



# Clarion

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# Apostolate and Office\*



Dr. C. Trimp

It is beautiful to be able to look at the labour which we are allowed to perform in the midst of the Congregation from out of the Apostolate. Following the theses (see page 284), which have been provided, we may note the following.

I. There was a day in which the Lord Christ appointed twelve men. That day was preceded by a night which the Lord spent in prayer to the Father. There was a lengthy consultation during that night of the Son with the Father, of the Warrior on earth with the headquarters in heaven. These things belonged to the work which had been given Him by the Father, Luke 6:12, 13.

The Lord Jesus brought the dominion of God's grace on earth. He made the dominion of God become a reality.

In Luke 5:24 we see that the issue is: "But that you may know that the Son of man has authority on *earth* to forgive sins." In that manner the Lord Jesus brought the grace of God and the life of God.

In the following chapter we see, then, that this work which Christ came to do must be established on earth. And what Christ did now was to be done by others later. He alone could do that work, but it was to be carried on not alone broadwise, crossing borders and boundaries, but also lengthwise: throughout history.

Christ did not wish to be on earth as an eccentric person, a solitary Man; He did not wish to remain alone, but He wished to become the *firstfruits*: many were to follow. He desired to be the One going at the head of a large army. When He proceeds and chooses apostles, there is the moment of the transfer. That does not mean, "Now they and no longer I," but "First I did it alone and all by Myself, now I am going to do it through them." In His apostles the Lord sought the life of man. From that comes forth His prayer and the speaking of the Holy Scriptures of the grace of the apostolic office. That *itself* is grace.

Here we face the great miracle that what was so extraordinary (the work of Christ) became so ordinary.

God's grace comes into circulation. There is that one pearl, but the pearl circulates among men, and many are made rich by it.

II. a) The apostolate is completely qualified by Christ.

In Luke 6:13 we read that Christ chose such men as it pleased Him to choose. These men become office-bearers, apostles. They did not apply for it; the reason was not that they were so fit for that office; *Christ* desired to have it like that. The persons were totally different from one another; even Christ's own betrayer was among them.

In His choice Christ was completely sovereign: *He* named them, He created them.

What was to be their task? He chose them in order that they should go *with Him*, that they should accompany Him from place to place. That is the basis of the apostolate, in order that they could pass on to others whatever they saw or heard.

That is the basis for their "witness." They ate with Him, drank with Him, conversed with Him, and thus they could guarantee the truth of what they had to tell the people. Cf. Acts 1, the election of Matthias.

That was of basic importance: twelve men can vouch for it.

From Mark 3:14 we learn what the contents of the apostolate are: that they were sent out to preach and were to have power over the demons. That runs parallel with the work of Christ Himself.

They are going to put the dominion of the satan to flight; they are going to set free lives that were enslaved; and at the same time they were to proclaim the kingdom of God: in Christ the dominion of God has appeared on earth. "Blessed are you who *are* poor, for yours is the kingdom of heaven." To call blessed and to speak a "Woe unto you!" — that was to be the contents of their preaching.

b) Christ "sent them out." That makes us think of a missionary whom we send away on a far journey. That is not incorrect in itself, but we are to think of the authorization in the first place: of an "emissary," as a messen-

ger who represents. Think here of John 20:21: "As the Father has sent Me, even so I send you."

c) It was Christ's own decision that He chose *twelve* men. However, when such a thing is done within the Jewish community, it testifies of a tremendous claim! Therein the Saviour put: "I shape the people of God in the New Covenant."

Israel was built up of the twelve sons of Jacob. That's the manner in which Israel presented itself at Mount Sinai. When Christ chooses twelve men, He claims thereby, "With Me you see the foundation of the new and everlasting testament."

In Matthew 10:1 we read of the authority which Christ gave to the Twelve. We should read that in the light of the preceding paragraph.

In Chapter 9:35 we see that the Lord Jesus preaches and heals in cities and villages. In verse 36 we are told that the Lord has compassion on the crowds: the people are in a state of dissolution. Every rabbi had his own school. The people were not one flock but they were dispersed, helpless, like sheep without a shepherd. "Pray therefore," the Saviour said, "the Lord of the harvest to send out labourers into His harvest."

Then Christ takes His own measures. He did not open school No. \_\_\_ of Rabbi No. \_\_, but presented Himself as the Shepherd of the New Covenant. Come unto Me *all* who labour and are heavy laden! They *all* should come to Him. Here is the ecumenical basis: the whole nation. Here is the catholicity of the Church.

d) One of the most important aspects of the work of the apostles was

to be: to be witnesses of Christ's resurrection. That understandable miracle that Christ has returned from the dead should not remain a rumour or a passing astonishing fact.

The first time, the message was received by the disciples with fear and trembling, but for forty days the Lord stayed with them. Gradually it penetrated into their minds that it was true and they understood what it meant. They were witnesses of the Risen One. Here we have a witness which will stand up in court: Many saw it. And the result is that the word, spoken by the apostles, is a quickening word; it brings life.

Thus John can write the words which we find in I John 1:1. That is a tremendous text. In their capacity of being witnesses, the apostles' preaching and testimony had "legal" value and raised up to life. There is no other communion with the Christ of Easter except via the apostles. The word of the Father comes to us only via that apostolic passing on, I Corinthians 15:3. That "passing on" is the "apostolic tradition." Only in this manner can the Word take its journey into the generations. It has been put into writing in order that it does not become lost, in order that we should have it as the apostles gave it. Here we see the apostles as the ministers of life.

f. The apostolic *Foundation* of the Church. That a foundation is mentioned makes us think of something which happens only once, and that is correct. The laying of a foundation does not have to be done more than once. Everything that is built upon it is modified by it. If one starts building next to it, beside it, one can call it whatever one wishes, but it has nothing to do with Christ. It cannot be transferred; there is, therefore, no "apostolic succession" — those very words are a contradiction in terms. Forget, therefore, about all sorts of "Apostolate" theories. A foundation can never be repeated, and if one tries it, one gets a totally different building.

III. Now we are going to speak about the Congregation. When one has looked at the apostles, one should not speak right away about ministers, elders, and deacons. The Congregation, the *Church*, is built upon that foundation. Then we should not act, when it comes to the point, as if today's office-bearers are the successors of the apostles.

The Church is built on the "petra," the rock.

When attention has been paid to the apostles, the attention should be directed to the Congregation. No one should try to repeat the work of the apostles. What should be seen, however, are the apostolic characteristics. When there is a house, someone wishes to live in it. A house is there to take refuge and shelter in (then one has a roof over one's head). In it we are allowed to converse with the Lord. Christ is the Cornerstone and that determines the whole style. Experts declared Him to be worthless, but with God He is chosen and precious. On the day of the resurrection God showed how precious He was. In this manner the house can be erected. The New Testament Church is God's edifice in the world. The Church may be filled with the Holy Spirit into each and every corner.

That is the aim of the preaching, of the songs of praise: that the Spirit may fill us even into the farthest corners. The Spirit of Christ should dwell *richly* in us and should not be a passing guest. Here the song of the Congregation has a function, too, as we can see from Colossians 3. All these things have been given, and should be there, in order that there should be a rich indwelling of God in the Church.

No one should ever speak about the office if he does not speak about the indwelling of the Holy Spirit. This is the great miracle: that Christ is present with and in His Spirit.

The Church functions in the *Power of the Keys*. In Matthew 18:15-20, the Lord teaches us that the whole Church is to be activated in the battle against sin.

Alas, in many instances this has become a "worn" matter, but we see what the power is of a Church in which Christ dwells. He leaves the ninety-nine to seek the one. Therein His pastoral compassion come to light. When sin enters the Church, the enemy enters. Then all will have to be mobilized to expel the enemy: first one brother goes and admonishes the brother, then two have to be taken along. That means that the army becomes larger all the time. If it does not help that the whole Congregation throws itself into the battle against sin, then everything is lost.

We should not let this refer to the Consistory in the first place; it refers to the Congregation. When two members "agree on earth about anything they ask," the Saviour said, "it will be done for them." That applies to the

concord of the Church in its battle against sin. The unity of the Congregation is the strongest power against sin, so that the Church may remain the Church of Christ.

The Church has applied to herself the words which Christ spoke about loosing and binding, and correctly so: she is the apostolic Church. However, then we, as office-bearers, have to work on that level.

IV. We should never think about the Congregation apart from her structure, that is, as she exists with the offices which Christ has given. To speak of an office-bearer without a Congregation is a contradiction in itself.

Why did Christ provide that



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Church with a list of office-bearers? In the New Testament we read of all sorts of "office-bearers." Why are there "those who serve," who "teach," who "help," who "rule," etc.?

The language of Holy Writ is a very "living language" and it is very versatile. We have to take that into account.

a. Thus we see that office-bearers do all sorts of work in the midst of the Congregation which has to be done by the Congregation, but which is not or cannot be done at all time and everywhere by all. Now there are persons who make that their specific work.

In Acts 2 we read that the members brought gifts which went from the one to the other, from A to B. When the Church grows and becomes larger and larger, that becomes more and more difficult.

In Acts 4 we are told that the gifts are laid at the feet of the apostles. The Church grew so much that that "personal" care became practically impossible. Some say that the Church in Jerusalem grew to a total of 20,000 to

25,000. Therefore they brought the gifts to the apostles, who could prevent inequalities.

In Acts 6 we read that it becomes too much for the apostles. Thus a separate function is created: there men function as the organs of the Church.

In order to promote the proper functioning of the body there are people who make that their special work, but we should not in the least have the impression that that is a sort of "industrial organization."

b. The Word of God is in the Church and with the Church. It also has to be brought, to be "served," to the Church.

We are permitted to say that the Church *has* the Holy Spirit, but then not in the very same manner in which we *have* our possessions. Then we would have the Holy Spirit as a *thing*, whereas He remains our Lord and our God. Thereby we also reject all spiritualism (when you have Him, you also have the prophecy, etc.).

God gave us the means of grace.

Via those means of grace He wishes to give Himself to the Church time and again. There you have a very important element: it shows how the officers in the Church have the same character as that of the apostles.

V. The office is *in* the Church, but it is *from* God. We are to bear both these things in mind. Thus these offices in the apostolic Church will also show the characteristics of the apostles. It is a great miracle that the grace of God may be served by one man to another man, as one serves a meal. We ought never to become used to that. It is also clear that deviation from the characteristics of the apostles (e.g. heresy) is anti-ecumenical.

The offices are there that men may serve to the edification of the Church.

a. There is to be an intensive building-up: that Christ may dwell richly in you (Colossians 1:25).

b. that we work extensively towards the outside, for the "increase" of the Church.

VI. We can make this concrete

## THESES — APOSTOLATE AND OFFICE

### 1. *The Calling of the Apostles*

Cf. Luke 16:12, 13: an important moment in the history of Christ's work on earth. The work which He does is to be carried on on earth from-person-to-person.

### 2. *The Character of the Apostolate*

Cf. Mark 3:13, 14, 15.

- The Apostles are to be "*with Him*"; that is the basis for their future ministry as *witnesses* of Christ, cf. Luke 24:48; Acts 1:8, 21, 22; 10:39-42.
- They are "*sent out*", i.e., entitled and authorized to represent Christ (cf. John 20:21; Matthew 10:40) in the dislodging of the power of Satan by the proclamation of the Kingdom of God.
- In "*The Twelve*" we are faced with Christ's claim that *He* fashions the Congregation of the new covenant. That is the basis of the unity and the catholicity of the Church, cf. Matthew 10:1; 11:28.
- They are to be *witnesses* of Christ's resurrection, cf. I John 1:1-4.
- They are to pass on this witness in the *apostolic tradition*, cf. I Corinthians 15:3ff., and they have fixed this tradition in the *apostolic writings* in

behalf of the generations (cf. Article 3, Belgic Confession).

- In this manner the Apostles constitute the *foundation of the Church*, cf. Ephesians 2:20-22; I Corinthians 3:10. For that reason the Apostolate *cannot be repeated*, while, at the same time, everything which is built upon this foundation is determined and marked by it.

### 3. *The Apostolic Congregation*

Because the New Testament Church of Christ is being built upon the foundation of the Apostles, this Church is the Apostolic Congregation, cf. Matthew 16:18; Ephesians 2:20-22; I Peter 2:4-9.

The Holy Spirit dwells in this Congregation, Who fills the Church, into the hearts of the believers.

The power of this indwelling of the Holy Spirit appears particularly in the Church's *Power of the Keys*; cf. Matthew 18:15-20 and I Corinthians 5:4, 5, and also Acts 5:3, 4.

### 4. *The Apostolic Congregation has been provided by Christ with official ministries*

The *Congregation* is the broad plane for the office, while at the same

time the office is *out of God*. This relation of the office to the Congregation *and* to God can only be understood from out of the confession about the Person and the work of the Holy Spirit Who is "Lord and Giver of life" and as the third Divine Person is willing to dwell in the Congregation.

### 5. *These official ministries in the Apostolic Congregation show the characteristics of the Apostolate*

This can particularly be pointed out in the grace of the office, the ecumenical character, the upbuilding on the foundation.

6. What has been stated under 5. becomes concrete in the different offices of the minister, the elder, and the deacon.

7. From all this we see "what glorious work the office is, because of the great things accomplished by it: yea, how indispensable it is for bringing men to salvation" (Form for Ordination or Installation of Ministers). This recognition of the office stands over against the misjudgment of it with the charismatic movements and in Methodism.

C. TRIMP



with the offices which we know in the Church.

a. Minister. He is a pastor especially on the pulpit. He is to be "apostolic" in his activities: he does not bring any new revelation but endeavours to make the Congregation to understand the Holy Scriptures.

At Catechism Classes it is his task to show to the children and to make them to understand that they live in the Church of the apostles. He has to make them become aware of the history. One of the characteristics of the sects is the lack of historical consciousness.

b. The elder. His typical place is not on the pulpit and in the Catechism room, but primarily in the houses of the members. They are doing their work together, as a body, a presbytery. Together they see to it that the various ministries in the Church are continued. They are rulers, which does not mean that they are the "bosses," but that caringly they lead the way, just as a father rules his house.

c. The deacons. The office of deacon clearly has its own root in the history of the kingdom of God. We should not explain this office out of man. We are to guarantee that the Church shall be a *community*, and we are to prove that not only in words but also in deeds. Behind the deacons we see Acts 6.

That's how Christ has organized His Church.

VII. In charismatic movements the fire can burn tremendously and it can indeed be warm there at times, but they lack historical consciousness. They are full of what they have received themselves, and they are not conscious of the fact that what we have is to be given to us every time anew.

The new Jerusalem is full of the number twelve: the twelve tribes and the twelve apostles. We read of that in Revelation 21. It is a city which one can enter and from which one can go out, for the gates are open day and night. Yet, a gate is only a gate when there is also a wall. If there is no wall, gates do not make sense. Thus the city is enclosed, and within her reigns peace, the favour of God.

Oftentimes there are petty things and narrow-mindedness in the Church. Then we admonish ourselves: Look at the great work of God. We may cooperate in the tremendously great cause of Christ in this world. In the

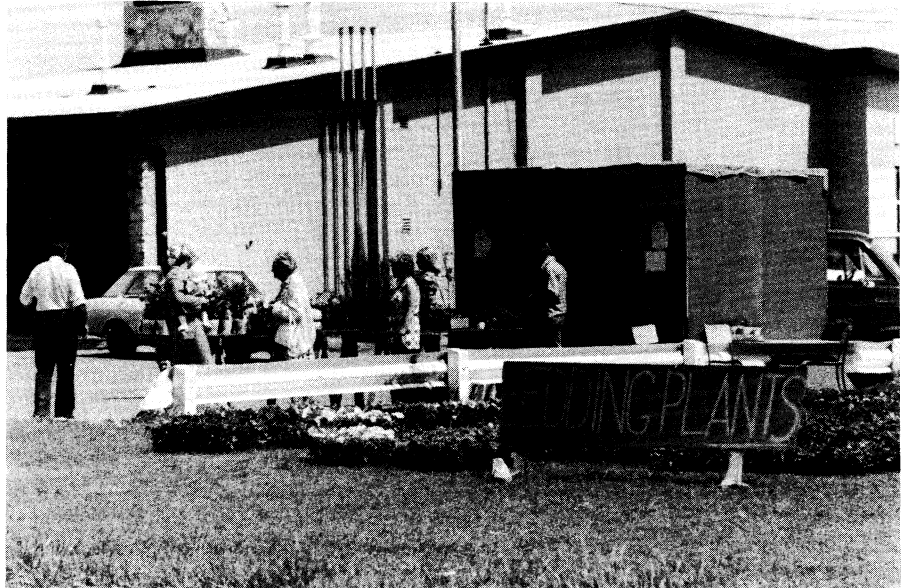
Holy Scripture God also speaks about great things, e.g. when we are permitted to save even one! We do not know how far that reaches, but we do know that God wishes to let His grace pass on through us. Thereby the Church is *mother* of the believers and the Bride of Christ.

*\*This is a reconstruction from notes of the address delivered by Dr. C. Trimp at the*

*Ontario Office-bearers' Conference held on April 16, 1977, in Burlington, Ontario. Although Dr. Trimp checked the reconstruction of his speech and suggested only a few corrections which have been incorporated in this article, any error found in it is not his but my responsibility and will be corrected when pointed out. We also publish the theses which Dr. Trimp gave beforehand; they will facilitate a good understanding of what he said.*

vO

## Winnipeg's Fourth Annual Spring Enterprise



*Busy selling flowers. Profits of endeavour have increased from approximately \$800.00 the first year to \$2,700.00 this spring. The major portion of this amount is donated to the Immanuel Christian School, Winnipeg, Manitoba.*



*A break between customers.*

# press review

## THE MILLENNIAL QUESTION

The Millennial Question is an important issue. The reader knows that the word "millennial" means: pertaining to the millennium, which is the so-called "thousand-year reign" of Christ in Jerusalem in Palestine. This doctrine that Christ will come and establish a thousand-year reign on this earth with the earthly Jerusalem as His residence and with the Jewish people as His people, is strongly propagated in our days. *Clarion* has given attention to it, too. Lately *De Reformatie* in The Netherlands wrote about it in connection with the publication of some books in Dutch translation of the American author, Hal Lindsey, especially *The Late Great Planet Earth*. Prof. J. Douma discussed the ideas of this author in a few articles. Rev. Tj. Boersma wrote a book against Hal Lindsey's ideas and gave it the title: *De Bijbel is geen Puzzelboek* (The Bible is Not a Jigsaw Puzzle Book). Prof. Doekes wrote a number of articles about this thousand-year reign doctrine from a different angle, showing that there is much more at stake than only a difference of opinion with regard to a certain number of Bible texts. It is a different way of reading and interpreting the Scriptures.

About this question I also read an article in *The Presbyterian Guardian* of May 1977. It is written as an open letter by Rev. Donald J. Duff, pastor of one of the Orthodox Presbyterian Churches, to Dr. Meredith G. Kline, who before wrote an article in connection with the same question and also against this doctrine. Rev. Duff writes that first he did not know very much about the matter, that later he rejected the thousand-year reign ideas, although being of the opinion that those ideas were to be tolerated. But this changed. He writes:

Six years ago I became a pastor . . . . Since then I have mainly preached through whole books or portions of Scriptures, rather than preaching sermons of a topical nature. Among other books I have preached on Daniel and Revelation.

But this forced me to face the issue of the millennium as never before. It was no

longer a topic in systematic theology [Dogmatics, J.G.], but a question of "What does the Bible say for God's people today?" Through my study I became convinced of the a-millennial position, but I was still willing to allow for the others. It was possible that someone who believed as I do that the Bible is God's Word and who had the same rules of Scripture interpretation might still come to a different conclusion from mine on certain texts. I would think that although basically we were agreed on the overall system of doctrine, he had made a few mistakes.

I have changed my mind, however, and narrowed the degree of latitude I am willing to accept with regard to the millennial question. As I continue to preach, I find that it is not just a matter of how I interpret a few texts in Daniel or Revelation, but how I interpret the whole Bible and in particular the Old Testament. This has become particularly clear as I preached through Exodus and now Deuteronomy.

If I am to set forth, as did our Lord to the two men on the road to Emmaus, "the things concerning himself in all the Scriptures," and if I am to do it, as He did, from Moses and all the prophets, then it will make a big difference whether I take the amillennial or the premillennial position as I preach on Exodus or Deuteronomy.

The reader knows: "a-millennial" means: there is *not* a special thousand year reign of Christ in the earthly Jerusalem coming; "pre-millennial" means that Christ will come and establish that thousand-year reign on earth before the new earth comes. The author continues:

In preaching on Deuteronomy 12, with its repeated emphasis on "the place the LORD your God shall choose" in the land of Canaan as the one place of worship, I must tell of how eventually that place of God's choosing was Jerusalem where David was established as king of a unified nation and where Solomon built the temple as the place of worship for all Israel.

But how do I apply this passage to the people of my congregation today? Is there a place of God's choosing today where we must come to worship? Are we not to come, as the writer of Hebrews says, to "Mount Zion and to the city of the living God, the heavenly Jerusalem"? Is this not now the royal city where Jesus, David's greater Son, rules as king

and where we are to come to worship through him as the great highpriest who has entered the true Holy of Holies? Or: do I tell the congregation that in the coming millennium Jerusalem on earth will once again be the geographical place of God's choosing where believers will have to go to worship?

I have concluded that if I am really going to preach Christ from the Old Testament as Jesus himself did on the road to Emmaus, as Stephen did before the Sanhedrin, or as Paul did in all the synagogues, I can only do so from an amillennial position. Only that interpretive approach will give the proper application for God's people today.

The author is right. The Old Testament Jerusalem as well as the Old Testament prophecies about Jerusalem find their fulfillment in the heavenly Jerusalem where Christ is on His throne ruling there as the "Ruler of the kings of the earth." Hebrews 12:22-24, as well as Galatians 4:26 and other places of Scripture, are clear in this respect. I like to point also to Isaiah 65:17, 18: "For behold I create new heavens and a new earth; and the former things shall not be remembered or come into mind. But be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy." Here the prophecy about Jerusalem is connected with the new earth and the new heaven, as we read about it in Revelation 21. It also speaks there about the Lord wiping all the tears from the eyes of His children. That is what Isaiah 65:19 mentions, too.

Important is also Isaiah 60:17-22. Again there is spoken about the future glory of Jerusalem and God's people dwelling in it. And it, then, says that the sun and the moon shall not be needed lights anymore, since the Lord God Himself shall be her light in her midst. This also we find back as being fulfilled in the New Jerusalem, like Revelation describes it: the New Jerusalem on the new earth, Revelation 21:23. All this does not mean that there are no difficulties in understanding and in explaining a number of Old Testament prophecies. But in the above-mentioned words we find the line in which the New Testament (that is, the Holy Spirit) interprets the Old Testament. And we are bound to that interpretation of Scripture itself, or: of the Holy Spirit Himself.

In this connection I like to mention another text. The ideas about a thousand-year reign of Christ in an earthly Jerusalem are closely related

with ideas about Israel as the real people of God's covenant, while the church is only an interim-entity. However, the apostle Peter in I Peter 2:9, 10 writes about the New Testament church, consisting of believers from both the Jewish people as well as from the Gentiles: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him Who called you out of the darkness into His marvellous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy."

If the reader would take the trouble to study these two verses, he would discover that Peter uses terms here that are used in the Old Testament to indicate the LORD's relation to Israel. So, what under the Old Testament could be said of the people of Israel, exactly that can be said of the New Testament church after Pentecost. The church of the Lord Jesus Christ is the true Israel now: the people of God's new covenant.

The reader may remember that the question of this millennialism was (and is) an issue in the proposed merger between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod. This aspect was also touched upon in the article of pastor Duff. We read further:

In the end, however, it is not the amillennial position itself that governs my interpretation of the Old Testament, but rather the more fundamental matter of the rules I use to interpret the Bible that leads me to an amillennial position.

I first began to see this in connection with the proposed Plan of Union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, that came up for a vote at the respective assembly and synod in 1975. When that vote was taken, I had my doubts about the proposed merger, but did feel strongly enough about the need for unity to vote in favour of the plan. (The OPC General Assembly approved the Plan by the necessary two-thirds majority, but the RPCES synod failed to muster its required two-thirds; the Plan may be introduced again in the near future.)

One of my biggest concerns then was in connection with the proposed changes in the Westminster Larger Catechism, changes intended to alleviate a supposed amillennial bias in the catechism and allow for greater latitude on the subject of the millennium. I began to argue in the presbytery that most premillennialists do not arrive at their views because they

start with the same concept of the Bible as God's Word and the same rules of interpretation that I have, merely making some minor mistakes about certain texts. Rather, there is a more fundamental problem: Most premillennialists have a different set of rules for interpretation to start with. And this leads in the end to their mistaken premillennial views.

Premillennialism is not then just an aberration in an otherwise sound system, but it is a symptom of something that is fundamentally wrong.

I am now convinced that we must not compromise on a couple of catechism questions in order to promote unity with those who want more latitude in regard to the millennial question. We should stick with the amillennial documents we

have and even consider going further in making them more explicit. In further merger talks, we need to go beyond a discussion of certain points of doctrine to the more basic question of our interpretative approach to Scripture. Only when we have unity on that matter can we have true organizational unity.

We can hope that the OPC will listen to voices like this. The difference between Reformed and millennialism is far bigger than a different interpretation of a few texts. That is absolutely true. Professor Doekes showed that clearly in *De Reformatie*, as pastor Duff says it above, as I said. Let us be warned.

J. GEERTSEMA

## "Blijvende Jeugd"

*Two pictures taken at the first annual meeting of "Blijvende Jeugd" of which a report was published in the issue of April 23.*



*The lady-workers with their husbands honoured for all the work they did for the club. From left to right Mr. and Mrs. L. Oostenbrug, Mrs. and Mr. P.J. Huttema. The present chairman, Mr. G. Brink looks on.*



*Part of those present at the first annual meeting. First person on the right is the Rev. M. VanderWel (and not as a retired minister!) Photos were taken by Mr. H. VanderLinde.*

# Educating Our Covenant Children in the Fear of His Name!

It is probably known by most readers of *Clarion*, that the Canadian Reformed School Society of Fergus/Guelph, is in the process of adding a high school to its existing elementary school. The purpose of this article is to make everyone more familiar with the reasons which led up to this decision. A second purpose is to let all of you share in the joy and thankfulness which our school society is experiencing this year. The Lord has been good to us — He has given us the ways and means to begin a high school for His Covenant children; a school which will be dedicated to His Name. In 1977, we are truly witnesses of growth in Christ in the field of Reformed education.

It all started in a very small way. The school society of Fergus/Guelph was founded on October 18, 1957, by eight members of the congregation. A board, consisting of three members, was elected. This board, with the other five members, began to seek ways and means "to fulfill the third question of the form of infant baptism, dealing with the instruction of our children in the Bible and in the articles of our Christian faith, in a day school situation." The first membership meeting was held on December 11, 1957, where a membership fee of one dollar per month was agreed upon. (This was probably quite substantial twenty years ago!) Discussions concerning a Saturday school were also initiated. This resulted in the establishment of such a school in Guelph on September 16, 1960, at a local Y.M.C.A. building. From a small beginning (one teacher and only a few students) the Saturday school project expanded — a second Saturday school was started in Fergus on November 18, 1961.

At a membership meeting on January 19, 1962, the question of a Reformed elementary school *and* of a Reformed high school, was raised. It was emphasized that co-operation should be sought from the surrounding congregations. The membership (which now stood at nineteen) decided that these plans could not be realized at that time, but that they should be of prime interest and be acted upon as soon as possible.

On October 6, 1964, a country

school, approximately two miles south of Fergus, was purchased for the sum of \$5,300.00. The Saturday school education moved to the "new" school. After this purchase, the possibility of starting a day school had priority at all board meetings. Numerous persons were contacted as possible teaching candidates and for advice as to which would be the most suitable grades to start with. On February 2, 1968, the school board took the important step in proposing the opening of a day school for September, 1968. This was accepted by a majority of the membership, which now stood at twenty-six. In March, a teacher was appointed and in May it was decided to start with Grades 5, 6, 7. In June, the school received its official name: "Maranatha Christian School" (The Lord will come soon!)

After the official opening of the school in September, the continued blessings of the Lord were experienced.

- (a) April 18, 1969
  - a second teacher was hired for Grades 3, 4, 5.
- (b) June 12, 1969
  - first graduation evening; three pupils leave our school.
- (c) June 25, 1970
  - The membership approved the board's proposal to add to the existing facilities for a total sum of \$8926.00. At this time, several attempts were made to purchase some property, to enlarge the playground and to allow for future expansion. These attempts proved to be in vain though. It remained foremost in the mind of the board to start a full school (Grade 1 to 8) as soon as possible and some discussion took place regarding the establishment of an educational program beyond Grade 8.
- (d) September 4, 1973
  - The wish of many years was finally realized. All eight grades were now taught in the school. The ninety-three pupils were taught by a staff of three full-time teachers and one part-time teacher.
- (e) November, 1973
  - A motion was carried at a mem-

bership meeting to look into the possibility of starting Grades 9 and 10.

- (f) March, 1974
  - The hiring of a fourth full-time teacher was approved and the library was converted into a temporary classroom.
- (g) Winter 1974-75
  - A portable classroom was erected to accommodate the increasing enrolment. The reason for a *portable* classroom was because of the possible sale of the present facilities and the building of a new complex, which would accommodate a complete high school as well as elementary education. A thorough research as to the implications of these plans, was undertaken.
- (h) September, 1975
  - Some meetings were held with Orangeville in regards to the expansion to Grades 9 and 10. The society approved plans for the purchase of adjoining school property; however, the owner was not willing to sell. The society also accepted the recommendations of the board to start with Grades 9 and 10 as soon as possible, pending acquisition of facilities and of a qualified staff.
- (i) September, 1976
  - The school society approved the purchase of five acres of land for the building of a structure with both elementary and secondary divisions. This property could not be bought, due to the failure of obtaining severance on this property.
- (j) February 2, 1977
  - The board presented a budget of \$119,000.00, regarding the education of our children from Grades 1 to 12. It was proposed that:
    - (i) Grades 1-6 remain in the present school building.
    - (ii) Grades 7-10 would be located in a building to be purchased in Guelph.
    - (iii) Grades 11, 12 would continue to attend the Guido de Brès High School in Hamilton, with the aim of starting these grades in Guelph, in 1978. By this decision the sending of the children to Grades 11 and 12 at Guido de Brès High School is no longer the responsibility of the individual parents but of the society.

The membership (now standing at eighty) accepted these proposals



and expressed the hope that a special arrangement could be made with the board of the Guido de Brès High School, concerning tuition fees of the Grade 11 and 12 students. It was decided to start a drive with a goal of \$100,000.00 to purchase a school building in Guelph.

(k) April, 1977

— A school building was purchased in Guelph for the sum of \$80,000. So far, about \$60,000 has been raised through donations.

The building, although it is about seventy years old, is in very good structural shape. It consists of four large classrooms, which could be easily sub-divided into smaller rooms. There are also a number of utility rooms which will be used in the future for various purposes (e.g., workshop, a students' games room, etc.). The Emmanuel Christian High School, as it has been named, will use for the 1977-78 school year, two rooms for Grades 7, 8 and Grades 9, 10 — one room as a gymnasium and one room (when subdivided) for Drafting and Home Economics. The Emmanuel school is ideally situated in Guelph, close to a large park with plenty of recreational facilities and close to a public library.

During the spring, the board and especially the education committee, have been very busy with plans that will ensure a proper Grade 9 and 10 program. By the word "proper" we mean that the educational direction would be according to our Reformed heritage *and* that it would be academically sound. With these goals in mind, a program has been set up, having a variety of subjects, with a core curriculum, which would meet the standards of the Ministry of Education.

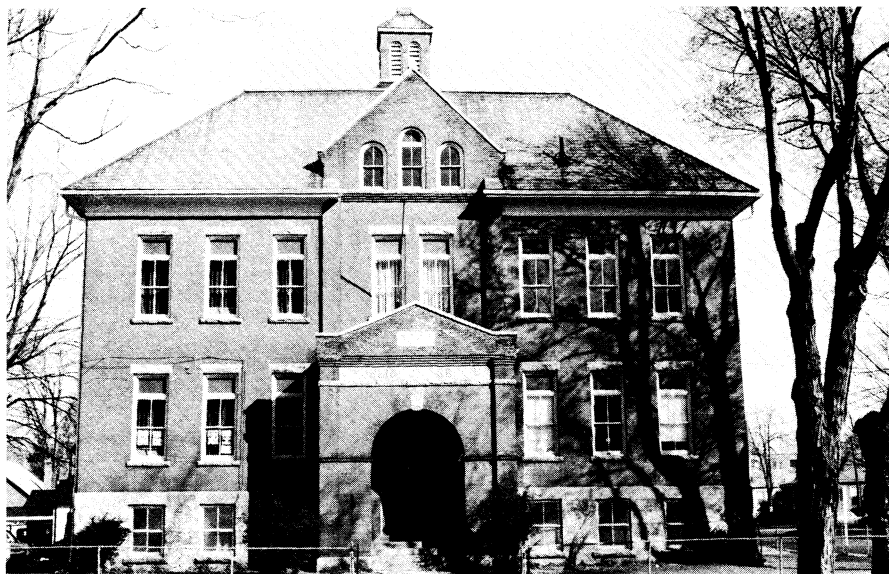
Our staff for the 1977-78 school year is as follows:

A. Maranatha School

- Miss Minny Diek (graduate of teachers' college — 10 years experience) Grades 1, 2
- Miss Margaret Bol (graduate of teachers' college — 4 years experience) Grades 3, 4
- Mr. Peter Smid (B.A. — 5 years experience — vice-principal) Grades 5, 6
- Mrs. J. Kamphuis (B.Ed. — 4 years experience — part-time).

B. Emmanuel School

- Mr. Jack Moesker (who is in the last year of his B.A. studies — 1 year experience) Grades 7, 8



*The former King Edward School in Guelph, now the Emmanuel Christian Highschool.*

- Mr. Nick Vandooren (graduate of teachers' college, B.A., B.Ed., — 14 years experience — principal) Grades 9, 10
- other part-time teachers in the high school: Mrs. H. Hutten, Rev. W. VanOene, Mr. A. VanAbbema, Miss A. VanSpronsen, full-time teaching for remedial help (Grades 1-6); 8 hours for typing/Business Practice.

The following subject areas and instructors have been tentatively arranged for the upcoming school year:

- Mr. N. Vandooren — Bible; English; Mathematics; History; Science; Physical Education and Health.
- Mr. J. Moesker — French.
- Mr. P. Smid — Geography.
- Rev. W. VanOene — Church History.
- Mrs. H. Hutten — Home Economics.
- Mr. A. VanAbbema — Drafting.
- Miss A. VanSpronsen — Typing/Business Practice.

Much work remains to be done before September, but we are pleased with the progress which has been made so far. In all our work, we submit ourselves prayerfully to our heavenly Father, for continued help and guidance. May He continue to bless us as He has done in the twenty years of the existence of our school society. May He be with us and keep us close to His Word, as we continue with that beautiful task of providing a Reformed education for our Covenant children!

The Board of the Canadian Reformed School Society, of Fergus/Guelph and District.

## New Ambassador of The Netherlands

The newly appointed Ambassador of The Netherlands to Canada is Mr. Paul Willem *Jalink*.

Mr. *Jalink* arrived in Ottawa from Jakarta, Indonesia, where he served as Netherlands Ambassador from 1973 until May 1977.

Mrs. *Jalink*, nee Eskes, who is a qualified medical doctor, arrived with her husband in Ottawa. Their five children, two of whom are married, live in The Netherlands.

Having joined the Dutch Foreign Office in 1947, the new Ambassador of The Netherlands has previously been posted in Washington, Paris, London, Beirut, Bonn and Brussels. He is Officer in the Order of Oranje Nassau, bearer of the Grand Cross in the Order of Merit of the Federal Republic of Germany, Officer in the Order of the Cedar of Lebanon, Knight in the Order of the French Legion of Honour and bearer of the Order Bintang Jasa Utama of the Republic of Indonesia.

Mr. *Jalink* was born in Rotterdam on May 27, 1920; he is a graduate of the faculty of law of the State University of Leiden.

He succeeds Mr. Wadim Thorn Leeson who died in Ottawa on January 2, 1977.

*Ottawa, June 15, 1977.*

# With Songs of Praise

This title reminds us of our *Book of Praise*, and that is indeed the intention of the inscription.

During the past few years you have not heard much from the Committee on the Church Book, as it is called officially in the *Acts of Synod 1974*. That does not mean that this Committee has not been working. On the contrary, the revision of the Psalms has had the constant attention of the brethren who were appointed by the Toronto Synod. Revision of the Church Book is a lengthy process. We are well aware of it that the next edition of our *Book of Praise* should be the definite one. What we have had so far and what we are having right now are just the reports of the Committee, which reports are being tested by the Churches. However happy we may have been with the first editions of a new Psalter — although they were far from complete — and however happy we may be with our complete *Book of Praise*, we discover more and more flaws which should be taken out, rhymings which should be replaced,

sentences that can be improved upon, lines that have to be reworded. It would not make any sense to come again with a provisional edition. What we are striving for is a definite edition which contains such rhymings as can be considered completely satisfactory. As for the Hymn section, we realize that even more changes will have to be made in that part than in the part which contains the rhymings of the Psalms.

The definite *Book of Praise* should also contain the Church Order, but the work on revision of the Church Order is also far from complete. The Churches can expect to receive a copy of the report to Synod by that Committee in the course of the summer. I can tell our readers now already that we do not expect to come with a complete draft. Thus it will not be until the 1980 Synod that a revision can be adopted, if the Churches are ready for it by then. However, now I am talking about another Committee. Let's return to the *Book of Praise*.

During the work of revision of the

rhymings, we came to the conclusion that some Psalms will have to be "re-done" completely. Once you start changing, you might as well start from the very beginning, otherwise a rhyming will look like an old house to which several new parts have been added in the course of the years: it is livable but does not look good and it remains a collection of specimens of different architectures.

The Committee decided that we should release for publication those new rhymings which we adopted in a definite form. They are few in number. The first Psalm of the *Book of Praise* is also the first one to be replaced. The second Psalm follows immediately. Psalm 4 has also be re-rhymed. Those are the three rhymings which have been replaced. Work is in progress on Psalm 17 and Psalm 25. The same is to be said of Psalm 31 as well as of Psalm 32.

Our readers can see that the progress is slow. We can assure them that it is also steady. And in order to let the Church members share in the results obtained thus far, we shall publish the new rhyming of Psalm 1. (The new rhymings of Psalm 2 and 4 shall follow in later issues.)

vO

## Psalm 1

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COMMITTEE ON THE CHURCH BOOK.

- 1. How blessed is the man whose walk is not  
In evil counsel which the wicked plot,  
Who does not stand where sin its pleasure offers  
And will not take his seat among the scoffers;  
But his delight is in God's cov'nant law:  
By night and day he ponders it with awe.*
- 2. Behold, the righteous man is like a tree  
Which by the streams yields fruit abundantly,  
Whose leaves are green and shall not fade or perish;  
In all he does, the righteous one shall flourish.  
But wicked men are not like him, for they  
Resemble chaff that winds will drive away.*
- 3. Their downfall and destruction is at hand:  
The wicked shall not in the judgment stand,  
Nor sinners in the righteous congregation.  
The LORD our God shall judge their generation;  
He watches o'er the way of righteous men,  
But doomed forever is the way of sin.*

# I Found It! \*

As promised, we will try to introduce and examine this evangelistic program.

This is an evangelistic venture organized by the Campus Crusade for Christ International as led by Bill Bright who wrote the Four Spiritual Laws distributed by this program.

The method is to "blitzkrieg" an area or city (presently Hamilton and Toronto for example) by an advertising campaign. Buttons, bumper stickers, billboards, newspaper ads all flash an eye-catching, mind-tickling message — "I found it!, you can too." Of course, this message makes people curious. If their curiosity is great enough they will phone the number advertised. In response the caller receives a booklet about the four spiritual laws and one about beginning your new life. Who handles all these calls and who organizes this campaign? Well, apparently Campus Crusade, being interdenominational, solicits the cooperation of the churches in the city or district. Here in Hamilton many churches cooperate in this propaganda "blitzkrieg."

As far as I know, the intention is first of all to saturate an area by means of advertising. After everyone has seen the ads and stickers, then the telephones start buzzing, asking people, "I found it, did you?"

By means of this publicity stunt, the people involved hope first of all to send material to the curious who have called. We will examine the four spiritual laws next time. These people who receive the booklets are urged to attend a Bible Study class in a local church sponsoring such a class. Moreover, the telephone calls made to ask if "you found it too?" possibly give an opportunity to talk with people about the gospel.

What shall we say to this evangelistic endeavour? Shall we give it the proverbial wet-blanket treatment, meanwhile folding our arms in cozy comfort? Or should we participate in this interdenominational campaign?

What I will offer are my pastoral remarks for which I alone am responsible.

First of all, the "gimmickry" of this propaganda blitz "rubs me the wrong way." It is so artificial and unnatural. It plays on the instinctive curiosity of

people. Now I do not say that it is wrong to make people curious, but there is a biblical way to do that. Not a gimmick, but our godly walk of life — including our attitude, words seasoned with salt, and way of life — should make our neighbours curious and interested. A consistent life of discipleship, displaying the fruit of the Spirit, should act as a catalyst to open possibilities for the gospel to be spread. Moreover, a Christian lifestyle not only makes people curious, but instructs them, and as well, it exposes sin and neglect on the part of the onlooker. It sets an example. As Jesus says,

Let your light so shine before men [in such a way] that they may see your good works, and glorify your Father Who is in heaven (Matthew 5:16).

As far as I remember, Paul never had to resort to gimmickry to spread the gospel in the Roman empire. But I do read in Acts 2 that the spiritual fellowship of saints in Jerusalem made the other Jews curious, so that the saints had favour with all the people, and the Lord added to their number daily those who were being saved (verse 47).

These are my remarks about the gimmickry of the program. Next time we will examine their four spiritual laws and the other booklet, as well as the referral to local churches.

## I FOUND IT! (II)

We were to look into the booklets passed out and mailed to any curious caller or inquirer of the "I FOUND IT" program.

The first booklet contains seven personal testimonies. Here we already face a peculiar aspect of American evangelism — the testimonial. All had some problem and found the answer by "inviting Christ into their life."

What must we say about such testimonies? We Reformed people seem afraid to testify to God's grace in our lives. Why do we not give more personal testimony? First of all, in answer to that, let me say that the testimonies in the booklet all presume that conversion is drastic, sudden, and something to be dated. Of course, we do not deny that the Spirit can and does act in this way — thankfully He does! But where is the more "normal" way of covenantal instruction from youth up by which the Spirit gradually, step by

step and stage by stage, moulds and leavens our lives, converting them till we become like Christ? Of course, this is less dramatic and appealing since one hardly notices the changes. It is a spiritual growing up from infancy to maturity, as Paul puts it.\*\*\*

Then come the Four Spiritual Laws written by Bill Bright, leader of Campus Crusade for Christ.

Typically, in American style, the first law states, "God loves you, and offers a wonderful plan for your life." When a Reformed person, nurtured on the Canons of Dort, reads that, his antennae shoot up. Is it right that God loves everybody? Does God "set His love" or "choose" everyone? Read your Canons, Chapter II, Article 8. And read the Rejection of Errors, Chapter II, Paragraph 5, where the Canons reject the errors of those who teach:

"That ALL MEN have been accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is worthy of condemnation on account of original sin, and that no one shall be condemned because of it, but that all are free from the guilt of original sin."

For this opinion is repugnant to Scripture which teaches that we are "by nature children of wrath" (Ephesians 2:3).

Did Jesus pray for the whole world? No, as He tells the Father,

"I am praying for them (the men whom Thou gavest Me out of the world — verse 6); I am praying not for the world but for those whom Thou hast given me, for they are Thine" (John 17:9).

And again Jesus says,

"He who believes in Him is not judged; he who does not believe has been judged already . . ." (John 3:18).

It is in this light that we must interpret John 3:16, quoted as their "proof-text" that "God loves you" indiscriminately. "That God so loved the world" means for Bill Bright that God loves every *person*, but that is not what is written, and it would conflict with Jesus' other statements. No, God so loved His beautifully ordered world (cosmos), and mankind, as the crown of creation, that He sent His Son to the cross as a sacrifice for sin so that there may come a new, redeemed humanity of chosen ones and a new world.

If God loves you, He will enter a covenant with you and apply the shed blood of the covenant to you. Love means sacrifice. If God loves all men without exception, then the question, "Did Christ die for all?" is in order.

It may seem very appealing, flat-  
*Continued on page 293.*

# Immanuel Christian School 20-Mile Walk-a-thon

WINNIPEG, MANITOBA

Anyone who is associated with Reformed education knows the difficulties each young Christian school faces, in the beginning especially. Much money is needed to provide adequate educational facilities and materials for all grades. Immanuel Christian School in Winnipeg, Manitoba, is no exception in this respect. When some students made the observation that the selection of library books at their level was quite limited, and voiced their usual criticism, they were told about ways in which they could help bring about a change.

Two Grade 9 students, Edward Slaa and Paul Teitsma, took the idea to heart and organized a 20-mile walk-a-thon for the students of the school. It seems the enthusiasm of the students was contagious, for soon some adults in the congregation were offering each other considerable amounts of money for the cause if they should complete the 20-mile walk. So it became apparent that the money which would be raised by this venture was

going to be far beyond the original expectation of the organizers. They then determined that only part of the money would be used for the improvement of the library, and that the largest part should be used for other basic needs of the school.

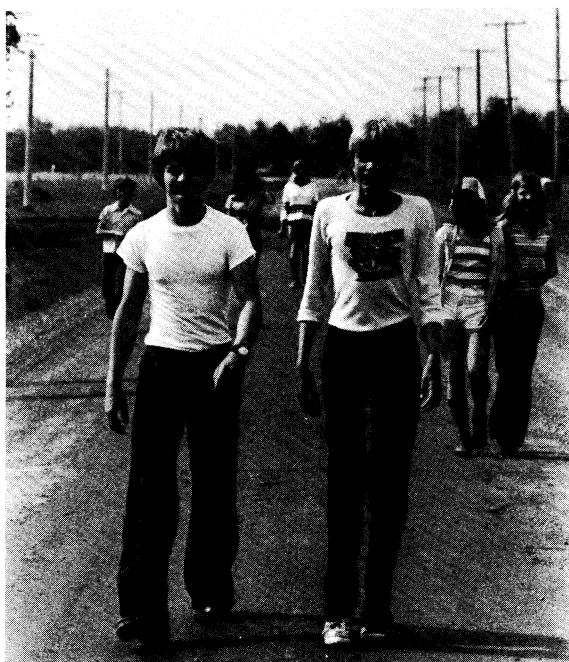
The walk-a-thon is history now, and it was a great success, due to the generous support of many, many people, also in our community. Sixty-three walkers, forty of which were students of the school, started out early in the morning, May 28th, from the church. It was a good day for walking. The skies were cloudy, with the temperature around 60°F. For three days before the 28th, we had had temperatures of 85° to 93°F, with strong southerly winds. So it was that, some six hours later, all but four had completed the walk. The oldest person, Mrs. G. VandenHoven (64), and the youngest person, Harold Slaa (6), both walked the whole 20-mile distance. The fastest walker (runner), Lawrence Toet, a Grade 9 student, covered the distance in about

four hours and seven minutes. Along the route, at the six check points where the participants had to have their cards signed, ladies served coffee or other beverages and food as refreshments.

The rainstorm which followed the walk-a-thon was in a way indicative of the amount of money that would rush in. On the evening of June 9th, all participants and interested persons came to the church to hand in the money which they had collected. At the end of the evening, it was announced that \$3,732.72 had been turned in. Although the final figure is not known yet, the total proceeds are expected to be approximately \$6,000.00 — certainly a beautiful result!

No one will doubt the thankfulness of the students, teachers, and members of the School Society to the walkers, as well as to the brotherhood in Christ and the "outsiders" who sponsored the children and adults alike. Above all, we are thankful to our God, from Whom all blessings flow, Who gave all concerned the willingness to support this venture. May this money also be used to His glory: that also through the work in this school, His Name may be hallowed and His Kingdom come.

*(Photos taken by Ralph VanGoor, Winnipeg, Manitoba.)*



*Paul Teitsma and Edward Slaa (in foreground).*



*A group of determined walkers.*



Mrs. G. VandenHoven, the oldest walker, and Harold Slaa, the youngest.



Lawrence Toet, the fastest walker (runner).

#### OUR COVER

Display of flowers at Winnipeg's Annual Bedding Plant sale. (Photo taken by Ralph VanGoor, Winnipeg, Manitoba.)

### I FOUND IT! — Continued.

tering, and welcoming for the evangelist to say to a crowd: "God loves you!" It seems open-hearted and generous. Calvinists seem restrictive, suspicious, and cautious, but I ask, who limits God's grace and love — the Arminians or the Calvinist? Listen to C.H. Spurgeon's comments on this:

"The Arminians say, 'Christ died for all men.' Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, 'No, certainly not.' We ask them the next question. Did Christ die so as to secure the salvation of any man in particular? They answer, 'No.' They are obliged to admit this if they are consistent. They say, 'No. Christ has died that any man may be saved if' — and then follow certain conditions of salvation. Now, who limits the death of Christ (the love of God - W.H.)? Why, you. You say that Christ did not die so as infallibly to secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death, we say, 'No, my dear sir, it is you who did it.' We say Christ so died (God so loved - W.H.) that he infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it."

As you can conclude, I cannot appreciate this flippant and indiscreet approach of openly and indiscriminately announcing to one and all — "God loves you" (as the FIRST spiritual law!). It is not only American but Arminian.

*\*\*\*Moreover, the word "testimony" or "witness" refers to a person who gives an account of what was seen with the eye and heard with the ear about JESUS CHRIST. Not the person's experience but the facts of Christ's work form the contents of the testimony.*

### I FOUND IT! (III)

Law Two of the spiritual laws of this program states: "Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life." Sin is here characterized as separation from God. Moreover, in an explanatory note it is mentioned that through man's stubborn self-will he goes his own independent way and fellowship with God was broken. Roman 6:23 is quoted, "For the wages of sin is death" (spiritual separation from God). So you see that the separation of man from God receives the stress. This is good and scriptural. The worst aspect and result of sin is

that it breaks the fellowship between God and man. God expels man from paradise. A curtain must divide Israel from the holy throne-room of the Lord.

However, what strikes one in such a statement is not what is said but what is left unsaid. Why limit death to a spiritual separation from God? Is death not physical death and eternal death as well as spiritual and moral death? Is sin not lawlessness? Is sin not a total corruption? Are we not by nature so corrupt that we are all conceived and born in sin (Heidelberg Catechism, Question and Answer 7)? Are we not wholly unable to do any good, and inclined to all evil (Heidelberg Catechism, Question and Answer 8)? Why is total depravity, a Scriptural doctrine which humiliates man into admitting his complete hopelessness and complete need for a complete Saviour, not stressed? But, as we understand, if this evangelistic effort is interdenominational, then all denominations must be able to subscribe to these spiritual laws. Of necessity, these laws must be "broad." A Scriptural statement is made to which all agree. The rest (on which all do not agree) is kept silent. Here already one sees the handicap of an interdenominational effort.

Law Three states, "Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life." Then it is explained that Jesus died in our place (Romans 5:8), that He rose from the dead (I Corinthians 15:3-6), and that He is the only way to God (John 14:6). Honestly, such statements only make a Christian happy. The substitutionary atonement, the historical resurrection, and the exclusive way of salvation in Christ, all receive their due, in a "religions" atmosphere which denies them. However what is NOT said is also important. What about the PERSON of Jesus, His virgin birth, His miracles, His claims and teachings. Granted, one cannot say everything, but the PERSON of Jesus stamps all His teachings, works, and sacrifice for sins. That is a basic, central point. Has interdenominational cooperation again militated against an agreement on this important focus of the Gospel? Next time we will examine the fourth law and the matter of church involvement.

W. HUIZINGA

*\*Under this heading the Rev. W. Huizinga wrote a few articles which we reprint with the permission of the author.*





## 1. INTRODUCTION

Doctor Louwerse and I have gone to Butiptiri by boat (the "Saksi"). It was our intention to visit the G.P.M. congregations via Butiptiri. However, due to the illness of my wife, we were brought back to Kouh by plane.

## 2. THE CONGREGATION IN BUTIPTIRI

### a. *The Consistory*

Meetings were held Friday evening and Saturday morning. On Saturday evening a congregational meeting was held, where I again explained Baptism and Holy Supper in relation to the Covenant.

### b. *Discipline.*

Things are beginning to move in the case of the man who has married an abandoned woman. The head of the desa is willing to cooperate, so that via the government something can be arranged.

The church-goer who is not attending regularly, will be further admonished.

A brother, who spread bad rumours, was forbidden to partake. The consistory will discuss this matter still further with this brother.

A brother who had gone wrong with a girl has confessed his sin in the morning service, and so could attend the LORD's table.

A brother who wanted to marry off one of his foster daughters without foreknowledge of the consistory, did not attend the LORD's Supper. This will be discussed further.

### c. *Baptism and Holy Supper.*

Sunday morning 2 children were baptized; in the evening service the Holy Supper was celebrated.

### d. *Penginjil (Evangelist).*

During the classis meeting we discussed the salary, but did not come to any conclusions. So I suggested in a conversation with Ambrosius, to make up a list of what the penginjil needs for his family per month. The results should then be added up, thus making it clear to the congregation what the approximate salary should be. The congregation had namely lowered the salary from Rp. 7000 to Rp. 3000 per month!

This idea of mine was carried out by the consistory. Perhaps it is interesting to pass on the list.

Paulus Omba comes from this area and so is used to the standard of living of the village. I said that he should be able to live in approximately the same way as the inhabitants of Butiptiri. Thus this list does represent what an average family in the village uses per month.

The salary has now been settled at Rp. 7500 or Rp. 7750 (I don't know it exactly anymore). The 31 male communicant members have promised to contribute Rp. 250 each month (per person, so: levelling!).

The house for Paulus wasn't completely finished yet, but enough was done so that he could move in.

Paulus has already begun with part of his work; when his house is completely finished, he will carry out his task fully.

There are still several things which have to be arranged; for example, how many free Sundays and how many holiday-Sundays will the penginjil receive?

### e. *Women's Society.*

This is again held regularly. The number of those present was generally lower than in the last period.

### f. *Bible School.*

After the coming of Paulus, Ambrosius went to the Bible school in Boma. Regarding the request from Anton the consistory hasn't taken a decision as yet.

### g. *Church Federation.*

From February 8-10 there was a classis meeting in Kawagit. Due to trouble on the way, the representatives of Butiptiri were not present. But Paulus did attend part of the meeting. The next time (August), Butiptiri will be the hosting church.

## 3. TOKO

The holding of toko doesn't belong actually to the actual mission task, of course. If it is possible to get rid of this work, it would be desirable. The mission should not get trapped in business interests.

Now it turns out that Laurens acts

a bit as a merchant. He obtains goods from a dealer in Gegentiri. His assortment is not as extensive as that of the mission toko, for he has not enough capital to invest that much. Also, some of the goods out of Gegentiri are considerably more expensive.

It seemed responsible now to ask him to do the toko in the future. He has a business-like attitude and is also reliable. An arrangement has been set up, under which Laurens receives the management of the toko.

It would be even nicer if the whole mission toko could be liquidated. That would be possible if Laurens received a loan from the mission, through which he himself can buy a sufficient supply and assortment.

In this way the independence of the people is promoted. By stimulating a person like Laurens, we can prevent that the trade in the village comes into the hands of strangers.

## 4. SUNDRIES

The group of sawyers has worked much more effectively this time. The rate of production was more than double that of last time, thanks to the good advice that Laurens has given.

Due to the fact that Paulus' home wasn't finished, and also because of sickness in my family, the special visit at the occasion of the coming of Paulus did not go through. When the building of the house took too long, Paulus in the meantime went ahead to Butiptiri (in February).

The list:

Rp. 800	kerosene
25	pencil
50	note book
300	batteries
500	soap
600	salt
1500	clothing
200	nylon and fish hooks
600	tobacco
100	matches
500	study books
200	meat
300	sago
250	coconut oil
200	pig meat
500	a chicken
200	tea
250	coffee
400	sugar

Rp. 7475

(\$1.00 = Rp. 415)

With brotherly greetings,  
J.B.K. DE VRIES

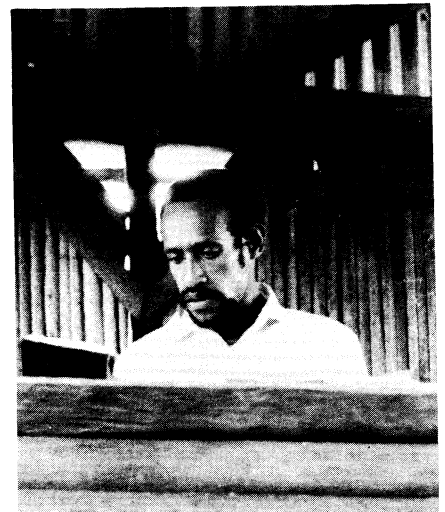
*Translation: Bram and Joanne Vegter.*

# Photos of Butiptiri, Irian Jaya

*The three delegates  
from Sumba have just arrived.*



*Before the service.  
In the front at the right  
the three delegates from Sumba.*



*Elder Frans on the pulpit in Butiptiri.*



*Sunday morning:  
the worshipers  
have left the Churchbuilding  
and are on their way home.*

# The Labourer Deserves His Wages

The two articles, "Wages or Support" and "Support, Not Wages," appearing in *Clarion* as a reaction to my brief letter to the editor, are sufficiently one-sided that they invite response. Perhaps some readers will think that this is just a difference about words not deserving a lengthy discussion. To some extent this is true and therefore I will try to keep it brief.

In his article, "Of Pensions and Parsonages," Rev. VanOene wrote against allowing a minister to buy his own house by arguing that a minister "does not receive payment for services rendered." Rather he "just receives what he needs." Based on this he said that if a minister would buy his own house it would lead to much criticism from members of the congregation and he would not be surprised "if it would result in a drastic reduction in the voluntary contributions of some members of the congregation." It is to seek to avoid such invalid criticism and sinful action that I believe some more needs to be said about the matter. This is why I asked Rev. VanOene in my letter to the editor how his point of view could be reconciled with I Timothy 5:18. I mentioned then that the principle of Scripture is, "Pay a minister for the work he does just as any labourer is paid for the work he does."

Rev. VanOene has stated the case in terms of a contrast in principle between whether a minister should receive just "support" or "wages" and then maintains that the Biblical view and that of "all the teachers of Reformed Church Polity" is that the minister receives "support" and not "wages." I wonder whether this contrast is a legitimate one and also whether Reformed Church Polity has always seen the dilemma in these terms. Indeed Rev. J. Jansen saw it this way and there is a tradition of interpretation which lends him some support.

When our Church Order uses the term "proper support" does that mean "not wages"? Is it not possible that "proper support" is the same as "wages"? These two terms are not by their very nature mutually exclusive. May the ideas expressed in the commentaries with regard to the size of

the minister's family, the cost of living, study expenses, etc. not be seen as a *minimum*? Is the *principle* that a minister only receives what he needs or is it that the minister gets paid for the work he does, the minimum pay being that he receives what he needs?

In many cases the application of either principle will come down to the same thing in practice. However, Rev. VanOene has indicated that on the basis of the principle he advocates much criticism would arise if a minister was receiving some three or four thousand dollars per year more than he actually needed. If, on the other hand, a church was to give a salary on the basis of what other men with a similar level of education and similar work were receiving (thinking that this was a suitable wage) then no one could criticize the fact that the minister was receiving more money than he needed just as it would be considered out of the question to criticize a university professor for receiving more money than he actually needs.

There are some indications that not "all teachers of Reformed Church Polity" would agree with putting the dilemma in the way Rev. VanOene has put it. Several of the commentators make a specific point of stating that if a minister has other means (perhaps through inheritance) that this provides no basis for reducing his salary. If the principle of "need" was to be consistently applied, then indeed a wealthy minister would not receive as high a salary. If, on the other hand, it is maintained that he should receive what he needs for his living and work and to provide for his family, regardless of what his personal wealth may be, then the principle of "payment for work done" has come into play. Let me also quote from one commentary to indicate that the view of Reformed Church Polity on this matter is not so consistently in the direction Rev. VanOene maintains. Rev. H. Meulink and Rev. I. deWolff in *Korte Verklaring der Kerk-enordening* write, "Dit is geen loon in de zin van verdienste, maar beloning van zijn arbeid." The minister does not sell a product for which he receives payment nor is he paid on the basis of merit (e.g. if his work receives more

fruit then he gets paid more). He is merely paid for labouring. This is the principle of Scripture.

With regard to the Levites in the Old Testament, Rev. VanOene writes, "There is not a single hint in the direction of payment." In my opinion, Numbers 18 is precisely such a "hint." In verse 24 the Lord says, "For the tithe of the people of Israel . . . , I have given to the Levites for an inheritance; therefore I have said of them that they shall have no inheritance among the people of Israel." Of course the giving of an inheritance to all the families of Israel was a gift and so was also the tithe for the Levites. But in the sense that the produce from their inheritance was reward for the Levites. Therefore we may read exactly that in verse 31, "It is your reward in return for your service in the tent of meeting." For this reason also the Levites were commanded to give to the Lord a tithe of the tithes. They lived by the same principle as the rest of the tribes.

In the Bible we do not see a contrast between "wages" and "livelihood, living." A comparison of Luke 10:7 with Matthew 10:10 makes that quite clear. When a minister receives "his living by the gospel" he does so because "a labourer is worthy of his hire." His "living" is his "wages."

Of course the word "wages" may be used in a figurative sense (which is not the case in I Timothy 5:18) but not so as to rob it of all its essential meaning. So in John 4:36 the whole verse is part of a metaphor, but in that metaphor "wages" still has the basic meaning of "reward." William Hendriksen in his commentary says very simply, "—the reaper receives wages, a reward . . ." What we must keep in mind in reading this verse is that we may not press the metaphor too far. However, the word "wages" still retains its usual meaning. So also when we read Luke 10:7 and I Timothy 5:18 we should not read these texts as if "wages" does not mean "wages."

As I have said already, regardless of which principle we use, in many cases it will practically have the same results. By mutual agreement a minister and consistory will often decide that it is more edifying for the church that a minister receives less than what a man with a similar education and position would receive. However, if a certain church should decide that a minister deserves a house of his own just as most of the members of the congregation have, then one cannot

object to this on the basis that a minister should not receive more than he needs.

I will close with some quotations from William Hendriksen's commentary on I Timothy 5:18:

18. For the Scripture says,  
A threshing ox you shall not muzzle  
and

Worthy of his pay (is) the worker.

The two sayings are clearly co-ordinate. If the first is "scripture" so is the second . . . .

The first saying is quoted from Deuteronomy 25:4 . . . .

Cruel pagans would at times muzzle such threshing oxen, but Jehovah had distinctly forbidden Israel to do this. The purpose of this injunction was that men might see the kindness of God; particularly that they might discern this basic principle, namely, that *to every worker* (be that worker an ox, a common labourer, or a minister of the gospel) God has given the rights to partake of the fruits of his work . . . .

The second saying . . . is found in this precise form in Luke 10:7 . . . .

By combining the two quotations, and viewing them in the light of preceding context, we notice that Paul is emphasizing that the respect of which excellently ruling elders are worthy implies that those among them who devote themselves entirely to gospel-work have a right to wages, and that these wages should not be withheld.

R. BOERSEMA

## Letters-to-the-Editor

Editor:

This is to inform you that I object to your remarks in *Clarion's News Medley* of June 4, 1977 about a publication of the Home Mission Committee of the Church at New Westminster. The way you write about it, however, does not give a basis for discussion.

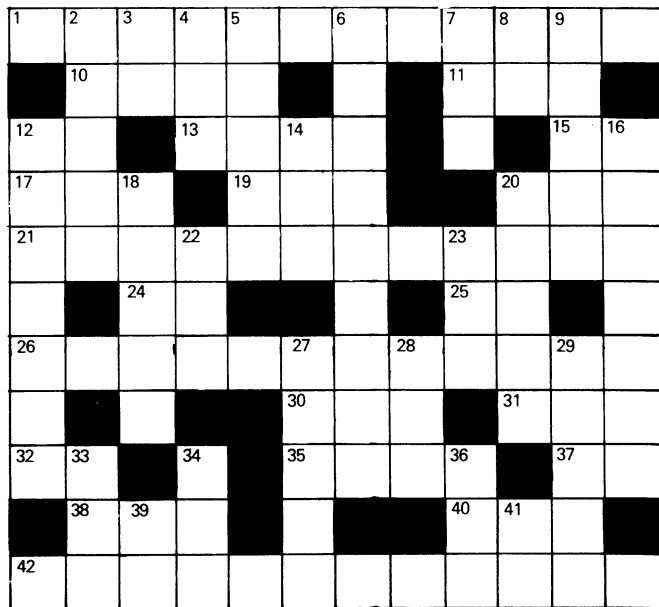
REV. M. VAN BEVEREN

*This Letter-to-the-Editor was received after the previous issue had been mailed out; holidays further delayed its publication.* Ed.

### FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on July 8, 1977.

## Puzzle No. 20

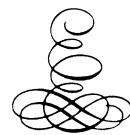


### ACROSS

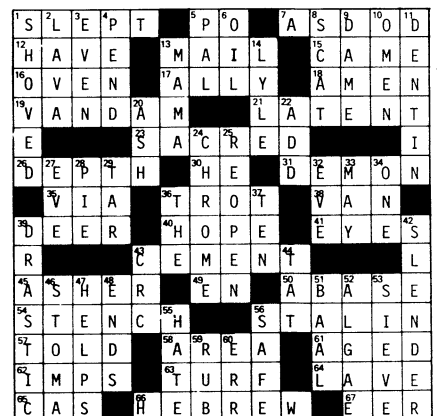
1. Book of the Bible
10. Member of the first family
11. A boy's name
12. Real; with substance (abbr.)
13. Menu
15. Queen and empress (Latin, abbr.)
17. Aged (Dialect English)
19. A drink
20. Continuous confusion of loud clanging noise
21. Readable (noun, pl.)
25. Army rank (abbr.)
26. Exclamation
27. Units of quantity
31. A suffix
32. Are (poetic)
33. A province (abbr.)
35. To agitate or mix
37. Same
38. Relative (Dutch)
40. Companion (French)
42. Law and the Prophets (2 wds.)

22. Possessive pronoun
23. Personal pronoun
24. A definite article
28. Goes upward
29. A month (Dutch)
30. Instruct
34. Flying mammal
36. Strike hard, head on
39. Law Enforcement Agency (abbr.)
41. Objective pronoun

ELSIE TEITSMA



## Puzzle No. 19



### DOWN

2. A strong rope
3. Columbian
4. Guided
5. A name in the Bible which means "God is Father" (Numbers)
6. Power of knowing
7. Juice
8. Common disease (abbr.)
9. Wierd
12. A wise king
14. A judging priest
16. Demands
18. A name in the Bible which means "heifer" (II Samuel)
20. Greek goddess of the moon