

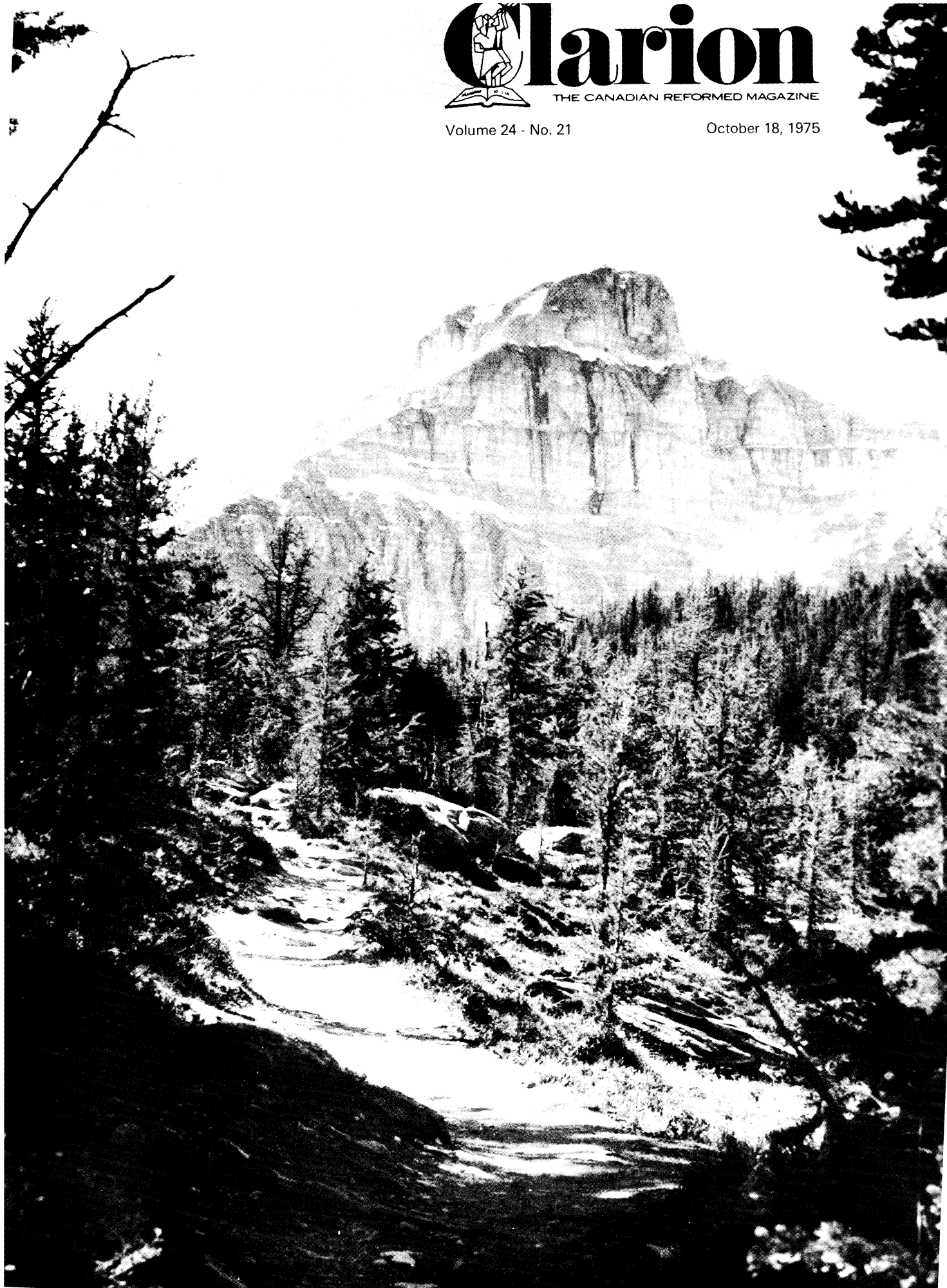


Clarion

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Who Casts Stones?

We are no great admirers of the Spanish government. Was it not during the civil war in the thirties which brought general Franco to power that the German Luftwaffe received a golden opportunity to practise in actual combat and thus to acquire the skill which would enable them to wipe out the heart of Rotterdam, the sections of Warsaw, and the countless other cities and villages which experienced the effectiveness of the Heinkels and Stukas, of the Messerschmitts and the Junkers? General Franco saved his own neck and spared his nation much hardship by remaining neutral during the Second World War. This also opened the way home for many allied pilots and others who could escape from the occupied countries.

We do not forget that general Franco's rise to power prevented Spain from becoming a communist country, and that the situation in Spain might have been much worse if the present Spanish dictator had been defeated in his efforts to secure power. Nor do we forget that the combination of the "fascist" regime and the Romish church has rendered things difficult for the Church of Christ in that country. Spain was called "the staunchest Roman Catholic nation in Europe" during a recent broadcast. Nor do we forget that a dictatorship - *any* dictatorship for that matter - severely limits and restricts the liberty of the citizens and the freedoms which in our country are considered to be basic human rights. It does not occur as something unbelievable to us when it is said that certain groups in Spain are systematically oppressed, for that is something which is invariably inherent in any dictatorship. We shall even assume, for the sake of argument, that the Basque region of Spain has abundant reason to bring justified discontent and righteous grievances to the fore. We would not be surprised even if we were assured that police and special agents committed atrocious acts against a defenseless population. We still recall the Grüne Polizei and the Sicherheitsdienst!

But all this does not justify any insurrection or any murder.

"Oppression makes the wise man foolish", we read in Ecclesiastes. Knowing our own nature and our own inclination to avenge ourselves, and not being fully aware of all the conditions and actions, we do not judge harshly. However, that does not take away that God forbids murder by whatever name it may be called. Nor does it take away that the murderer shall be put to death.

In Spain, quite a few people had been convicted of murdering policemen. No one, to my knowledge, has claimed that the Spanish courts erred in their judgment or that the whole matter was a "frame-up". We may safely take our starting-point in the guilt of those who were convicted of the crimes of which they were accused.

Then it is only to be praised that the head of state in Spain refused to interfere with the due process of the law. Therein he is to be commended above our own government, which has commuted every death sentence for more than a decade, even where no mercy was suggested by judge or jury.

That clemency was shown to a pregnant woman and

that thereby the life of the child was spared, appears to be in harmony with the will of the Lord that only the one who commits a crime shall be punished for it. A child may not be killed for a parent's sin, for even in an unborn state it has its own separate existence.

We do not know why some received mercy whereas others were left to die before a firing squad.

That murderers deserve death is beyond doubt for those who take God's Word seriously. And we approve of the stand which the Spanish ruler took, even in the face of international pressure. It was amazing how many foreign governments got into the act whereas the whole thing was none of their business.

How many of those now all of a sudden so active governments did anything, even opened their mouth, when the Hungarian rise to freedom was suppressed in a bloody manner with the help of Russian tanks?

In the Netherlands and in many other countries, millions of unborn babies are murdered with impunity by means of legalized abortions; but when murderers are put to death protests have to be sent and ambassadors have to be recalled. The hypocrites!

What a happy coincidence that our ambassador to Spain just happened to be here; otherwise he might have had to be recalled while about to land in Madrid - just as Mr. Trudeau discovered, while already in Toronto, that he could not go on and open the Plowing Match as scheduled because . . . well, there were a few Rhodesians among the participants, whose names were clearly printed in the program . . .

Now it is demanded that Spain be expelled from the United Nations; but the PLO, which is nothing more than a terrorist organization, must receive official status, preferably on a level with an independent nation . . .

And the very same people and nations who cry out loudest against the execution of convicted murderers encourage whatever subversive elements there may be to overthrow the Spanish government. Of course, such an overthrow would be completely bloodless, as we can see from what happened in Russia, in Czechoslovakia, in Cuba, in China, in South Vietnam, in Cambodia, in . . ., you fill in the names.

People forget soon what happened even a short while ago. Who mentions the trials at Nuremberg, the murders committed by the Mau Mau in Kenya, the terrorist attacks in many countries in which unarmed civilians who had nothing to do with the issues as such were the victims? Who recalls the overpowering of Lithuania, Estonia, and Latvia by Russia? Who remembers that Poland once was a free country? Who mentions the massacre of countless Armenians by the Turks?

No, we do not have to harp on the same string all the time. That is monotonous, no one hears it any more in the long run, and the string wears through.

But these things will have to be mentioned when those who have butter on their heads are going to stand in the full heat of the sun, as the Dutch saying goes.

Let us not become confused or influenced by the

"And So All Israel Will Be Saved" (3)

INTERRUPTION FOR ILLUSTRATION

Before I give some illustrations of how to apply the three fundamental rules of Scripture-interpretation, mentioned in the second article, here is an example of chiliastic Scripture-application that came in the mail recently.

The Christian Messianic Fellowship (office in Vancouver, B.C. - P.O. Box 24923) starts its April '75 issue with the words from Psalm 122: "PRAY for the peace of Jerusalem, they shall prosper that love thee." When we sing that beautiful Psalm we know we are singing of that Jerusalem which is above, the mother of us all, and that "descends" where believers congregate as a faithful church. But no! the editor A. Bonk has something else in mind. Listen!

"The glory of God's salvation will be made plain to the Jews, when they will stand alone on the world scene. God will use the time of Jacob's trouble as a means to bring both Jews and Gentiles to Christ.

"God will put His hand upon the 144,000 Jews who will evangelize the world with the gospel message.

"We read in Rev. 7:1-4, 'And I heard the number of them that were sealed: one hundred and forty four thousand, sealed out of every tribe of the children of Israel.' "

Only one remark here: where Rev. 7 speaks about 12,000 *from every tribe*, Mr. Bonk, without a blush, writes about 144,000 from *one* tribe only: Judah.

He continues (indeed "remarkable" . . .)

"Remarkable, but true, in the space of 3½ years the Jewish Evangelists will reach every kindred, tongue and nation. By means of the 144,000 Jews, God will bring a UNIVERSAL renewal. They won't have to learn languages for their new task. Most Jews are able to speak three and four and, in some cases, as many as 14 languages fluently.

Rev. 7:9-16 will be fulfilled by the Jewish witness . . ." (he also refers to Zech. 9:23, "the Gentiles will go to the Jews . . ." and - as could be expected - to Romans 11:12, vD).

He concludes with the remark that the Jews, having been without a temple for 2,000 years, now may wait "for the temple to be rebuilt." In the meantime they celebrate their Passover with "a shank of a rooster."

WHO CASTS STONES? - Continued

arbitrariness of action and the speaking with forked tongue by many of the rulers.

Politics, we sometimes hear, is dirty business.
It need not be like that.

But as long as the Word of our God is kept out of the art of governing and is excluded from deliberations and decisions, we can expect little else.

Let us see through it all, keep our cool, submit to those in authority even though we disagree completely with what they say and do, and further hope the more for the day of our Saviour when the fear of the LORD and the knowledge of His Name will cover the earth as the waters cover the deep of the oceans. vO

This, then, is the way Millennialists read the Bible.

Now we turn to the way that Paul has shown us and that we want to walk on, when understanding the Scriptures.

THE FIRST PRINCIPLE: REDEMPTIVE-HISTORICAL, NOT EXEMPLARY, INTERPRETATION

When reading Romans 11:28 - "as regards election they (the Jews, vD) are beloved for the sake of their forefathers" - our first question should be, *When* did Paul write these words? *What is their date?*

It is clear that the apostle was writing about his *own* days, and his own method as apostle of Jesus Christ. He said: "they *are* beloved . . ." etc., and for that reason (see the Book of Acts) he always, during his journeys, started in the synagogues. Why? Because the Messianic prophecies were in the first place addressed to them. They first had to be told that God had fulfilled His promises to the forefathers in His beloved Son.

But what happened nearly always? A good example is *Acts 13:46-48*:

"And Paul and Barnabas spoke out boldly (they indeed needed 'boldness' for such words! vD), saying, 'It was necessary that the Word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.'

"When the Gentiles heard this (they could hardly believe their ears! vD) they were glad and glorified the word of God; and as many as were ordained to eternal life believed."

Why did Luke add these last words? To make clear that things were not going in the wrong direction but that this turning away from the Jews and turning towards the Gentiles, was *according to God's Plan!*

Paul and Barnabas did *not* add, "but we hope to come back later to you with a second message, another Plan."

The Jews broke the Covenant by rejecting the Gospel of the Cross; they did that not only once but in their generations (compare the second commandment, "I will visit the iniquity of the fathers upon their children . . .").

Thus they are no longer Covenant-children. The words of Romans 11:28 were *dated*. As Peter writes (we will return to this text), "You believers from the Gentiles, are now the holy nation, God's own people, beloved."

* * * * *

A second example of redemptive-historical understanding of the Scriptures is the case of Revelation 20:2, 3, 4, etc. *K. Schilder* once wrote in *De Reformatie* that numbers in Revelation must be understood symbolically (see *Commentary, S. Greijdanus*); they contain a certain message. That in the first place. But he added that Revelation 20 does not mention the word "Kingdom" ("a kingdom of 1000 years") to be established in this world, let alone that this kingdom should be a kingdom of the Jews.

When we apply our "first rule" to the understanding of Revelation (as in recent years *Dr. C. Vander Waal*, and also *Dr. Jay E. Adams*, in *The Time is at Hand*, have endeavoured to do), then we realize that Revelation *first of*

all was written as a comfort for the young Christian church which faced its two powerful enemies, Jerusalem and Rome. The comfort is that Jerusalem will fall soon (ch. 11, "the great city which is allegorically called Sodom and Egypt, where their Lord was crucified", verse 8). Later Rome ("Babylon") will follow, ch. 18, 19.

The Church will emerge triumphantly, and then ch. 20 gives a bird's eye view of the following centuries (I may refer to Greijdanus again as to the meaning of the "thousand years").

This understanding of Revelation does not mean that its message was *only* meant for the church of John's days, as little as redemptive-historical understanding of Old Testament books means that they have nothing to say to us anymore. On the contrary! But, in order to find out God's message for us, we must first find out the message of such a book *for its own day and date!* Only *then* it becomes very eloquent for and to us.

The book of Dr. Adams has a special impact because Adams has been a millennialist and is convinced that only the approach he works out in his book (one may differ in details, etc., but should not in the main line) is the only one that could save him from chiliastic dreams.

THE *SECOND* PRINCIPLE: THE BIBLE IS ITS OWN INTERPRETER

This we have been told since our youth. Compare one Scripture with an other. Do not "pick out" a word or expression here or there, as sectarians are doing all the time.

By comparing Scripture with Scripture, dark and difficult sayings must be understood in the light of clear and plain ones.

Let's have some examples.

To begin with, is it not very remarkable, to say the least - if Millennialism should be so foremost in our conception of the Bible, as *H. Verweij* claims - that we do not find it "all over the place" in the New Testament?! Not only in the letters of Paul, but everywhere?

But we do not.

Thessalonians, I and II, tell us much about Christ's return, about the coming of the man of lawlessness, Antichrist; about what will happen with the believers that are still alive when Christ returns. If Paul had ever had a wonderful opportunity to describe the "Millennium" for the Jews, a second-but-not-last coming of Christ, he would have had it here. Yet, not a word about it.

The Lord Jesus foretold the destruction of Jerusalem in bold colours. Why did he not add (if Chiliasts were right) a word of comfort that earthly Jerusalem would be rebuilt at some future date?

Some maintain that He did! and that Paul had these words of his Master in mind when he wrote Romans 11. The case is *Luke 21:24*, where we read,

"and Jerusalem will be trodden down by the Gentiles *until* the times of the Gentiles are fulfilled . . ."

- and then one would expect: then comes again a time (no less than 1000 years) for the Jews in and around a rebuilt Jerusalem. But, as Greijdanus (a man who personally was convinced that we may expect a mass-conversion of Jews; he would have certainly brought that in here then) points out, in verse 25 the Saviour proceeds with describing the last (!) day: "they will see the Son of Man coming in a cloud" (verse 27).

Hebrews is another strong case. The letter was written

to believers from the Jews who were in danger of losing their faith and returning to the "Jewish faith" because they got as their share suffering and shame instead of glory.

The author would have had a wonderful opportunity to bring in the concept of the Millennium: do not be discouraged, the time will again come for the Jewish nation; the Messiah will become their glorious king on earth and all Jews will share in His glory. But not a single word in that direction. On the contrary, the one message of the whole letter is that the O.T. has been abolished for good, because the High Priest after the order of Melchizedek has brought the one sacrifice. The lesser Covenant has made place for a better one, and that is for ever: Christ is High Priest for ever!

So we could go on, and mention *James* and especially *Peter*. One looks in vain for an indication in the direction of Millennialism. James writes his letter to "*The Twelve Tribes in the Dispersion*" (1:1), BUT THIS IS THE ADDRESS OF THE CHRISTIAN CHURCH! Peter also writes "To the exiles of the Dispersion" (1,1:1) "who have obtained a faith of equal standing with ours" (II, 1:1), and again the address is the Church of believers who had been gentiles. Then he goes to Moses and borrows from him all the names for the people of Israel which we find in the Books of Moses, and *gives them to the Gentiles*: "Once you were no people but now you are God's people" (verse 10). Therefore *you* "are a chosen race, a royal priesthood, God's own people" (I, 2:9, cf. Exod. 19:5-6).

* * * * *

But there is more. Otherwise one might say: this is only a *proof-from-silence!*

Should we not, according to our second rule, read Romans 11 in the light of what Paul writes elsewhere?

When the great apostle speaks about "Abraham's seed", "Israel", who does he then have in mind?

We limit ourselves to only two references, but there is a multitude.

In *Galatians 3:7-9* he writes, "It is men of faith who are the sons of Abraham," and repeats that with greater stress in verse 9. Abraham was *not* the father of Israel (Jacob was)! According to the history of revelation Abraham was (and is) the father of all believers from all nations. *They* are the "thousand generations" of Genesis 11. Therefore the Church confesses, Heid. Cat. L.D. 21, that the Son of God gathers *one* Church, chosen to everlasting life, from the beginning of the world till its end," and has, in Conf. art. 37, no room for any other return of Christ but the second-and-last one; nor should she ever make room for a different coming of a different Messiah in between Bethlehem and Judgment Day!

Even stronger: in the *same* letter to the Romans, chapter 4:12, 16, etc., Paul declares that Abraham is "likewise the father . . . of (circumcised or not) those who follow the example of the faith which our father had."

Thus in Paul's vocabulary the Christian Church, as confessed in L.D. 21, is the one and only "Israel" in "a thousand generations."

Should we not, I now ask, read and understand those "isolated" difficult sayings of Romans 11, quoted in the first article, in the light of the abundant evidence of the whole New Testament that - to return to previous terminology - Israel's isolation was only an *intermezzo* and that the "last days" started on Pentecost (according to Peter's sermon, Acts 2) and that they are, indeed, the *last* days and not the second-but-last?

G. VANDOOREN

press review

WOMEN'S LIB OR LAWLESSNESS . . .

Under this heading I read the following in *UNA SANCTA*, the magazine of our sister churches in Australia:

This year has been named "International Women's Year", and much has been made of it by the media. Newspapers comment on the happenings around the globe, radio and T.V. have interviews with all sorts of women and occasionally men on this very "important" event. The World Council of Churches held a meeting on this subject in Berlin recently where it was put forward that even the Bible is discriminatory by always referring to God as He. In the view of the Feminists in Berlin, the Christian world has been dominated for far too long by a racist and sexist idea of God; this thought was expressed by Dr. L.M. Russell at Berlin as follows: "The least we can do is to now and then call God she, but the Holy Spirit always He. We must get away from the thought that God is white and male." At the same conference in Berlin a Hymn was sung in which God was pictured as female.

One thing is not clear to me: why can the Holy Spirit always be called He? In her book, *Human Liberation in a Feminist Perspective - A Theology*, the same Dr. Letty M. Russell does not make such a distinction. I will quote a few things of what she writes on the pages 98-103. She says: "However we choose to describe God's transcendence, the mystery of God's freedom points to a reality that is clearly beyond *biological* distinctions of male and female and *cultural* distinctions of masculine and feminine." In itself this statement, that God is beyond (transcends) the human distinctions of male and female, masculine and feminine, can be said to be true. God is Spirit. However, the author continues: "The metaphors used in our language about God are rooted in human experience. In this sense all the cultural characteristics

that are used to describe masculine and feminine qualities can be used in speaking of God as a means of reflecting the totality of human experience. In the androcentric (male-centered) cultures of the Biblical traditions masculine characteristics are most frequently ascribed to God as a projection of male authority and superiority in the societies."

In these words we notice the basic fault of all modern, liberal theology: the Bible is not, first of all, God's Self-revelation to men, but it is the written result of human religious reflection about God, under the influence of socio-economic circumstances and in an evolutionistic way.

We confess that all knowledge of God starts with revelation. God makes Himself known to us, human beings, telling us Who He will be for us in the Covenant. And to make clear to us Who and how He will be for us as our God, the LORD, in His Self-revelation, makes use of metaphors. A metaphor here means a figure of speech, a word or phrase which ordinarily is used for describing something of our created world but which now serves to describe God in what He is or does. To make a difficult thing easy: a metaphor is e.g. the word "father", or the word "rock", or the picture of an eagle, teaching her young to fly and carrying it on her wings (Deut. 32:11), when used to describe Who and what God is for His children.

Now we do not deny that God in revealing Himself also made use of human reflections, as when His Spirit inspired such godly men as David and the prophets. We do not deny either that, when God spoke through the prophets, He spoke in certain situations with certain socio-economic conditions. What we deny is the assumption that God is the product of human thinking and that God's "revelation" rests in and comes forth from human reflection about God in a certain situation and therefore is time- and situation-bound, and per consequence is errant and fallible, so that we who live in a different time and situation have to adapt the Word and knowledge of God, i.e. the human

religious reflection about God, to our situation.

This is what modern liberal theology is doing. A clear example of this we have in the first sentence of the foreword to the above-mentioned book, which is from the hand of Elisabeth Moltman-Wendel, and her husband, Professor Jürgen Moltman. It reads: "Just as the *call for salvation* from transitoriness to attain immortality could be heard in every corner of the ancient world, today a *cry for liberation* is shouted by the oppressed, the humiliated, and the offended in this inhuman world." You see it: the general "call for salvation", heard all over in the ancient world, made the church reflect on this call and preach this salvation through Christ. Today there is the general "cry for liberation". And this must make the church reflect on this cry and preach God in Christ as the God of liberation. This means that God and Christ and God's Word must be made fit in our situation, so that He becomes the ultimate idea and promoter of what modern man cries for: the ideal of liberation, freedom, being one's own self.

We now return to what Dr. Russell says. She continues as follows: "In its continuous confrontation with Canaanite polytheism [the belief that there are many gods] in which male deities often had female counterparts, Israel tried to concentrate all divine functions and roles into one God. In the course of history the earlier traditions, that ascribed to Yahweh the characteristics of both male and female deities (*elohim*), tended to be replaced by only masculine features."

Some explanation may serve to help in understanding what the author means. The Hebrew word for God, the only true God, is "elohim". This is a plural form, which is also used in the Bible for the many gods (plural) of the Gentiles. Now the liberal view is that in the beginning of its existence also the Israelites believed in many gods, both male and female; but later on, under the influence of Moses and later prophets, the idea of one God was thought of and promoted, although the plural form of the word was maintained. And then in such a way that God was the sum of all the Canaanite gods and goddesses; "God" is the product of Israel's reflection! All this is unproved fantasy and in conflict with what the Bible tells us.

Dr. Russell then refers to Gen. 1,

where we read that God (Elohim) said: "Let us make man in our image" and that He created man male and female. She writes "They (human beings, male and female) are an image of Elohim. The plural word for God (*Elohim*) and the words "let us . . ." reflect also the notion of God as combining all the characteristics of the male and female gods in the Canaanite pantheon which Yahweh now transcends, yet includes."

Further she refers to Genesis 2, where we read that God made Eve, the woman, to be a helpmeet for man, Adam. She then combines this feature of woman, being created as "help" for man, with the fact that the word "help" "is generally applied to God Who is par excellence the succour of those in need and in despair." The conclusion is this: "From this brief analysis we can conclude that it is not necessary to think of God primarily as having masculine characteristics of domination and lordship, a practice that has served to legitimate aggression and domination in androcentric cultures. It is also possible to think of God as having characteristics frequently thought of as feminine." And this is, then, together with other "grounds", the basis for: "to now and then call God she". This is the way in which God is and must be made credible for modern women. I would call this abuse of the Word of God and playing with words, for the sake of one's own modern ideas. Let us simply stick to the Word of our God as it is written and to the way He speaks about Himself, and about us as His children and servants, each in his or her own place in the Covenant and in His Kingdom. This is rich and full enough for both man and woman, boy and girl.

After this long digression we come to our question with respect to the Holy Spirit. After having written on page 101: "From this we can conclude that both feminine and masculine characteristics play a part in the description of Yahweh and Christ", she continues: "The same can also be said of the Spirit, which is spoken of in Hebrew by a word of feminine gender, *ruach* ('wind' or 'breath'), and translated into Greek in the neuter gender as *pneuma*. The functions of the Holy Spirit as characterized in Biblical texts are often, but not exclusively, those which have been associated with women: consolation, eschatological groaning in travail of

childbirth, emotional warmth, and inspiration. In addition, André Dumas has pointed out that some of the ancient church traditions refer to the Holy Spirit in feminine rather than masculine terms. Syriac theology . . . often regarded it as a archetype of femininity . . ." Is this not a sufficient ground also 'to now and then call the Holy Spirit she'? The reader may notice the fact that here is spoken of the Holy Spirit as "it" and "which", instead of "He" and "Who", as the Bible and our Confession do. Besides, an old heresy in the theology of the early church in Syria must support a modern theology of liberation in a feminist perspective. Further, with this manner of interpreting the Bible one can prove almost everything.

I will give the reader also an impression of another book promoting the same cause of the so-called Women's Liberation. The title is *Sexist Religion and Women in the Church: No More Silence*. This book, edited by Alice L. Hageman, contains nine lectures held at the Harvard Divinity School by several women and one man, as well as one article from the hand of Dr. Mary Daly, Associate Professor of Theology at Boston College, which first appeared in *The Unitarian Universalist Christian* and has as title: "Theology After the Demise of God the Father: A Call for the Castration of Sexist Religion". From this article I quote (page 133 of the book): "Why indeed must 'God' be a noun? Why not a verb - the most active and dynamic of all? Hasn't the naming of 'God' as a noun been an act of murdering that dynamic verb?" The author refers here to the Name Yahweh, "I am Who I am", and translates this Name with the verb "to be" as "Be-ing". She adds: "Women now who are experiencing the shock of non-being [She means with this word: being discriminated against and oppressed, and not free] and the surge of self-affirmation against this, are inclined to perceive transcendence as the verb in which we participate - live, move and have our being." And further: "The unfolding of the woman consciousness is an intimation of the endless unfolding of God." And: "The unfolding of God, then, is an event in which women participate as we participate in our own revolution. The process involves the creation of new space, in which women are free to become who we are . . ." Here God is not the personal, eternal and

immutable or unchangeable God of the Bible and of our Confession (Art. 1, B.C.; Art. 8 of ch. 1 of the Canons of Dort) anymore, but some kind of a universal higher power, the universal Be-ing. This is pure pantheism: everything actually is god. And with the development of mankind god develops. It is no wonder that this article first appeared in a Unitarian Magazine.

From this we turn back to the beginning. Br. V. continues his article in UNA SANCTA as follows:

It was therefore interesting to read an article on this subject in the *Nederlands Dagblad*, part of which we want to pass on to our readers:

"We agree completely with the African Rev. Manboles, who at the International Council of Christian Churches Conference at Nairobi, Kenya, called the activity of the World Council of Churches against sexism a proof of its liberal character, and speaking about God in these terms nothing but blasphemy. This starts with the suggestion of Mrs. Russell that traditional theology pictures God as 'White and Male'."

After it is said that we have here sin against the second commandment, and that this sin is like the sin of the Romans, who "changed the glory of the uncorruptible God into an image made like to corruptible man (Rom. 1:23), the article continues:

It is however wrong to regard this way of revelation as a sort of identification of God with one sex of humanity. He reveals Himself as "Our Father, who is in heaven", and with a wonderful actuality the Catechism explaining this addition says: "That we may have no earthly thought of the heavenly majesty of God." The "Father" name therefore functions not in the contraposition Father/Mother, but in the relationship Father/child.

So far what was taken over from the Dutch paper. Brother V. adds as his comment, among other things:

The world is very cunning indeed and its ideas have a habit of infecting all of us.

And with respect to the Women's Liberation Movement the only weapon is the Word of God; but then taken as it is given: the infallible and inerrant Word. If we let this weapon go, we

Praise The Lord In His Beautiful City

(Ordination and inauguration of Rev. S. DeBruin)

"Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?" The congregation at Winnipeg greatly rejoiced, when on Sunday, September 21, Cand. S. DeBruin could be ordained to the ministry of God's Word. In his introduction, the Rev. J. Geertsema showed how Jerusalem's beauty is the praise of the Lord (Psalm 48). As believers (Hebrew 12) and citizens (Galatians) of the new Jerusalem (Revelations 21), we may as the Lord's precious bride and household (Matthew 24) receive another 'chief-steward'. The theme of his sermon, based on Matthew 24:45, was: *The urgent question of the Lord, who is working towards His return, regarding faithful and wise stewards over His household.* In this question we see, 1) the need for such stewards, 2) the requirements for such stewards, and 3) the assignment for such stewards.

The Lord spoke in the parables of this chapter about the last days. The days of heavy persecution, of intense deceit of the devil, of the wrath of the Lord. These days will be shortened to save the elect at His return. And today it is as in the days of Noah. Those days were filled with violence, revolution and corruption, but life seemed to go on as if nothing was wrong. Man concerns himself with his private goals, in accordance with the prevailing humanistic philosophy. We also are in

PRESS REVIEW - Continued

also shall fall in the trap of modern philosophies of liberation. Was not this the trap of Satan for Eve in paradise that he said to her that eating of the forbidden tree would make her independent and really free, so that she could be herself? This humanistic idea and ideal of the finally free man and woman is an illusion of Satan. But let us also not forget to admit that there was and is much oppression and discrimination and injustice in our world, also with respect to women. And being opposed to the teaching and preaching of the Women's Liberation Movement should not make us favour discrimination and oppression and injustice.

J. GEERTSEMA

OUR COVER

Torch Valley, Banff National Park. Courtesy Alberta Government Photographic Services.

danger of falling into that trap, when accepting more and more their ideas and way of life. Therefore, who will THEN be the steward or manager of His household? God's gift of stewards (Titus 1:7, elders) is to guide and encourage all servants to use their gifts and talents in the service of the Lord. Great is His grace. We NEED guidance and care of the great Shepherd or Householder, who provides it by giving us stewards, so that in our daily work we will serve the Lord and not ourselves. Then it is understood how two may work together, but one is taken and the other is left (verse 40, 41). For the one did his daily labour for the Lord, while the other did it for self-gain.

The requirements for such a steward is, as Paul says also in 1 Cor. 4, that he be faithful and wise. A manager in business must be loyal, trustworthy and reliable. He will abide by His Master's rules, be obedient to His instruction, but also be faithful to His Master's household. He will fight competitors and have other servants be faithful in order to build up, edify, and to be the Lord's beautiful city, also protecting the servants from being poisoned. He is to be wise or have the correct insight, to run a smooth business. Having been in business himself, br. DeBruin will know that wisdom is necessary and, with him, we must humbly listen to the Word of the Lord. For the fear of the Lord is the beginning of wisdom. The steward must recognize the dangers, see the need of the household and of all its individuals, in order to be able to give the right guidance, to the honour of the Master. Candidate DeBruin, know, that the Lord enables those whom He calls. Congregation, carry him, lift him up in your prayers, for your own sake, so that he will lead you on the right way towards the return of the Lord.

And what is the assignment for such stewards? Their task is to give other servants their food, to strengthen and enable them to work in the service of the Lord. As Joseph was set over Pharaoh's household to supply food, br. DeBruin receives also such a responsibility and privilege over the believers. Feed them at the proper time, the time of finding (Psalm 32:6), that they may find grace in time of need, the proper time (Hebrew 4). Give spiritual food towards repentance, and guide anew in the Lord's service. In struggles, grief, death, worry and anxieties a head steward may lead, admonish, and comfort to guide all servants towards the coming of the Lord. Congregation, remember where you are going. Be the people of God, live for Him. He then will give you His steward.

The ordination followed according to the form. A moving event for Cand. DeBruin and everyone present. The



congregation sang a prayer for him with Psalm 119:13, and after praising the Lord with singing Hymn 59, the service ended, all receiving the blessing of the Lord.

An opportunity to congratulate the Rev. DeBruin was provided in the basement hall, where a cup of coffee flavoured the get-together.

In the afternoon service, the Rev. S. DeBruin delivered his inaugural sermon. Over the past few weeks, we had already become somewhat used to his style, but still this Sunday was special: now our very own shepherd and teacher. Based on Galatians 5:13-15, his theme was: *Thus says your Lord, Jesus Christ, "My people, you are the only really free people on earth".* 1) The basis of this freedom. 2) The benefits and requirements of this freedom.

The situation in Galatia was comparable to the way it has been ever since in the Churches. On the one hand we see legalism, the judaizers, who claimed to need Jesus plus works, caused by a lack of faith. On the other hand we see almost an opposite in libertinism, the liberals, who glorified a mistaken freedom, a self-centered liberty. Paul rejected the one side and warned against the other: do not use that freedom to which you are called "as an opportunity for the flesh". Two polluted, dangerous streams, that find their source in the selfish sinful heart of man. We are "called to freedom", pulled up to the safety of a bridge, a narrow path. Called out of the old environment out of the darkness, called away from the yoke of slavery to sin, into a new world, into the light, onto the bridge of Christian freedom, the path to eternal life, free from the dominion of sin. This bridge is safe for it is anchored in a broad, solid foundation of the atoning work of Jesus Christ. Free from the dominion of sin, we are called to safety on the freedom bridge, where the Gospel provides a railing to guide us to the ultimate freedom of sin. Objectors may say that in such a freedom one is constantly told what to do, how and where to go, and define liberty as a freedom of choice, free from authority, etc. But this can only result in disaster. For example, think what traffic

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news medley

Let us start in the Valley today. From the **Church News** we learned that the Kuiks were to leave for Brazil again on the 3rd of October. By now they will have arrived there. Much to the joy of the Van Spronsens. In a little note which the Rev. C. Van Spronsen added to an article for **Clarion** he wrote that he was looking forward to their return and that they were already making preparations for getting them from the airport. The ladies in Abbotsford, moved by the sorry sight of a "middle-aged iron", decided to give Mrs. Kuik a new steam iron along, which was greatly appreciated. And the New Westminster Consistory mentioned that a special report had been received from the Rev. C. Van Spronsen in which the request was passed on made by six older people in Brazil to be allowed to make public profession of their faith. That was object of much discussion, but a favourable advice was given. What a joy when we may see the work of the preaching of the Gospel bearing such fruits. That is also a reason for joy for the ones who labour in the mission field. You may read it in a special mission report, but I thought that we should know it right away.

Staying in New Westminster for a little while, I wish to communicate to you the manner in which the erection of the new Churchbuilding is organized. In "Building Chat #2", we read the following: first the 12 foot high outside forms went up. The holes for the future basement windows were framed in, and the future stairwells took shape. What first was only a giant hole in the ground now looks like a giant box. The reinforcing steel people have also been placing and tying rods. Several tons of steel will give the walls their strength. It is estimated that it will take about 100 yards of concrete to fill the forms. After that, people are needed to strip the forms again and clean them. Lots of work to be done, as you will see for yourself.

Now we go to Cloverdale. The deacons of that Church tell the Congregation a little about the work that the Deacons have been doing. No, they do not tell anything about their own Congregation, but about the help they send to foreign countries. There are three "adopted" children in India; further they have extended help for the distribution of Bibles and Reformed literature behind the Iron Curtain. And further they provided some help for a Hungarian Reformed minister's family. You will understand that not many particulars about these things can be given out; yet it is good to know that those far away and those who suffer persecution are not forgotten.

Of Smithers we cannot tell much, except maybe that it was decided to have a reserved spot on the parking lot for the minister so that he can park close to the Churchbuilding when he comes from Houston after having conducted a service there.

Crossing the Rockies, we come to Edmonton. It was decided to have a Congregational Meeting in the first half of November, and the Rev. R.F. Boersema has been invited to speak there on "Home Mission". This is a point which will also form part of the topics discussed during home visits this winter.

The Silver Committee still has not concluded its activities. They received a boost by the proceeds of a bake

sale. They also received something else. That was a shower of comments on the work they did, namely hanging the new light fixtures. That is the "silver present", as you will recall. This is the way they reacted to criticism brought forward:

You all have seen the latest style glass on newly swagged light-fixtures. Of course comments rained again, too high, too low, too far apart, too close together, and for others just perfect. You name it, we heard it. The way the fixtures hang now, that is the way they are going to be. All objectors please form a committee and do the following: Rent, borrow or buy a truck. Then rent a scaffold. Load and drive it to the Church. Unload and put the scaffold together. Climb on top of it, spend two hours to rearrange each fixture. So after twelve hours on the scaffold, you take apart the scaffold. Load it on the truck and return it. Then return or sell the truck, easy.

There is only one other Congregation in Western Canada about which we have to say something: that is Carman. There brother and sister G. Veenendaal were allowed to celebrate their fortieth wedding anniversary. And that is an occasion for us to congratulate them from the heart with this gracious gift they have received from the Lord our God. I do not know whether our **Clarion** will be enriched with a photograph, but if you wish to see brother Veenendaal, look on the picture of the Synod of New Westminster: there you can see him standing right in front of the pulpit, underneath the lectern. We wish you many more years in the favour of our God.

Let us go through the South and first stop in Grand Rapids. The Consistory decided to issue their magazine **Pro Ecclesia** biweekly instead of weekly, such to save on labour and costs. The Rev. G. VanRongen writes in it about the manner of celebrating the holy supper, especially in connection with the question whether the whole form should be read whenever there is a celebration or whether we can confine ourselves in the afternoon to reading part of it. He mentions the "continuance" and states that he knows of no Church where that is being practised. By this "continuance" he means that for form is read in the morning, but not the conclusion of the form, and that the conclusion, or thanksgiving, is read in the afternoon or evening after the table in that service. If I understand him well, then I must say that I have been doing just that for quite a few years. After the morning celebration, I close with a prayer and do not read the thanksgiving; then in the afternoon service I only read the exhortation just after the prayer and before the actual celebration ("That we may, therefore, be nourished . . .") and then when the celebration has been concluded, I read the thanksgiving and the prayer from the form. In doing it that way I cannot see anything wrong. When it comes to the point, we do not need any form. The Churches have agreed that they shall use a form, and then this form which we have in our Churchbook, but within that framework there remains a certain leeway.

I fully agree with my colleague that the celebration should take place in only one service on a certain Sunday. The question is indeed justified whether it is necessary to have the celebration of the Lord's Supper in two services on a specific Sunday. Would it be really impossible to arrange things so that everyone can attend in the morning, so that there is no "continuance" in the afternoon? Our experience is that frequently members just stay at home in

the morning whereas they could certainly have come in that service to partake. I recall that in the Church at Bergschenhoek, the Netherlands, the holy supper was celebrated every first Sunday of the month and then only in the morning service. And I wish for the day when we, too, can do the same: only in one service. Are we hoping for too much?

Up to Hamilton. The societies organized a combined meeting where Dr. Faber was to speak on "The Role of the Confessions". And the Labour Day picnic had to be cancelled due to inclement weather. Hamilton was not the only place where this had to be done. But let no one be discouraged: all prizes and non perishable goods will be saved till the picnic on . . . Victoria Day. Have a pleasant winter!

I see that the same happens to the Rev. Cl. Stam which has happened to practically every minister: when you are new somewhere, you are being asked left and right to speak. No wonder that his schedule of visiting the Congregation has been totally upset: all sorts of other things begin to demand attention. However, let me tell you something. In Ebenezer Church the Men's and Women's Societies organized a combined meeting where the Rev. Cl. Stam was to speak on the topic. "The First Christian Church - Model or a Beginning?" That is a nice topic and it formulates correctly how we are to look at, f.i., the Pentecostalist claim that we are to return to what was in the beginning of the New Testament period. I presume that this is also behind the formulation of the title.

The Ebenezer Consistory discussed again the wish of some office-bearers to sit with their families during the services. It was decided not to bring about any change. The Consistory also discussed the request that they apply for a telephone connection with the Senior Citizens Home to be built at New Street and it was decided to pass this on to the Committee of Administration that they may contact the Bell Telephone Company.

In Rehoboth Church the Consistory discussed the question whether "Ascension Day" should be reinstated, that is: a service on the second last Thursday before the date on which Pentecost is celebrated. It was decided not to do that. The Consistory, it was felt, would have to be certain that the whole Congregation would be able to attend if they should call the Congregation together. Since that day is not a statutory holiday, that would be a practical impossibility. The Consistory, therefore, decided to leave it as it was: pay special attention to the ascension of our Lord during a service on Sunday.

Rev. Cl. Stam also tells us that he met Prof. Dr. K.S. Lee of the Korean Theological Seminary, at which also the among us well-known Dr. S.G. Huh is teaching. Dr. Lee was on his way from Africa to Korea and was here to visit a Korean Presbyterian Church in Toronto. I think that this contact benefited also the World Relief Fund. If more had known about it, there might have been more contact.

Rests us to mention that "De Jeugd van Vroeger" made a bus tour, and that the trees in Ontario, at least where we are living, are past their most glorious beauty, since they are losing their leaves quite rapidly at present.

I was puzzled when I read in a bulletin: "Br. N. is receiving quite some attention and therapy to be relieved of his spinal discords, and although things are not progressing rapidly, there is some improvement." When I read that, I thought, "No wonder, for usually discords do not disappear fast!"

However, let me also poke some fun at myself. Do you know what I read in the **Church Herald** of Fergus and Guelph? "Mrs. N. was operated on last Tuesday, but the doctor did it only on one leg; the result was that another operation was scheduled for Friday last." It was only after I read this again, that I had to think of a stork. But that was not the intention.

Goodnight.

vO

PRAISE THE LORD IN HIS BEAUTIFUL CITY - Continued

would be like without rules, laws. Only chaos results. However, christian freedom is impossible without norms. These norms are not majority rules, nor legislated do's and don't's, but christian norms. Therefore the norm of the Gospel applies; and that is nothing else but love. Love is the requirement of real freedom; not the love of erotic, unrestricted self-indulgence that today's media peddle. No, but real love, namely a giving love. This self-denying love is also therefore neighbour-esteeming love. It is the benefit of freedom, for it is given to us and based on God's love (John 3:16).

May we love in response to God's love, and we can only love in faith and through repentance. Only then do we know how to love ourselves, and therefore we will know what it is to love our neighbour as ourselves. Only if our constant desire is to love God and to remain in a covenant relationship with Him, our Father, only then do we know how to love our neighbour. A real serving love is dynamic and positive, always following the 'golden rule' (Matt. 7:12), serving both the

physical and the spiritual well-being of others.

Is there no legalism among us, with its own do's and don't's? No libertinism that cites 1 Cor. 6:12, or 10:23?? The apostle qualifies his statement, for we read there: "but not all things are *profitable*", i.e. for self, neighbour, and God's Kingdom. Therefore love one another, for when we fight, deny or ignore each other, we hate our neighbour, ending up consuming each other, or shoving each other off the narrow bridge into the whirlpool of the polluted streams of legalism and libertinism that lead to darkness and destruction.

Congregation, you have had many troubled years, but the Lord granted you His love. You have showed that love to each other. Christ calls us to be and to remain in this freedom. Hold on to Him, His Gospel, so that we may continue to serve each other. Free in Christ, we do not say I may not, but I won't, for I will want to serve and love my neighbour. Our first neighbour is our spouse, brother or sister. He called us out of darkness into His marvellous light. Praise the Lord.

The words of Hymn 52 filled the building. After the service, the retiring chairman of the consistory, br. G. Kuik,

spoke a word of welcome. He emphasized how through the preaching, the Lord had awakened in Rev. DeBruin the desire for a responsible and beautiful office. The Lord sustained him in the years of study. May the Lord continue to do so. To Him be glory forever. The Rev. J. Geertsema spoke on behalf of three 'bodies', namely the Classis, the Church at Carman, and his own. As counsellor, he was also happy to be relieved of extra duties, and so is Carman's congregation. Also the other sister churches in Alberta and Manitoba are happy to have the fifth of six ministerial positions in the seven churches filled. The Church at Smithers, B.C., conveyed congratulations for both the minister and the congregation by a telephone message received earlier. Also a telegram was read with best wishes and the Lord's blessing from Mrs. H.A. Stel and family.

After singing Psalm 134:3, the congregation dispersed. However, with gladness in our hearts we could look back at a great and joyous day, a day of special importance in the life of Rev. S. DeBruin and the congregation. A day of great rejoicing in the Lord, for it is all His handiwork.

D. TEITSMA

school X crossing

“GUIDO DE BRES” OFFICIALLY OPENED

On Friday, September 26th, A.D. 1975, the president, Mr. J. Schutten, officially opened the meeting. The intention had been to start at 8:00 p.m. sharp but this was made impossible by the fact that many more people than expected attended the official opening. It made us all very happy and thankful that the 500 programs that had been printed, were gone in no time. Between 700 and 800 people came this evening to witness this official occasion. This is indeed surprising, although on the other hand: has it not always been this way? Before a school opens, we have all sorts of excuses and objections, but when we see it with our own eyes, we are moved to action!

Although I heard someone behind us make the remark that it is a “Reformed” custom not to start the meeting on time, in this case there was indeed a good Reformed reason for it.

The president read to us Psalm 145 and led in prayer, bringing our heartfelt thanks to the Lord our God for His wonderful gifts. He extended a cordial welcome to us all. The chairman then gave a brief outline of the history of our high school before the opening, in which he related to us the great deeds of the Lord, which are almost unbelievable to us. Many meetings have been held, the first one on November 6, 1971, in Smithville, where delegations from various congregations were present. A “Steering Committee” was formed. Although it was not always easy to steer the Reformed brothers and sisters, this committee made a tour and visited most congregation in Ontario in order to promote the interest for a Regional High School. The committee found great support in Rev. P. Kingma, who was prepared to come along, and br. A. Van Egmond, who drove the committee to the churches free of charge. On February 11, 1974, the Society was officially established. Our Covenant God made it all possible to appoint the teachers and to start the school. The Lord asks

from us only to be obedient. May we all see our task. We now have 110 students in the school. While we are renting a building temporarily, we are hoping to start building ourselves. The Board sincerely wishes that we will all remember the teachers and students.

After this historical review, we sang together Psalm 145:1. TELEGRAMS with congratulations were received from the Ebenezer School in Smithers, B.C., the William of Orange Junior High School in Langley, B.C., and from the School Society in Winnipeg, Manitoba.

Our ladies are already in the process to start a Ladies’ Auxiliary for Guido de Brès.

MESSAGE

The chairman of the Education Committee, Dr. J. Faber, then delivered a short message based upon Isaiah 8:17b: “The children whom the LORD has given me”. The prophet Isaiah speaks about his natural children of flesh and blood. These words are quoted in the New Testament (Heb. 2). The Son of God is not ashamed to call us HIS brother and sisters. The Lord Jesus Christ places Himself before God and says: here I am and the children the Lord has given Me. We are here tonight in the new dispensation as parents and children. Why did the parents in the way of much struggle stand together? Because in this day and age they want to say: behold, here am I and the children the LORD has given me. In all humility we may stand together and trust in the LORD. The principal and the teachers may do so tonight. These children are entrusted to the teachers. The LORD God grant us to stand together also in the future when it becomes darker in this country and in the world, till the Lord Jesus Christ will come.

The CHOIRS of Burlington and Smithville, under the direction of Mr. J. Van Huisstede, sang for us “O Rejoice Ye Christians Loudly” by J.S. Bach, Psalm 25 (Genevan Melody) by Claude Le Jeune, and “A Mighty Fortress is our God” by M. Luther, with the audience participating.

ADDRESS

The Rev. P. Kingma spoke to us on “The Significance of the Cosmic and Ecclesiastical Position of Christ for our Canadian Reformed Education.” The background of his speech was Colossians 1. Paul writes that we are translated into the Kingdom of the Father, being the Kingdom of the Son. It is remarkable that it is called the Kingdom of the SON, not of Christ or of Jesus, but of the SON! Paul points to the position of the Son of God with regard to Creation and the Church. Christ was even before the world. By the Son all things were created in heaven and earth, visible and invisible. All things were created by and for Him. And He is before everything and by Him all things consist. Before there was anything, Christ was existing already as God and took a part in the Creation work of the Father. When God made heaven and earth, Christ, the Son of God was there too and took part in creating all things. Nobody can ever and should ever separate everything that is created, from Jesus Christ!

When Adam and Eve did separate creation from the Son of God, it was the Son of God Who, appointed by the Father, by His own agreement (Psalm 40), took up this creation again by being announced as the Seed of the Woman. Christ took up creation again, used the Woman, the generations, His world, till He was born in Bethlehem.

Before the Son of God became man, He did use this world for the sake of redeeming it, in order to translate those given to Him by the Father, into the Kingdom of the Son. To set them free by payment! By blood - something of this, of His, creation - in order to take them out of the realm of Satan, to translate them into the Kingdom of the Son: to put them under His dominion. He rules over us first of all by His Word and Spirit, by means of the Church.

Christ was born in the Church, assumed His human nature in the Church. And when He had accomplished the full redemption, Christ was rewarded (Philippians 2), exalted because of His humiliation for us. He was rewarded to be exalted at the right hand of the Father. There He received the position He obtained. The first position He had: He was the divine Son of God. The second position He obtained. Now He is

exalted at the right hand of the Father as the firstborn of the dead. He received the right of the Father to bring back to the Father what man by his sin took away from the Father.

He obtained also the power. He reconciled man to God, restored us in the relationship which man broke by his sin so that God would accept man again. That restored relationship, called the Covenant, is sealed on our foreheads. He told us by the preaching in the Church that we are adopted as His children.

The Church, of which Christ is the Head, receives the power of the preaching of the Word by which Christ regenerates, recreates us. And when we are recreated to God, Christ calls us to service in His Kingdom, dominated by His Word and Spirit, in all our activities. For *Christ's* sake! So that now we are living for the Son of God. By the grace of God, so learned from the preaching of the Word, we must educate our children. Christ expects from us that we raise a generation that is serving Him again in all spheres of creation.

Teachers, physicians, lawyers, ministers, farmers, etc., all these people, being translated to the Kingdom of God, are presented to the Father. We must take up our service, our duty and calling, faithfully continuing in faith, being solidly grounded and founded in THE faith. The faith for Church people is: the contents of what they believe according to the Word of God. In the Canadian Reformed Churches we are *bound* to the faith, when we pledge our vows at several instances: at the profession of our faith we acknowledge the doctrine of the Old and the New Testament and as taught in the Articles of Faith and as taught here in *this* christian Church to be the true and complete doctrine of salvation. We do that again when our children are baptized and again when we marry in the Lord. So Christ binds us to the faith in the summary of the Creeds. We must continue in that and not be moved away from the hope of the gospel which we have heard in the preaching of the Word.

It is our task daily to stand in the service of Jesus Christ. Then we will be endowed with all the gifts every Sunday. In Lord's Day 19 we confess Jesus Christ at the right hand of the Father to appear there as the Head of the Church. This is explained in the

next question and answer. Christ rules all things in creation and He sheds forth in us His members His gifts and He defends us against all enemies. In the school (elementary, secondary, and hopefully a Canadian Reformed university) we have to feel ourselves bound by THE Faith, in order to have young people become ready to serve Jesus Christ.

After this speech we sang Psalm 78:2.

CLOSING

Rev. G. VanDooren made some closing remarks on "What's in a Name?". He answered this question by 1) nothing and 2) everything, stressing that the name of our school means nothing in itself and does not guarantee anything yet. Not even if all the faculty, students, and parents are Canadian Reformed. He fears that the name Canadian Reformed is used sometimes as a flag to cover the cargo, as a sacred symbol.

We can use it in a sectarian, even in an idolatrous way, as though if this name is not there, it cannot be good. We should be humble tonight. The name does not mean a thing yet and yet it means everything. Guido de Brès! If only we would have one ounce of the many pounds of love that this man had for the truth of God, who was even willing to burn at the stake! The name "Reformed" means everything! It simply means today: a return to the Bible in every day teaching and learning, in the whole of school life, in the relationship between faculty members, students and teachers, in the teaching of History, Geography, Science, Biology, even Physical Education. It is to be totally different because of the name "Reformed". It is also to be "Canadian". This school should not be Church-directed, but should be World-directed. It is not to make our teenagers better Church members, it is not to make our Church grow, but to make young members ready so that they become good Canadians, to become a blessing for this country, to bear the standard for Jesus Christ, to be the best Canadians there are. And the best Canadians are the Christians. He hoped that there would be a place for Christian politics on our curriculum since among our young people there is hardly any idea of what Christian politics is all about. But who is sufficient to these things? All we can do is go in prayer and ask the Lord.

After prayer, we sang Hymn 62:1, 3 and the official meeting was closed at 9:45 p.m.

Because of the lack of time tonight, the principal, Dr. Oosterhoff, had already announced that she would leave her speech till some other day. That was rather unfortunate, since these hundreds of people would have liked to hear from the principal how a high school operates in a Reformed way, what courses are taught, etc. But that does not seem possible when, of all things, three (!) ministers are invited to give a "short" speech. However, she will keep it in store for us.

There was a great and lively interest in Guido de Brès tonight. That was heartwarming. Even some children from the street seemed to be interested. At least one youngster attended the opening together with his football and caused some laughter now and then with his remarks. But can you blame him? After all, some people in the neighbourhood have the impression that with Guido de Brès a new French High School has opened!

After the official part, everyone tried to meet everyone, which was almost impossible. But the social part of evenings like these is very important and people look forward to it.

And how do things look financially? Encouraging! The chairman announced that the drive, which was completed for 80% has resulted in a total of \$127,140. The brothers and sisters in the Netherlands are really all out for our high school too. With 12% of the churches participating, an amount of 53,000 guilders was collected. I may add that by September 18th this amount had grown to over 92,000 guilders. Let us be thankful that the brotherhood in the world is one in the Lord and therefore one in the work of the Lord. Let us strive for that same unity in the work of the Lord among ourselves.

M.C. WERKMAN

Church  News

Declined:

REV. J. GEERTSEMA of Carman, Manitoba, declined the call extended to him for the Mission Work in Brazil.

Boekbespreking (2)

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

Ter ondersteuning van zijn uitlegging dat het in Openbaring over het tot hoer verworpen Jeruzalem, het tot valse kerk geworden volk Gods gaat beroept Dr. van der Waal zich mede op wat in buitenbijbelse geschriften aan de dag gekomen is omtrent verbonden tussen de Groot-Koningen der Hethieten en der Assyriërs met hun onderhorige vazallen. De verbondsléer van het Oude Testament zou daar niet alleen frappante trekken van overeenstemming mee vertonen maar er zouden ook in Openbaring reflecties daarvan te vinden zijn. Aangezien de Schrift alleen weet van een verbond van God met Zijn volk, volgt daaruit dat het over dit volk, maar dan in zijn afvallige en voor het oordeel rijpe staat, in Openbaring moet gaan. Een verder bevestiging daarvan vindt Dr. van der Waal in de geschriften die in de veertiger jaren in Qumram zijn gevonden. In deze geschriften is het eveneens een veruitwendigde tempel en afvallige priesterschap waartegen het door de afgescheiden Qumram-gemeenschap wordt opgenomen.

Deze verwijzing naar buitenbijbelse verbonden en naar de geschriften van Qumram hebben niet zoveel indruk op me gemaakt. Afgezien van het feit dat er een essentieel verschil bestaat tussen de buitenbijbelse verbonden en het bijbelse verbond Gods en voorzichtigheid in het trekken van parallelen geboden is, een gestalte als de Groot-Koning kan ik in Openbaring niet vinden. Wie ons daaruit tegentreedt is de Priester-Koning, Het Lam, de mannelijke zoon, het Woord Gods, de Koning der Koningen en Heer der Heren. En van vazal-koningen vind ik in Openbaring helemaal niet gesproken. Christus wandelt tussen de zeven kandelaren, zijn gemeenten, en wat de koningen betreft, of koninkrijken, het zijn niet de met Christus verbonden maar de Hem bevechtende koningen, Op. 17:14.

Wat Qumram aangaat, de geschriften daar gevonden keren zich tegen een verwerdlijkte priesterschap, zoals Dr. van der Waal zelf

schrijft, p. 79. Openbaring spreekt niet van zulk een protest.

We vallen dus terug op Op. 11:8, waarin Dr. van der Waal de sleutel voor de verklaring van Openbaring vindt. Hij grondt op deze tekst, zoals we zagen, de stelling dat Babylon en Jeruzalem dezelfde stad aanduiden. Ik heb geen bezwaar tegen de identificatie van Jeruzalem en Babylon als zondanig. Ze volgt uit Op. 11:8, in combinatie met 17:5 en 18. Waar ik bezwaar tegen heb, is tegen een identificatie van Babylon met de Joodse kerkstaat, de afvallige verbondsgemeenschap of, als U wilt, de valse kerk. De Schrift spreekt niet zo over Babylon. Babylon - we hebben daar het gehele Oude Testament voor en daarom kan het in het Nieuwe Testament overdrachtelijk in dezelfde betekenis gebruikt worden - is in de Schrift, politiek gezien, de belichaming van de antigoddelijke wereldmacht en religieus gezien het wereld centrum van afgoderij met de daarmee gepaard gaande immoraliteit. 'De grote hoer' daarom. De identificatie van Jeruzalem met Babylon betekent daarom niet dat Babel, d.i. wereld, Jeruzalem, d.i. ontrouwe bondsgemeenschap is, maar omgekeerd, dat Jeruzalem, dat de Here Jezus kruisigde, de afvallige bondsgemeenschap, Babylon, wereld, geworden is. Zo was het trouwens Johannes al geopenbaard toen hij bevel kreeg 'de tempel en het altaar en hen die daarin aanbidden' te meten, maar 'de voorhof' niet te meten. 'Hij is', zo werd tot Johannes gezegd, 'aan de heidenen gegeven', Op. 11:2, m.a.w. die voorhof hoort er niet meer bij. Inplaats van nog langer te behoren tot 'de heilige stad' wier oorsprong boven ligt, waarvan Johannes het later ziet afdalen, Op. 21:2, is het deel geworden van 'de grote stad', wier oorsprong niet slechts van beneden maar uit de afgrond is. Daarmee is ook haar lot bezegeld. Want mag 'de heilige stad' al door de heidenen vertreden worden, 42 maanden lang? Op 11:2, 'de grote stad' wordt vernietigd', Op. 18 Het oude Babel, zoals het gestalte ontving in de verschillende wereldrijken, en het afvallig Jeruzalem, dat de Here Jezus kruisigde, is er een voorbeeld van. Dit voorbeeld is profetie van het komend oordeel over 'Babylon' en over wat de

naam Jeruzalem draagt maar 'grote stad' Babylon, is geworden, of op weg is het te worden.

Mijn tweede bezwaar richt zich tegen de identificatie van Jeruzalem met de stad Jeruzalem wier verwoesting in 70 A.D. door Openbaring geprofeteerd zou worden. Dat dwingt Dr. van der Waal de oud-Christelijke traditie betreffende de ontstaanstijd van Openbaring als liggende na de verwoesting van Jeruzalem te laten vallen. De traditie is geen Openbaring en als zodanig dus ook niet onomstotelijk. Maar om de traditie zomaar aan de kant te schuiven omdat ze niet klopt met de gedachte die een exegeet zich over Openbaring heeft gevormd, dat gaat toch ook niet. De vraag mag dan toch wel grondig overwogen worden of die exegeese wel verantwoord is. En dat is niet het enige. Zegelen, trompetten, schalen en niet te vergeten de beschrijving van Babel's val zijn van zulk een aard dat ze ver buiten de perken van de verwoesting van Jeruzalem in 70 A.D. uitgaan. Dr. Van der Waal schrijft zelf op p. 64 ten aanzien van de beschrijving van Babel

Continued on Page 15



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event.

Country Walks

Some people dislike the fact that already before the summer holidays have started the days are shortening, a reminder that the sun has reached the Tropic of Cancer and is on its way back and that winter is not too far off. Others, a bit more optimistic perhaps, think about the far distant days of October when during Indian Summer temperatures reach midsummer heights. Strange as it may seem, fall already has begun in nature when the fruits of the land are ripe and are harvested, when the wild vegetation round about us has produced seed and when most or all of the spring moisture has been used up and the wild plants and foliage of shrubs and trees seem to shrink or are attacked by myriads of species of insects living on their juices.

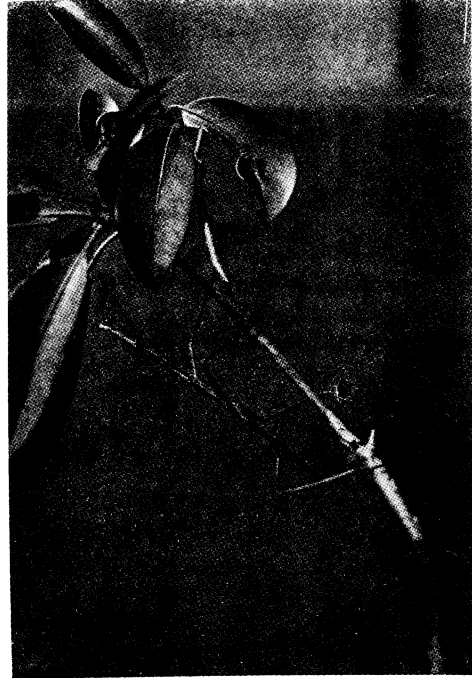
During the time that the winter wheat is harvested in our area, generally the last week of July or the beginning of August, some species of birds are already congregating, another sign of approaching fall. People who have spent their holidays near a lake undoubtedly have observed the immense flocks of redwinged blackbirds returning to their roosts in the marshes at night after foraging inland during the day. It is at the same time that also the swallows have reared their young and together hunt for their food in the marshes and swamps by the thousands, the time when crickets, grasshoppers, and cicadas have grown into adults and with their monotonous chirping fill our days or even nights and give an endless source of food to a new generation of birds as well as to other creatures, like the toads and spiders in our backyards, the wasps and hornets, and not to forget the fierce praying mantises which, born at approximately the same time, grow up with the grasshoppers, live on them and will die also at the same time when in October the first nightfrosts arrive. As in the latter part of August the first warblers have appeared again in the woods along Fletchers creek, we also happen to find some walking sticks which, fallen out of the ash trees, are trying to return to the tree foliage that they feed on but, flightless as they are, usually end up on our picnic table or on the brick wall of our house.

When during the week that school has started once more, the nights turn decidedly cooler, the insect world, especially grasshoppers and wasps, need a few hours of sunshine to get warmed up and to get back to normal.

It is at this time that a new generation of hummingbirds has discovered my canna lilies and visit them every few hours during the daytime, while the ripe choke cherries in my backyard attract not only the robins, but wood thrushes and cedar waxwings as well.

The frequent showers we had lately, miraculously revived the parched and thirsty lawns and gardens in our district. With a springlike burst the flowers seemed to make a new start and with them came also the mushrooms. Overnight they appeared, with more kinds showing themselves every day. Growing on the bark of trees in the centre of town or along the woodland borders, countless species in singles or clustered together push up the dead leaves, sod, or even driveways, with their slow but steady pressure, somewhat like a starfish opening a clamshell.

And all over the old part of Brampton, wherever the huge black walnut trees bear their ripe fruit, those green, lime-like nuts, the squirrels have their feasts. It seems that even the squirrels from the country head for town at this



*A slim enough dinner for any bird that discovers it.
The walking stick.*

time as it is only possible at that particular time that I can count a dozen or more at once. Chattering and lustily gnawing way up in the trees, they drop the chips on the ground until the pavement is littered and with the exceptionally good yield of walnuts they even find time to quarrel over a single nut.

Unimportant as this all seems, and many people there are who would never stop and think about it, the perfect order we observe in creation seems more wonderful as we grow older, when the years go by and when we see that everything has its time to be born, to grow, to flourish and to vanish.

COR TENHAGE

SUMMER COURSES FOR TEACHERS

*ATTENTION teachers and those preparing for
the teaching profession!*

The work for the 1976 Summer Courses presented by the League of Canadian Reformed School Societies in Ontario is progressing. Next year's course will run July 5 - July 23.

Mr. A. VanEsch, dean of the Gereformeerde Pedagogische Academie (Reformed Pedagogical Academy) of Groningen, The Netherlands, has committed himself to lecturing the course in *Didactics during the morning hours. The presentation will be in the English language. A summary is being worked on now.*

The arrangements for the afternoon lecture are next. We hope to be able to complete the 3 year cycle and offer the course in Pedagogy. Further Announcements will be made as soon as arrangements have been completed.

PROF. DR. J. FABER H.E. HOOGSTRA

POSTAL STRIKE?

In case of a postal strike, we at Premier Printing Ltd. will do our utmost to get Clarion to you by other means of delivery.

FOR YOUR INFORMATION

This issue of Clarion was mailed from the Winnipeg Central Post Office on October 11, 1975.

our little magazine

You know that we often call October 31 Reformation Day. It really is fitting that we remember the Reformation of the 1500's. It was a very great blessing the Lord gave His church. God gave the church men who again showed God's people the true riches of His Word.

Here is a Reformation Day story by one of our Busy Beavers:

We remember Reformation Day because Martin Luther hung the 95 theses on the door of the Wittenberg church. Martin Luther had written in Latin so only the priests and all the important people could read it. When the people saw it on the door, and saw that it was in Latin, they asked the priests what it said. The priests translated it into the language the people could read. When the people read it some of them believed and some didn't.

Here are 3 of the 95 theses:

Thesis 1

When our Lord Jesus Christ says: Do penance, for the Kingdom of Heaven is at hand, then He wants the whole life of the believers to be penitent.

Thesis 32

He who thinks to ensure his salvation through indulgences will be eternally damned along with his teachers.

Thesis 62

The true treasure of the church is the most holy gospel of the glory and the grace of God.

Martin Luther was certainly one of the greatest Reformers, but you know there were many others too - John Calvin, John Knox, Ulrich Zwingli, and still others.

Let's see how much you know about the lives of the Reformers! Can you find a book to help you find out the answers you don't know?

Who Am I?

- I nailed my Ninety-five Theses to the church door at Wittenberg November 1, 1517. Who am I? _____
- I died in battle defending Protestant Zurich against Catholic attack. Who am I? _____
- I worked for many years among God's people in Geneva. Who am I? _____
- The Lord led my way to Geneva where I was trained by John Calvin for my reforming work back home in Scotland. Who am I? _____
- I translated the Bible into the language of the common people so that they could read God's Word on their own. Who am I? _____
- I founded the College of Geneva to train ministers for the churches in the sound doctrine. Who am I? _____
- I helped reform the Scottish church by helping to write a confession and a book on church order. Who am I? _____

Send me your answers to this quiz, and if you have them all right I will send you a book mark for your trouble!

BIRTHDAY GREETINGS

Here's to all Busy Beavers who celebrate November birthdays!

"God be with you in the Autumn,
When the birds and flowers have fled,
And along the woodland pathways
Leaves are falling gold and red;
When the summer lies behind you,
In the evening of the year.
God be with you in the Autumn,
Then to fill your heart with cheer."

from "Through the Year" by Julian S. Cutler

Debbie Bareman	Nov. 1	Jake Bouwman	Nov. 12
Tanya Harlaar	1	Lucy DeBoer	12
Sylvia Jans	1	Evelyn DeBruin	13
Joanne Jans	3	Bernice VanOverbeeke	14
Harry VanderBerg	3	Brian Bosch	15
Paul Mulder	4	Leona Dam	15
Karen Oostenbrug	4	Jennifer Hulleman	17
Shirley Devries	5	Karen Hoeksema	19
Wendy Lodder	6	Eelco Jager	21
Jeanie Linde	7	Glenda Bulthuis	24
Sharon Kieneker	9	Tony Linde	24
Joanne Lodder	11	Charles Doekes	27
Lorraine Bosch	12	Inge Plug	30

QUIZ TIME

One of the Busy Beavers sent in a lovely Word Search Puzzle for you!

- Find the words (up, down, across) in the puzzle that are in the list.
- Take the remaining letters in order and put in the blanks.

E S T H E R A A R O N T H D E
L U K E E V E B A A L B O A Z
A L J O E L C H R I S T J N O
M E N O C H R D C A I N A I O
A N D R E W U L O T R G C E D
N O A J O D A D A M R E O L O
A A V A H A M J E S U S B B R
N H I M S N I G A Q U I L A C
I N D E H N J O B R U T H L A
A M O S E A S B A R N A B A S
S E T H M H E R O D F E O A R
P E G I D E O N S V E L R M A
A G A G E Z E K I E L I J A H
U H A G A R M J O H N M A R Y
L E V I S A A C J U D A H E N

Aaron	Baal	Dorcias	Ezra	Jesus	Mary
Adam	Balaam	Elam	Gideon	Job	Noah
Agag	Barnabas	Elijah	Hagar	Joel	Paul
Amos	Boaz	Elim	Ham	John	Ruth
Ananias	Cain	Enoch	Herod	Judah	Shem
Andrew	Christ	Esther	Isaac	Levi	Seth
Anna	Daniel	Eve	Jacob	Lot	
Aquila	David	Ezekiel	James	Luke	

Surprise Sentence

Bye for now Busy Beavers! Till next time. Yours, Aunt Betty

BOEKBESPREKING - Continued

in Op. 18 'dat daar een tekening gegeven wordt met gebruikmaking van bijvoorbeeld Ezechiels profetieën over Tyrus en Sidon'. 'In begrijpelijke trekken,' zo gaat hij voort, 'wordt geschilderd, hoe een stad een oordeel *als dat over een wereldstad ondergaat*' p. 64. Dat 'als' klopt niet. Het Babylon dat getekend wordt in Op. 18 is een wereldstad. Lees het hoofdstuk er maar op na en let maar op de reactie van 'de kooplieden der aarde' en 'de koningen der aarde' en 'iedere bestuurman . . .' en 'allen die de zee bevaren'; Josephus, naar wien Dr. van der Waal verwijst, moge het sterk kunnen zeggen, maar daar kan zelfs Josephus niet bij. Het is voor mij dan ook onweersprekelijk dat Openbaring het finale oordeel over een wereld die in het boze ligt, het tot wereld geworden Jeruzalem inbegrepen, profeteert. En als Dr. van der Waal dan vraagt: 'Wanneer men "Babylon" identificeert met Rome/wereldstad-van-de-eindtijd, wat moet men dan aan met het feit, dat er na de val van de stad nog koningen en handelsmensen zijn om haar te beklagen? Er is blijkbaar toch nog wel cultuur en macht overgebleven. Verder: wat moet men aan met het bevel aan Gods volk om uit de stad te gaan; men kan toch deze wereld niet

verlaten? dan antwoord ik: Het finale oordeel is niet het enige wat Openbaring beschrijft. Zegelen, Trompetten, Schalen, de Val van Babel profeteren ook de oordelen die, de geschiedenis door, telkens een wereld-in-het-boze treffen. Al deze oordelen stuwden echter heen en dragen in zich het 'beginsel' van het finale oordeel dat daarom ook maar niet *zal* komen, maar dat komt, aan het komen is. En wat dat geen plaats in de wereld overhouden aangaat, Babel is in de eerste plaats niet de geschapen wereld, maar de wereld in het boze en Openbaring spreekt bovendien naast Babel van de woestijn waar de uit Babel vluchtende vrouw een plaats is bereid. Op. 12.

Om nog één ding te noemen, het ontgaat me waarom de verwoesting van Jeruzalem voor de zeven gemeenten in Klein Azie van zoveel belang zou zijn dat, naast hetgeen de Here Jezus daaromtrent in zijn rede op de Olijfberg gezegd had, een speciaal boek voor deze gemeenten nodig was om die profetie van de Here Jezus verder uit te werken. Deze gemeenten mogen hun moeite gehad hebben met de diaspora Joden, Jeruzalem als tempelstad kon nauwelijks al te grote betekenis voor haar hebben sinds op de Goede Vrijdag het voorhangsel van de temple van boven naar beneden

was gescheurd en daarmee de tempel als woning Gods en Jeruzalem als stad Gods door de HERE was opgegeven.

Een en ander overwegende, lijkt het me dan ook een precaire onderneming om op één tekst de exegetische van Openbaring te baseren. M'n wens is dat, vóór Dr. van der Waal een commentaar op deze Inleiding tot Openbaring laat volgen - en ik hoop van harte, dat dit mag gebeuren, - hij, behalve de gangbare exegetische, ook zijn eigen verklaring aan een kritisch onderzoek wil onderwerpen opdat zo mogelijk de verschillen, die er nu nog zijn, overbrugd mogen worden en er een exegetische van Openbaring kan worden geboden waarvan de betrouwbaarheid door allen onderkend wordt.

Het spijt me te moeten zeggen dat ik vertaling die Dr. van der Waal, geeft, ondanks alle werk dat hij er op deed om Openbaring dicht bij zijn lezers te brengen, niet kan bewonderen. Eigenlijk gezegd is het geen vertaling maar een poging om het Grieks van de grondtekst te transponeren in het Nederlands. Dat kan volgens mij niet. Niet alleen de woorden maar ook de structuur van de ene taal verschilt van die van de andere. Grieks is fijn en Nederlands is fijn maar een Grieks - Nederlands, dat is het één noch het ander. L. SELLES

Engaged:

JACKIE LEAK
and
BILL DEKKER

September 1, 1975
R.R. 1, St. Ann's, Ont. LOR 1Y0

Engaged:

ANITA JENNY BOS
and
HARRY DYKSTRA

October 5, 1975
Box 2473, Smithers, B.C.

With thankfulness to our gracious God, we are proud to announce the birth of our first-born, a son:

BERNARD JOHN

on September 27, 1975.
John and Janet Harsevoort
2393 Maryvale Ct.,
Burlington, Ont. L7P 2P1

With joy and thankfulness to the LORD, we announce the birth of our daughter:

HENDRIKA VANESSA
(Vanessa)

A sister for: *Hendrik*

George and Margaret Alkema
(nee VanEs)

September 6, 1975
54-125 Bonaventure Drive,
Hamilton, Ontario

With gratitude to the Lord, the Creator of Life, and with great joy we announce the birth of our son:

WALTER JOHN

A brother for: *Michelle*
September 19, 1975

George and Marta Bartels
(nee VanderWoerd)
R.R. 2, Ancaster, Ont.

With thankfulness to our Lord, who entrusted to us another child, we announce the birth of:

TERESA ANNEMARIE

on September 18, 1975.
Mr. and Mrs. R.J. Oosterhoff
R.R. 9, Dunnville, Ontario

To all of you:

It is time to depart again for our work in Brazil. We did spend an unforgettable holiday with relatives, friends and the brotherhood in Canada, telling all of you about the work in São José da Coroa Grande. Before we leave, we would like to thank you all once more for the wonderful reception we experienced and the gifts we received.

May the Lord, in His grace, be with you all.

Yours in Christ,
The John Kuik Family