou krijgen, wat voorlopig niet het geval zou zijn. Dit voorlopig is een lange tijd geworden. Mijn verontschuldigen aan auteur, uitgeverij en de betrokken collega.

Om bij de uiterlijke verschijning van het boek te beginnen, de jonge uitgeverij de Vuurbaak is met een keurig verzorgde, duidelijk gedrukte, goed overzichtelijke uitgave van royaal formaat voor de dag gekomen. Grafieken zijn uitnemend 'doorgekomen', de vertaling van Openbaring in rechte en schuine druk met honderdtallen tekstverwijzingen ernaast en noten aan de voet legt getuigenis af van de nauwkeurigheid waarmee gewerkt is. Mijn compliment.

Ik zag geen prijsaanduiding maar vertrouw dat het boek binnen het financieel bereik van het kerkvolk ligt. Het 'volk' schrijf ik want, ook al is het boek vrucht van grondige studie, het is leesbaar voor ieder die zich de moeite wil geven om het te bestuderen. Je hoeft daar geen theoloog voor te zijn. Het boek is het lezen ook waard omdat het veel stof tot nadenken geeft.

De grote verdienste van het boek is, naar mijn oordeel, en daar wil ik graag Dr. van der Waal mee complimenteren, de aanwijzing van het nauwe verband dat bestaat tussen Openbaring en de andere Bijbelboeken, de Evangelien, de Brieven en vooral ook de Profeten. Openbaring wordt nog al eens uitgelicht uit het geheel der Godsopenbaring en als een geheel op zichzelf staand boek gelezen en behandeld. Dr. van der Waal laat zien dat dat niet anders dan tot een mishandelen ervan kan leiden. Dat betekent intussen niet dat er nooit eens een verband door Dr. van der Waal gezien wordt, waar het moeilijk valt te ontdekken.

Ik denk bijv. aan het verband dat door hem gelegd wordt tussen het heengaan van de heerlijkheid Gods uit Jeruzalem om zich te zetten op de

berg ten oosten van de stad, Ez. 11:23, en het uitgaan van de Here Jezus uit de tempel en zijn zich zetten op de Olijfberg, Mt. 24, waaruit dan de conclusie wordt getrokken: 'In elk geval is wel duidelijk dat de Olijfberg in de openbaring des HEREN aan verbondswraak (Geestelijke verlaten) en verbondszegen ('ik kom in uw midden wonen') herinnert.' Ik denk ook aan het zien van parallelen tussen Openbaring en andere Schriftplaatsen waar de overeenstemming niet verder dan een enkel gebruikt woord gaat. Daar zijn voor mij wel eens vraagtekens gezet, maar dat neemt niet weg dat Dr. van der Waal, zoals Dr. S. Greijdanus, Dr. W. Hendriksen en Ds. A. Ringnalda, om maar een paar te noemen, dat eerder in een meer bescheiden maat hadden gedaan, ons opnieuw geconfronteerd heeft met de eenheid der Schrift; de eenheid ook binnen het boek Openbaring waarin de zeven brieven van de visioenen onderscheiden mogen worden, maar zeker niet van elkaar gescheiden kunnen worden. Dr. van der Waal laat zien hoe aanduidingen, die gevonden worden in de brieven, nadere uitwerking krijgen in het vervolg van Openbaring en hoe er dus een nauwe samenhang tussen een en ander bestaat. Dat te zien is belangrijk voor het verstaan van de eigentijdse - dat is de tijd waarin het geschreven werd - betekenis van Openbaring. Dit alles betekent intussen nog niet dat ik meega met de door Dr. van der Waal geboden verklaring wat de kern ervan betreft, maar dat is vers twee. Dr. van der Waal heeft een belangrijke bijdrage geleverd voor de studie van Openbaring; hij verdient daar dank en wat van meer belang is - ook voor hem, - zoals hij vaak gevraagd heeft -, aandacht voor.

Tot mijn groote spijt moet ik het, althans voorlopig, laten bij de aandacht waarvan deze bespreking blijk hoopt te geven. Het zou echter fijn zijn als de discussies die er in het verleden geweest zijn weer werden opgenomen met, als dat de puntigheid en de zakelijkheid zou kunnen bevorderen, een moderator-editor die de leiding heeft. Het zou tot een beter verstaan van Openbaring kunnen leiden en daar is, voor welke uitlegging ook gekozen wordt, in wijde kring een sterk verlangen naar. We

kunnen daar alleen maar dankbaar voor wezen.

Over 'verklaring en uitlegging' gesproken, het boek is zoals de titel aangeeft, geen commentaar, waarin Openbaring tekst- en pericoopgewijs wordt besproken. Het boek van Dr. van der Waal is een 'inleiding', gevolgd door een 'Vertaling'. Dat wil echter allerminst zeggen dat Dr. van der Waal zich beperkt tot de speciale inleidingsvragen betreffende schrijver, geadresseerden, tijd en plaats van ontstaan, taal en stijl om te besluiten met een weergave van de inhoud van het boek.

Hij gaat terdege in op de verklaring van Openbaring. Zijn boek is een soort voorcommentaar geworden, waarin maar niet de onderscheiden zaken die in het boek aan de orde komen naar voren worden gebracht maar er ook een uitlegging van wordt geboden. Om wat te noemen:

1. Ik denk aan het boek dat de apostel ziet in de hand van Hem die op de troon zit, hdst. 4, waarmee het boek des levens zou aangeduid zijn, p. 10.

2. het nemen van het boek door het Lam, hdst. 5, wat zou spreken van de inthronisatie van de verhoogde Christus, p. 104.

3. de zeven zegelen, hdst. 6, die zouden laten zien, hoe de HERE met zijn rebellerende kerk afreken volgens de dreigingen van Zijn verbondsstatut', p. 144.

4. hdst. 11:2 door Dr. van der Waal vertaald: 'En gegeven werd mij een meetriet gelijk een staf met de woorden: Sta op en meet de tempel Gods en het altaar en die aanbidden daarin. En de voorhof-buiten-de-tempel moet gij uitwerpen naar buiten en hem niet meten, want hij is gegeven aan de natiën en de stad, de heilige, zullen zij vertreden 42 maanden lang'. Er is hier volgens Dr. van der Waal 'aan het concrete Jeruzalem te denken', dat is aan het Jeruzalem van de eerste eeuw der Christelijke jaartelling, p. 55. 'In Openbaring 11:2 wordt de vertreding van de voorhof (verg. Dan. 9:26, 27; 12:11) voorzeggd. Israels offerdienst wordt niet meer mogelijk, de Heilige Stad zal vertreden worden, terwijl de tempel Gods in de hemel en het hemelse heiligdom, waarop de gebeden aller heiligen komen, blijven' p. 56.

5. de opvatting van het beest uit de zee en het beest 'opkomend uit het land', zoals Dr. van der Waal vertaalt, hdst. 13, als demonen, p. 72.

6. de zeven bergen waarop de hoer zit, hdst. 17, verzinnebeeldend een wereldberg gevormd door zeven lagen, p. 62 vv.

7. de zeven koningen, hdst. 17, die geen zeven koninkrijken zouden zijn, maar een opeenstapeling van macht aangeven.

8. de achtste koning, hdst. 17, waarbij niet aan een persoonlijke antichrist is te denken die in de eindtijd op zal treden, evenmin als dat in 2 Thess. 2 het geval zou zijn. Gezien Johannes uitspraak dat vele antichristen zijn opgestaan, 1 Joh. 2:18, is er geen plaats voor een antichrist van de eindtijd, maar is te denken aan kerkelijke verleiders die zich tegen Christus stellen, p. 74.

9. de binding van satan, hdst. 20, die het eindgericht van de draak zou, inluiden. Dat oordeel komt in volle zin na de vergeefse aanval van Satan op de tot Christus vergaderde kerk, p. 121-2.

10. de duizend jaar van hdst. 20, waarmee de dag van 's Heren wederkomst zou zijn bedoeld. p. 125-6.

11. de 'zij', die zich zetten op tronen, hdst. 20, wijzend naar de troonraad der engelen, p. 124.

12. de eerste opstanding, hdst. 20, waarmee bedoeld zou worden op de opstanding der rechtvaardigen in de dag des Heren, p. 126, en de tweede opstanding, hdst. 20, waarbij Dr. van der Waal denkt aan de opstanding der onrechtvaardigen, p. 126.

In sommige gevallen, zoals bijv. ten aanzien van de antichrist en van het duizendjarig rijk, argumenteert Dr. van der Waal zijn standpunt uitvoerig. Dat is niet in alle andere genoemde punten het geval, wat de vraag doet rijzen of het niet goed geweest zou zijn indien Dr. van der Waal, aler zijn conclusies te geven, gewacht had tot hij een grondleggende exegetische had kunnen presenteren.

U zult begrijpen dat in een bespreking, die binnen de perken moet blijven, het onmogelijk is op al deze punten in te gaan. Ik meld ze alleen om iets van de verklaring van Dr. van der Waal door te geven en te demonstreren dat er inderdaad wel ruimte voor verdere discussie is. Deze punten vormen echter niet de hoofdzaak, al zijn ze er wel mee verbonden en is hun uitlegging er wel mede door bepaald. De hoofdzaak is de vraag waar de sleutel van de verklaring van Openbaring is te vinden

en wat die is. Daar draait heel het boek om en daarover daarom ook iets meer.

Dr. van der Waal heeft een uitgesproken opvatting omtrent de diepste betekenis van Openbaring, een opvatting die afwijkt van de gangbare, in zover daar tenminste van te spreken valt. Die gangbare opvatting, zoals die bijv. te vinden is in de grote Commentaar en de Korte Verklaring van Dr. Greijdanus, in *More Than Conquerors* van Dr. Hendriksen en in *Het Koningschap van Christus* van Ds. Ringnalda is onaanvaardbaar voor Dr. van der Waal. 'De exegetische van eeuwen', zo schrijft hij, 'oefent een sterke macht uit en heeft een hersenspoeling bewerkt', p. 57.

En op p. 73 heet het: 'het zal voor velen moeilijk zijn om een dierbaar geworden exegetische prijs te geven. Het is, gezien de recente gebeurtenissen, zo verleidelijk om te spreken van de demonie van de staat. En het is aan de zondige menselijke natuur eigen om zich gaarne te vermeien in allerlei griezelige toekomst speculaties'... En op blz. 78 stelt Dr. van der Waal de vraag, 'Hoe is het toch gekomen, dat Openbaring, dat werkelijk een openbaring wil zijn, een aanwijzen van een energie der dwaling, toch maken tot zo'n fantastisch boek, waar niemand meer wijs in kan worden en dat ieder slechts reden geeft om eens heerlijk te grielen bij de haard?'

Bij het lezen en schrijven van deze citaten komen mij alsmaar exegeten als Greijdanus, Hendriksen, Ringnalda voor de geest, en dat doet mij griezelen voor wat Dr. van der Waal hier schrijft.

Het 'fantastische' van de gangbare exegetische is dat ze Openbaring ziet als het boek waarin de verhoogde Heiland zijn kerk vertroost met de profetie van het komend oordeel dat hij brengt over een haar vervolgende wereldmacht, een oordeel dat in de geschiedenis telkens al gerealiseerd is en in finale zin zal worden gebracht bij de komst des Heren.

Dr. van der Waal vindt de sleutel voor de uitlegging van Openbaring in hdst. 11:8, waar van de twee getuigen gezegd wordt in de vertaling van Dr. van der Waal: 'En hun lijk, op het plein van de stad, de grote, die genoemd wordt volgens de Geest: Sodom en Egypte, waar ook hun Heer gekruisigd werd'. De Here Jezus werd in Jeruzalem gekruisigd. De grote hoer van hdst. 17 wordt in vs. 5 genoemd: 'Babel, de grote, de moeder der

hoereerders en gruwelen des lands', en in vs. 18 'de stad, de grote' (vertaling v.d.W.).

De hoer is dus, zo concludeert Dr. van der Waal, Jeruzalem, p. 22-3, 56.

En dan Jeruzalem niet te verstaan als de vals ecumenische wereldkerk van de eindtijd, waar nu reeds de contouren van kunnen worden gezien, zoals Prof. Holwerda het verston in 'De Kerk in het Eindgericht', maar, zoals ik al schreef, de stad Jeruzalem van de eerste eeuw van de Christelijke jaartelling, de hoofdstad van het vroeger Judea, dat verworden is tot een synagoge van Satan in de tijd voor haar verwoesting in 70 A.D. Het is deze verwoesting die wordt aangekondigd en geprofeteerd in Openbaring ter waarschuwing en vertroosting van de zeven gemeenten in Klein Azië, die van de de Christus verwerpende Joden veel te lijden hadden en door de Joodse gilden werden boycot.

Openbaring sluit zich als zodanig ten nauwste aan bij de prediking van de Here Jezus in Matth. 24, Mk. 13, Lk. 17 en 21. Deze prediking wordt wel eschatologisch, dat is de eindtijd rakende, genoemd, maar is het feitelijk niet. De inkleding is profetisch-apocalyptisch maar de profetie zelf betreft voornamelijk Jeruzalems verwoesting. Wat Openbaring betreft is er naast het eigentijdse, een eschatologisch element in de profetie, maar dan alleen in de slothoofdstukken. Het overgrote deel van Openbaring profeteert het aanstaande gericht over de heilige stad die de grote hoer is geworden.

'De Jezus van Matth. 24 spreekt in Openbaring verder. Hij laat de duivelse achtergrond van de grote afval van Gods volk en stad zien aan Zijn zeven gemeenten, opdat deze niet desgelijks vergaan in het spoedig intredende gericht van de Koning der koningen en de Heer der heren', p. 75.

U zult verstaan dat bij deze verklaring het niet mogelijk is om de oud-Christelijke traditie, zoals die vertegenwoordigd wordt door Irenaeus en Eusebius, te volgen, die stelden dat Johannes onder keizer Domitianus, die regeerde van 81 tot 96 A.D., naar Patmos was verbannen en dat uit die tijd de Openbaring dateert. Op grond van zijn uitlegging komt Dr. van der Waal tot de conclusie dat Openbaring voor 70 A.D., het jaar van Jeruzalems verwoesting, ontvangen moet zijn.

(wordt vervolgd) L. SELLES

The Hope of Resurrection

(Words and music: Copyright, 1975,
by S. Vanderploeg)

I Thess. 4:13-17

A-bout those who have died, Be you not ign'rant, broth-ers, and dis-tressed, Nor o-ver-

come with grief as is the rest, Who have no hope.

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of one sharp (F#) and a 4/4 time signature. The lyrics are placed below the vocal line. The first system covers the first line of lyrics, and the second system covers the second line. The piano accompaniment consists of chords and moving lines in the right and left hands.

2. *Our hope rests on our faith. Christ died and rose again. Also through Him, On His return, God surely will raise them Christ laid to sleep.*
3. *Concerning those who died, We tell you this [It is what Christ has said]: We, who are left, shall not precede the dead When He appears.*
4. *With trumpet, shout, and cry Christ shall that day descent before our eyes, And those who died in Christ will first arise On His command.*
5. *Then we, who are alive, Shall be caught up on clouds along with them To meet our Lord and so shall be with Him For evermore.*

S. VANDERPLOEG

Report on Classis Ontario-South

1. *Opening*

On behalf of the convening church of Smithville, Rev. P. Kingma opens the meeting with prayer and the reading of Phil. 1:1-17. He explains how the church at Philippi needed to grow more and more in love. This love must be directed by biblical knowledge which affords the ability to discern right from wrong. This gift of discernment will promote the unity of faith amongst the brotherhood.

2. *Checking of Credentials.*

The church of London checks the credentials. All churches are duly represented. There are no instructions.

3. *Constitution of Classis.*

Classis is constituted as follows:

Chairman: Rev. M.C. Werkman

Clerk: Rev. G. VanRongen

Assessor: Rev. W. Huizinga

The chairman requests us to sing Psalm 95:1, 5. He mentions the call of

Neerlandia to Rev. P. Kingma, who declined this call. Congratulations are offered to the church of Smithville as well as to the church of Chatham whose minister also declined a call to Neerlandia.

4. *Adoption of Agenda.*

After the addition of some matters the agenda is adopted.

5. *Examination.*

of student br. J. DeJong who requested permission to speak an edifying word in the churches. The proper documents are presented in accordance with the rule of the Acts of Synod 1971, art. 76. He delivers a sermon proposal on John 10:1-6. The critique of this sermon proposal is interrupted by a delicious lunch and fellowship. Classis reconvenes and sings Psalm 79:5. After a thorough critique in closed session by the classis and examiners, the classis declares that the examination may

proceed. Br. J. DeJong is then examined concerning Reformed doctrine. The outcome is favourable and the chairman congratulates br. J. DeJong, informing him that the classis permits him to speak an edifying word in the churches for a maximum period of twelve months. He signs a 'Declaration' to do so in accordance with the Reformed doctrine confessed in the Three Forms of Unity. The classis sings all of Hymn 56 and the chairman leads in thanksgiving.

6. *Reports.*

There is a report from the treasurer for the fund for needy students ad article 19, C.O. A proposal to assess the churches 50c per member for 1976 is adopted.

7. *Appeal.*

The brs. R.J. and P.R. of Smithville ask classis to review and revise, according to Art. 65 request 3, of the Acts of Synod 1974, the decision of Classis Ont.-South of June 1973 concerning the election of brothers as elders for Smithville while they live in the territory of Lincoln.

Classis decides to answer the ques-

Continued on page 14

our little magazine

Dear Busy Beavers,

Here is the announcement you have been waiting for! Did it seem long to you?

Well, you made it VERY hard for me to decide, but here are the winners!

The FIRST PRIZE in the Quiz Contest goes to Busy Beaver *Frances DeBoer*; the SECOND PRIZE to *Peter VanAssen* (and here we should give Peter an HONOURABLE MENTION for his entry in the poetry contest too!); and the THIRD PRIZE to *Teresa Bouwman*.

The winner of the Poetry Contest is *Jenny Bosscher*, and consolation prizes to *Anneke 't Hart*, *Jo-anna Flach*, and *Yvonne Byker*. Not just to console you, but also ME because I had such a hard time deciding!

Congratulations to all the winners, of course. And thank you everybody who entered the contest. You know how proud I am of all the entries, and I hope you all had fun sending them in! Not everybody can win, but everyone can have fun joining in. Without YOU there would have been no contest.

☆☆☆☆

Now I'd like to share with you the poem that won Jenny the prize.

Talents

Everyone has talents,
Everyone has some.
But did you ever stop to think
Of who you got them from?
And will you with your talents
Hide them in the ground?
Like the wicked servant
In the Bible can be found.

Or will you like the others,
With the talents two and five,
Work and really use them
Till you can see that they're alive?
Will you hide or use them
The talents that are on us poured
My friends, we got our talents
We got them from the LORD!

☆☆☆☆

Now there is another important thing I should tell you about.

Maybe you read in the *Clarion*, or heard from your parents that on Sept. 12 the Annual Convocation of our Theological College was held in Burlington.

Well, you know that is like the College's birthday party. And our Birthday Fund is money we collect to give to our College at the birthday party.

But of course someone has to be there to do that. Someone who lives not too far away. Someone who has helped collect money for our Birthday Fund.

Busy Beaver *Irene VanOene* has very faithfully collected pennies with us and she lives close enough to Burlington, so I asked her if she would like to present the money we had collected to the Principal of the College, Dr. Faber.

Irene said she would. And she did. She did a very good job, too, of representing us, Busy Beavers! And I'm sure the Principal and staff of the College are happy that we like to collect what money we can for them.

Congratulations on a good job done, Irene!

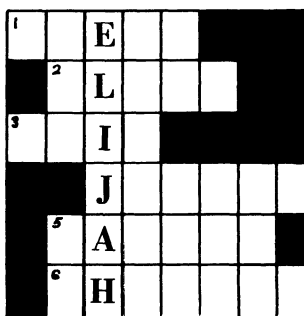
But now, Busy Beavers, our piggybank is EMPTY. Let's start saving right away again. You know how fast time goes!

QUIZ TIME

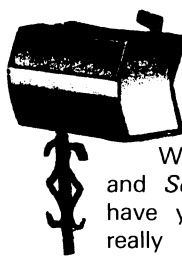
ELIJAH BY THE BROOK



God always takes care of His children. When Elijah hid by the brook, God sent ravens to feed him. Can you find seven ravens and three small loaves of bread in the picture? Read the story in 1 Kings 17:1-7, and work out the puzzle below.



1. One food brought to Elijah.
2. The other food brought to him.
3. The brook dried up because of lack of _____.
4. The river that the brook was before.
5. What brought the food to Elijah.
6. The name of the brook by which Elijah dwelt.



From the Mailbox

Welcome to the Busy Beaver Club, *Bernice* and *Sonya Van Overbeeke*. We are happy to have you join us. And we hope you will be really active members joining in all our Busy Beaver activities. Write again soon!

Hello *Audrey Knol*. It was nice to hear from you again. I'm glad you liked the quiz. You really had fun on your Mom's birthday, didn't you?

Thanks for your letter *Debbie Hartman*. It was nice to catch up on all your news again! I'm glad you had such nice holidays, too, Debbie.

You did a very good job on the quizzes, *Sharon Knol*. And now you know how to use your concordance too! Did you pass your swimming test, Sharon?

Thank you for a very pretty letter, *Joanne Hulst*. Sounds as if you had a very exciting holiday, too! And such a good birthday! Write again soon, Joanne.

Bye for now, Busy Beavers. Let me hear from you!

Your, Aunt Betty.

Report on Classis - continued

tion of brs. R.J. and P.R. as follows:
 According to the attached copy of the letter of the consistory (signed by chairman and clerk) of whose official character the classis is satisfied, it was left to everyone's personal responsibility to make a decision whether to join the church of Lincoln or to remain members of the church of Smithville. Consequently the decision of the brothers concerned to remain members of the church of Smithville did not disqualify them from being nominated as office-bearers in this church. You have not given proof that this is against the Scriptures, our confessions, and/or the Church Order. Neither have you proved that the brothers concerned do not recognize the church-gathering work of our Lord.

Adopted

8. **Appointments.**
 The convening church of Regional Synod informed classis that a Regional Synod will be held on Nov. 13, 1975, in Toronto. The following delegates are elected:

PRIMI
 Rev. G. van Rongen

Rev. P. Kingma
 Rev. M.C. Werkman
 Rev. W. Huizinga

SECUNDI

br. P. Schuller
 br. G. Ravensbergen
 br. J. Janssens
 br. G. Gritter

PRIMI

br. C. Walinga
 br. P. Oosterhoff
 br. J. DeBoer
 br. F. Wildeboer

Classis Ont. South held Sept. 10, 1975 requests the convening church of the next Regional Synod in the East to abide by the rule of Art. 47 C.O. which reads: "every year (or if need be more often) some Classes . . . shall meet. . ." This rule promotes the contact among the churches, prevents forgetting essential matters and allows for appeals which may be presented right up to the date of the Regional Synod.

9. **Question Period Ad Art. 41 C.O.**

The chairman reads the relevant parts of art. 41 C.O. A delegate from each church replies.

10. **Personal Question Period.**

Some make use of this.

11. **Next Classis**

Date - Dec. 10, 1975
 Place - London, Ont.

Proposed Moderamen - chairman:
 Rev. P. Kingma, clerk: Rev. M.C. Werkman, assessor: Rev. G. van Rongen.

Convening Church - Watford

12. **Adoption of Acts.**

After reading and correction, these are adopted.

13. **Adoption of Press Release.**

This is read and adopted.

14. **Censure Ad Art. 43 C.O. is held.**

15. **Closing.**

The chairman thanks the ladies for their excellent service. After final words of farewell he asks us to sing Psalm 138:3, 4. He then closes in prayer.

For the Classis of Ont. South, Sept. 10, 1975,

W. HUIZINGA (assessor, h.t.)

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