

Clarion

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How Do We Avail Ourselves of Having the Old Testament History in Our Bibles? ⁽³⁾

JOHN CALVIN

In this article I would like to make a great stride forward, in proceeding to the time of the great reformation, right after having dealt with the Early Church, skipping the entire period of the Middle Ages. It is hardly worthwhile to pay more attention to the Medieval era. The reader who likes to know more about it can look up, e.g., the article of Dr. M.B. van 't Veer in the book, *Van den Dienst des Woords*,¹ the worthwhile contribution to which I'll refer more often in following articles.

On page 132ff. Dr. Van 't Veer presents a summary of what Calvin wrote in his *Institutes of the Christian Religion*. It is my intention now to pass on to the reader some of what I found in chapters 10 and 11 of the second book of the *Institutes*.²

1. THE RESEMBLANCE BETWEEN THE TWO TESTAMENTS

In chapter X,1 Calvin leads off stressing the unity of the two Testaments.

All whom, from the beginning of the world, God adopted as His peculiar people, were taken into covenant with Him on the same conditions, and under the same bond of doctrine, as ourselves; but as it is of no small importance to establish this point, I will here add it by way of appendix, and show, since the Fathers were partakers with us in the same inheritance, and hoped for a common salvation through the grace of the same Mediator, **how far** their condition in this respect was **different** from our own.

Calvin says that this discussion is rendered necessary

by that monstrous miscreant Servetus, and some madmen of the sect of the Anabaptists, who think of the people of Israel just as they would do of some herd of swine, absurdly imagining that the LORD gorged them with temporal blessings here, and gave them no hope of a blessed immortality

By the way also, let us consider what **resemblance** and what **difference** there is between the covenant which the Lord made with the Israelites before the ad-

vent of Christ, and that which He has made with us, now that Christ is manifested.

In X,2 Calvin says:

It is possible, indeed, to explain both in one word. The covenant made with all the fathers is so far from differing from ours in **reality** and **substance**, that it is altogether **one and the same**: still the **administration differs**.

As to the similarity, or rather identity, of the two dispensations,

what we propose to insist upon here [Calvin writes] may be reduced to three heads: **First**, That temporal opulence and felicity was not the goal to which the Jews were invited to aspire, but that they were admitted to the hope of immortality, and that assurance of this adoption was given by immediate communications, by the Law and by the Prophets. **Secondly**, That the Covenant by which they were reconciled to the Lord was founded on no merits of their own, but solely on the mercy of God, Who called them; and, **thirdly**, That they both had and knew Christ the Mediator, by Whom they were united to God, and made capable of receiving His promises.

In X,3 Calvin writes that

the first is most pertinent to the present subject, and is most controverted, [so] **we shall enter more fully into the consideration of it**

It is significant to see him taking his point of departure here in Romans 1:2: "the Gospel, which God gave concerning His Son, Jesus Christ, He had promised aforetime by His prophets in the holy Scriptures." In addition he mentions Romans 3:21: "being witnessed by the law and the prophets." After having pointed out the spiritual character of the Gospel, giving access to the possession of incorruptible life, **he freely applies this to the Old Testament dispensation!**

This is a really good point! When he says

Let no one here quibble and say, that the promises concerning the Gospel, which are contained in the Law and the Prophets, were designed for a new people

he must have had in mind the strange

views coming to light in the alleged Epistle of Barnabas, which I discussed in the previous article. So,

the Old Testament had special reference to the future life.

In chapter X,4 Calvin elaborates a little more on the second and third head,

that the Old Testament was both established by the free mercy of God and confirmed by the intercession of Christ.

John 8:56 as well as **Hebrews 13:8** are the texts he refers to here. In X,5 he puts the Old and New Testament on par,

not only in the grace of the covenant, but also in the signification of the Sacraments.

In his own way he works here with the well-known passage I Corinthians 10:1-13. Calvin emphasizes the identity, and argues against the difference or distinction between the two testaments in this pericope, whereas we people, especially in the sermons around and since the Liberation, have become more acquainted with the "for our instruction, upon whom the end of the ages has come" of verse 13. We should appreciate Calvin's approach **within its context**, the resemblance between the Old and the New Testament.

In X,6 Calvin goes into an objection founded on John 6:49, 51, on what the Lord Jesus said concerning the manna Moses gave to the people and the Manna He is Himself. Justly Calvin remarks that Jesus in some degree **adapted His speech** to the capacity of the hearers and their misunderstanding.

Then Calvin goes on:

Paul, again, knowing that the Lord, when He rained manna from heaven, had not merely supplied their bodies with food, but had **also dispensed it as containing a spiritual mystery** to typify the spiritual quickening which is obtained in Christ, does not overlook that quality which was most deserving of consideration.

In X,7 Calvin shows

that the spiritual covenant was common

also to the Fathers I will begin with a proof which . . . will have very great weight with the docile and sober-minded. I take it for granted that the word of God had such an **inherent efficacy**, that it quickens the souls of all whom He is pleased to favour with the communication of it.

The word is an incorruptible seed, Peter says (I Peter 1:21).

Now when God, in ancient times, bound the Jews to Him by this sacred bond, there cannot be a doubt that **He separated them unto the hope of eternal life** They embraced the word which brought them nearer to God I refer to that special mode of communication by which the minds of the pious are both enlightened in the knowledge of God, and, in a manner, linked to Him.

In X,8 everything pivots around the bond of the covenant as a relationship of a **personal** character, as it says in Leviticus 26:12: "I will walk among you, and will be your God, and ye shall be my people."

These words . . . comprehend life and salvation, and the whole sum of blessedness.

Briefly all the benefits of the covenant are included in this. I would like to draw the attention of the reader to this section of the book. We may be surprised about the view Calvin took of the matter! What a good guide for generations to come after him!

In X,9 we learn that He (the Lord) not only declared He was, but also promised that He would be, their God.

I cannot refrain from quoting a passage of this paragraph. Upon making a reference to Genesis 17:7, he writes:

If He was to manifest His favour to the **dead** by doing good to their **posterity**, much less would He deny His favour to **themselves**. God is not like men, who transfer their love to the children of their friends, because the opportunity of bestowing kind offices as they wished upon themselves is interrupted by death. But God, **Whose kindness is not impeded by death**, does not deprive the dead of the benefit of His mercy, which, on their account, He continues to a thousand generations. God, therefore, was pleased to give a striking proof of the abundance and greatness of His goodness which they were to enjoy after death, when He described it as overflowing to all their posterity (Exodus 20:6). The truth of this promise was sealed, and in a manner completed, when, long after the death of Abraham, Isaac, and Jacob, He called Himself their God (Exodus 20:6). And why? Was not the name absurd if they had perished? It would have been just

the same as if He had said, I am the God of men who exist not.

Of course a reference to Matthew 22:23 is not absent, and it is fitting here.

From X,10 on Calvin wonders how the believers themselves

were so instructed by the Lord, as to feel that they had **elsewhere** a better life, and to aspire to it while disregarding the present.

Henceforth Calvin points out how

the mode of life which heaven had imposed upon them made it a constant exercise, by which they were reminded, that if in this world only they had hope, they were of all men the most miserable.

Adam, Abel, and Noah pass in revue (as for the latter in a quite realistic way, I must say). In X,11 it is Abraham. To the point is his remark:

Abraham alone ought to be to us equal to tens of thousands if we consider his faith, which is set before us as the best model of believing, to whose race we also must be held to belong in order that we may be the children of God. **What could be more absurd than that Abraham should be the father of all the faithful, and not even occupy the meanest corner among them?**

A good way of arguing, if you ask me. And Abraham's particular place in the history of redemption is clearly shown in what follows:

He cannot be denied a place in the list; nay, he cannot be denied one of the most honourable places in it, **without the destruction of the whole Church.**

In the rest of this section Calvin enumerates all the sad and dismal moments in the course of this patriarch's life. Within the framework of his argumentation I can appreciate that. It really is a very sad picture, though. Throughout the passage you are under the impression that Abraham was a man to be pitied first of all. It is his disappointments that are summed up in such a way as to cast God's acts of salvation into the shadow. Sarah's sterility is mentioned amidst all the other disadvantages, **whereas in this toledoth** (Genesis 11:27) **this is the crucial point**. You even wonder if in Calvin's opinion Ishmael and Isaac are put on one level — the child according to the flesh with the child according to the promise! In short, there is more to be said about Abraham's life — I better say: position in the history of God's revelation — than that which Calvin wrote about it here. I can refer the reader here also to what Prof. B. Holwerda said about the strong and weak

points in Calvin's commentary on Genesis.³

In X,12 Calvin goes on, dealing with Isaac and especially Jacob. His discussion is in the line of what he said re Abraham. Someone may wonder if he goes unpunished.

Jacob, again, is nothing but a striking example of the greatest wretchedness.

The balance of the man's life is misery. In X,13, however, he winds up with having Hebrews 13 shed its light on the matter, and so, in spite of some criticism we have, we may conclude that Calvin has set things in the right perspective. In X,14 the patriarch is shown as looking forward to the future. Even Balaam is quoted as a wit-



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CLARION
P. O. Box 54, Fergus,
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Editor: W.W.J. Van Oene
Co-Editors: J. Geertsema, Cl. Stam,
D. VanderBoom

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IN THIS ISSUE:

How Do We Avail Ourselves of Having the Old Testament History in Our Bibles? (3)	
— H.M. Ohmann	362
Circumspection — Cid	365
International — Cl. Stam	367
On Reading Here and in The Netherlands — Gerry Denbok	368
News Medley — W.W.J. Van Oene	370
Books — vO	373
Annual Women's League Day in the Fraser Valley — Mrs. Ina Vande Burgt	374
Puzzle No. 22 — Dennis Teitsma	376
Our Little Magazine — Aunt Betty	377

ness when he says: "Let me die the death of the righteous, and let my last end be like his" (Numbers 23:10). In X,15 the **spiritual** character of the covenant in the days of Moses is brought to the fore!

But if we come down to the Prophets, the kingdom of Christ and eternal life are there exhibited in the fullest splendour.

Several instances from the Psalms are quoted to testify that David undoubtedly contemplated a happiness reserved for him **elsewhere**. The salvation of the godly is connected with God's eternity. We read in X,16,

Nor can those things which are everywhere said as to the prosperous success of believers be understood in any other sense than as referring to the manifestation of celestial glory.

The above argumentation is underscored by the statement of X,17,

that **in this world** God **seldom or never** gives His servants the fulfilment of what is promised them . . . Inspired with this confidence, they doubted not that whatever might happen in the world, a time would at length arrive when the divine promises would be fulfilled (Psalm 17:15; Psalm 52:10; Psalm 92:13-15) . . . Where was this splendour and beauty of the righteous, unless when the appearance of this world was changed by the manifestation of the heavenly kingdom?

In the same line he writes in X,18,

Had they clung to the earth, they could have found nothing of the kind; but looking to heaven, they saw that the period during which the Lord afflicted His saints was but a moment, and that the mercies with which He gathers them are everlasting: on the other hand, they foresaw that for the wicked, who only dreamed of happiness for a day, there was reserved an eternal and never-ending destruction.

X,19 is devoted to "the most remarkable passage of all": Job 19:25-27. In his exegesis of the text we already see Calvin — though he was not the first to do this! — discussing the opposing views held on this text. Calvin's argumentation is well-considered, especially in that it takes into account being appointed by the Holy Spirit to be a teacher of the people. He sees the text in a historic perspective; there is no denying that.

As for X,20, dealing with the later prophets, once more I cannot help but quoting Calvin; now that the redemptive-historical viewpoint is brought out so clearly.

When we descend to the later prophets, we have it in our power to expatiate freely **as in our own field**. If, when David, Job, and Samuel were in question, the

victory was not difficult, much easier is it here; for the method and economy which God observed in administering the covenant of His mercy was, that the nearer the period of its full exhibition approached, the greater the additions which were daily made to the light of revelation. **Accordingly, at the beginning, when the first promise of salvation was given to Adam (Genesis 3:15), only a few slender sparks beamed forth: additions being afterwards made, a greater degree of light began to be displayed, and continued gradually to increase and shine with greater brightness, until at length all the clouds being dispersed, Christ the Sun of righteousness arose, and with full refulgence illuminated all the earth.**

A little further we meet another valuable point. Since there is an immense mass of material here, Calvin likes to restrict himself. He only reminds the readers of the key which was formerly put into their hands by him,

namely, that whenever the Prophets make mention of the happiness of believers (a happiness of which scarcely any vestiges are discernible in the present life), they must have recourse to this distinction: that **the better to commend the Divine goodness to the people, they used temporal blessings as a kind of lineaments to shadow it forth, and yet gave such a portrait as might lift their minds above the earth, the elements of this world, and all that will perish, and compel them to think of the blessedness of a future and a spiritual life.**⁴

Interesting in this respect also is the way we see Calvin deal with the prophecy of Ezekiel 37 in X,21. We clearly discover that the reformer was alive to what we call today the prophetic perspective, that is the various layers or dimensions in one and the same prophecy; we can also say the message it contained for the first hearers, contemporaries of the prophet; and the message for the church of later generations. In X,22 he knows also passages

which point without any veil to the future immortality, which awaits believers in the kingdom of heaven.

In X,23 he gives a summary of this chapter, supporting by New Testament evidence the essential unity of the two dispensations.

2. THE DIFFERENCE BETWEEN THE TWO TESTAMENTS

In the following chapter Calvin is going to mention the difference, still holding

that they derogate in no respect from their established unity . . . These differ-

ences . . . seem to be chiefly **four**, or if you choose to add a **fifth**, I have no objections. I hold, and think I will be able to show, that they all belong to the mode of administration rather than to the substance.

The **first** difference then is, that though, in old time, the Lord was pleased to direct the thoughts of His people, and raise their minds to the heavenly inheritance, yet, that their hope of it might be the better maintained, He held it forth, and, in a manner, **gave a foretaste of it under earthly blessings**, whereas the gift of future life, now more clearly and lucidly revealed by the gospel, leads our minds directly to meditate upon it.

Also in XI,1 we read the important note that:

the Jews were separated from other nations not on their own account, **but for another reason** — viz. that the Christian Church might have an emblem in whose outward shape might be seen an evidence of spiritual things.

Calvin goes on in XI,2,

This will better appear from the similitude which Paul uses in Galatians 4:1 f. He compares the Jewish nation to an heir in pupilarity, who, as yet unfit to govern himself, follows the direction of a tutor or guide to whose charge he has been committed.

This truth is illustrated by other examples taken from the history of Abraham and the Psalms. In X,3 he says that to the Old Testament saints mortal life and its blessings were not a point to halt at as the goal. Yet they gave them a greater delight now that the Lord **had imprinted the lineaments of His favour there, in accommodation** (real Calvin-terminology!) **to their feebleness**.

In XI,4 he comes to the **second** distinction between the two Testaments, which is in the **types**,

the former exhibiting only the **image** of truth, while the **reality** was absent, the **shadow** instead of the **substance**, the latter exhibiting both the full truth and the entire body.

This is nowhere so fully treated as in the Epistle to the Hebrews, where the drawbacks of the Old Testament priesthood are outlined in comparison to what the New Testament had brought in this respect. The shadow of good things to come had **no other office than to be an introduction to the better hope which is exhibited in the Gospel**. In what respect is the legal covenant compared with the evangelical, the ministry of Christ with that of Moses? Calvin wonders.

Continued on page 366.

"ELVIS" (I)

The "King of Rock," Elvis Presley, is dead. The country boy from Tupelo, Mississippi, who became a legend in his life-time, idolized by millions, typical example of the American success-story, went the way of all mortals, and died in Memphis of sudden heart failure.

This will be no eulogy for Elvis, for such is not in place in a Reformed column. We will not share in the sad idolatry of the masses of mourners. But we cannot at this time escape the necessity of critically examining his contribution to our western culture. For, whatever one might think of Elvis, no one can deny that he has for a large part shaped the face of our times. Especially in the sixties, a decade of dramatic change, Elvis was a figure of influence whose efforts overshadowed even the work of presidents and philosophers.

Elvis was many things: singer, lover, movie star; but most of all he was the hero of an aroused teenage society which demanded and sought relief from the stress of the era and escape from the cold-war tension of the sixties. In the book, *Pop from the Beginning*, Nik Cohn writes, "His big contribution was that he brought it home just how economically powerful teenagers could really be." Elvis was the voice and the image of an adolescent revolution of total independence in clothes, language, and especially sex.

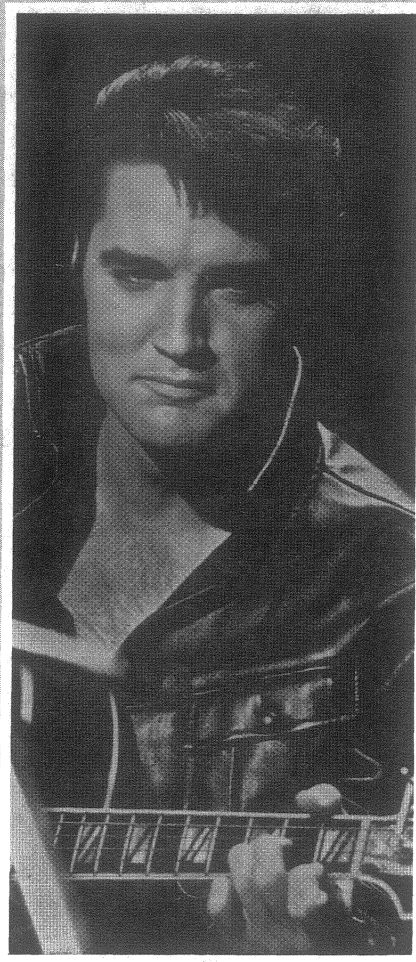
Basically, Elvis was just a singer of mediocre vocal ability. He sang well, but not excellently. It was rather the kind of music which he popularized, mixed with his dynamic sexuality and arrogant appearance, that set the motion to a different world. He happened by at the right time. Elvis became the channel through which inhibition was pumped into prominence, and a new class was born: the rock generation.

Elvis' music was not new as such. It is simply the music of the awakening American negro, the Rhythm and Blues, so-called Soul music, an aggressive expression of the postwar negro culture in which the understandable frustration and anger of the blacks was voiced. Already in 1951 some white disc-jockeys started to play this negro Rhythm and Blues on radio stations in Cleveland and Chicago. Cohn terms this music as follows, "It was straight about sex, it used no eu-

Circumspection...

phemisms about hearts and roses. A lot of the time, in fact, it was downright filthy." Of course the white audience revolted, and much of this music was banned from white stations because of the racial background.

What did Elvis do? He simply



Elvis Presley

adapted this R&B music to the tastes of the white audience. In combining this musical form with white folk music, gospel sound, and Country and Western, Elvis developed a new form, similar yet different: rock and roll. The white audiences, which could not respond to black culture,

rose in numbers to acclaim a new trend (see also: Julius Fast, *The Beatles*). The rhythm was somewhat softened, the lyrics were censored, and Young America took it all in greedily.

It is also true that before Elvis there were other rock and roll stars of name, like "Crybaby" Johnny Ray (whose weekly earnings exceeded four thousand dollars) and Bill Haley (who really got things going with his record, "Rock around the Clock"). But Elvis, young and virile, fully got it off the ground; as Cohn writes, he became the "universal hero, the symbol, the rallying point" of rock music.

This rock and roll music is the basic formula of all pop music, even of today. All other star performers which came after Elvis, like Bob Dylan, the Beach Boys, the Beatles, and Peter Frampton, have simply elaborated on the same musical form. That is why one might indeed credit the fan-club slogan, "Elvis is King."

Elvis' greatest influence undoubtedly was during the early years of rock until 1960 when he was cast and portrayed as an "adolescent rebel." It was the period of the golden Cadillacs, the high collar, the greasy ducktail, and the long sideburns. The image of rebellion and arrogance was softened when Elvis was drafted into the army and served as a model American soldier. After his honourable discharge, Elvis became somewhat "saintly" and blended more respectably into the establishment as a settled entertainer.

But the damage was done: the world would never be the same. Even now, at his death, we realize: Elvis was a turning-point in culture, a product of the times who himself, perhaps unwittingly, helped to change the times.

A confrontation with Elvis invariably forces one to dig into the essence of rock and roll. Elvis may go, but his musical legacy remains as an impressive monument and a dynamic power. Therefore, next time, D.V., a few more remarks.

Cid.

HOW DO WE AVAIL OURSELVES . . .
— Continued.

If the comparison referred to the substance of the promises, there would be a great repugnance between the two covenants . . . Let us, therefore, **bring forward the covenant which God once ratified as eternal and unending. Its completion, whereby it is fixed and ratified, is Christ. Till such completion takes place, the Lord, by Moses, prescribes ceremonies which are, as it were, formal symbols of confirmation.**

The point brought under discussion was, Whether or not the ceremonies ordained in the Law behoved to give way to Christ. Although these were merely accidents of the covenant, or at least additions and appendages, and, as they are commonly called, accessories, **yet because they were the means of administering it, the name of covenant is applied to them, just as is done in the case of other sacraments.**

Another worthwhile quotation in this paragraph:

The covenant of the Lord was old, because **veiled by the shadowy and ineffectual observance of ceremonies; and it was therefore temporary, being, as it were, in suspense until it received a firm and substantial confirmation.**

In XI,5, Calvin touches again on the "tutelage of the Law" by which "the Jews were conducted to Christ," and in XI,6, on the excellence of faith, to be found with some outstanding examples in Old Testament times, as, e.g., Abraham. Calvin points out that even those eminent members were children of their own time, and that it is the ordinary method followed by the Lord in teaching the people that matters!

In XI,7 he proceeds to a **third** distinction, the one between **the Law and the Gospel**, or: the doctrine of the letter and the doctrine of the Spirit. Interesting is the way he points out how on the one hand Jeremiah, and on the other Paul, handles these terms, with both of whom the way they phrase the message is conditioned by the addressees. In XI,8 he elaborates on this issue. We meet here nice and subtle distinctions, really instructive for someone who has to write an essay on the subject of, e.g., Article 25 of the Belgic Confession.

In XI,9 we come across a new viewpoint, a **fourth** one, to be summarized in the terms: **bondage and fear**. I'd like to quote here this pericope:

The Old Testament filled the conscience

with fear and trembling, the New inspires it with gladness. By the former the conscience is held in bondage, by the latter it is manumitted and made free. If it be objected, that the holy fathers among the Israelites, as they were endued with the same spirit of faith, must also have been partakers of the same liberty and joy, we answer, **that neither was derived from the Law; but feeling that by the Law they were oppressed like slaves, and vexed with a disquieted conscience, they fled for refuge to the Gospel . . .**

In XI,10 Calvin returns to the **unity**, digressing on the subject of the promises made in the Old Testament, dealing with a distinction made by Augustine re "the sons of the promise," "the divinely regenerated, who from the beginning of the world . . . belonged to the New Testament." In a way we touch here on the matters which were at stake in the time of the liberation, although Augustine as well as Calvin are cautious not to be caught in the trap of the synodical decisions of that time! I think Calvin's wording of the difference is to be recommended more than Augustine's.

Finally, a **fifth** distinction consists

in that the Lord set apart **one nation** until the advent of Christ. The calling of the Gentiles, therefore, is a distinguishing feature illustrative of the superiority of the New over the Old Testament.

In conclusion I would recommend the reader who likes to go deeper into the matter to pay attention to paragraphs 13 and 14, where objections on account of the immutability of the LORD are discussed and refuted. So far this time.

H.M. OHMANN

¹ M.B. van 't Veer: "Christologische Prediking over de Historische Stof van het Oude Testament" in: *Van Den Dienst Des Woords*, Een boek over de Prediking naar Gereformeerde Belijdenis, o.l.v. Dr. R. Schippers, Goes 1944.

² Edition W.B. Eerdmans: translation by Henry Beveridge.

³ Prof. B. Holwerda, *Dictaten Historia Revelationis*, I, Kampen, 1954. Among others: pages 17, 20, 22, 29; but also 43, 44, 48 and 49.

⁴ A useful argument in the discussion with Pre-millenianism.

PSALM 148

1 All praise the LORD, O sons of light!
 Re - vere him in the high - est height.
 Praise him, his an - gels, from your post
 Praise God with all the heaven - ly host.
 You sun and moon, for sea - sons giv - en,
 You shin - ing stars a - glow in heav - en,
 You high - est heights and cloud - y sky,
 Praise, praise the LORD our God on high.



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

CHURCH UNITY IN AUSTRALIA?

Sydney, Australia. The Congregational, Methodist, and Presbyterian Churches of Australia held their final union ceremonies that welded them into the Uniting Church of Australia in Sydney on June 22. The assembly of the new church unanimously applied for membership in the World Council of Churches, and Dr. Philip Potter, secretary-general of the WCC, led a worship service celebrating the birth of the new church. However, the Uniting Church has not really replaced the three previous churches, for all of them have separate, continuing bodies. Fully one-third of the Presbyterian Church did not go along, so there has not been a decrease, but an increase in the number of churches in Australia. (RES).

ECUMENICAL INITIATIVE REFUSED

Edinburgh, Scotland. In response to ecumenical feelers sent out by the Church of Scotland, the Free Church of Scotland has made it clear, according to *The English Churchman*, "that differences in attitude to the Westminster Confession indicate that no useful purposes can be served in taking part in the conversation." The Free Presbyterian Church made a similar response to the Church of Scotland's initiative. This Church also attacked the Church of Scotland's invitation to a Roman Catholic Bishop to speak at the 1975 General Assembly as "indicative of a serious weakening of adherence to the Protestant Reformed faith The Roman Catholic Church remains unchanged as to its basic doctrines and practices, some of which are positively unscriptural, heretical, and blasphemous." (RES).

REORIENTATION EAST-EUROPEAN RELIGION POLICY?

Vienna, Austria. There are indications that the East-European states will again review their policies with regard to church and religion, changes which would be influenced by the "positive experiences which the Hungarian communist party has in recent cooperation with the churches." This view has been presented in Vienna by the Hungarian Church-Sociological Institute. The recent visit of Hungarian party leader, Kadar, to Pope Paul seems to indicate the same. However, the Institute points out that this visit could very well be a "propaganda-trick," used by the communists to appease the western communists (the so-called "Eurocommunists") who have lately criticized Soviet communists' approach to the churches as non-democratic. In this case the developments in Hungary would merely be a "religious-political experiment." In response to these matters, Kardinal Franz König (of the Vatican Secretariate for Non-believers) has stated, "The communist regimes of Eastern Europe have not changed their anti-religion policy, despite various visits of party officials to the Vatican." König also feels that the communists are trying to create the impression that there is religious freedom in their countries.

DUTCH FREE REFORMED SYNOD

Hoogeveen, The Netherlands. The General Synod of the Christelijke Gereformeerde Kerken in The Netherlands (Free Reformed) was opened on August 16, under the leadership of, among others, Rev. J.H. Velema. Important matters are: the singing of hymns, and the membership of the ICCC.

CENTENNIAL WARC

Geneva, Switzerland. The World Association of Reformed Churches (WARC), consisting mainly of Presbyterian and Congregationalist Churches, celebrates its first centennial from August 22 to 28 in Edinburgh and St. Andrews, Scotland. Themes of the celebration will center around "the glory of God and the future of man." The Association expects approximately 200 participants. The WARC was organized in 1875 in London, and the first general assembly was held in 1977, also in Edinburgh. The headquarters of the association were moved to the Ecumenical Center of the WCC in Geneva in 1948. The as-



Dr. Philip Potter

sociation presently numbers 143 member-churches, totalling 60 million people in 80 countries.

POPE HEAD OF UNITED CHURCH?

Melbourne, Australia. Former Anglican Archbishop, Dr. Michael Ramsey, has stated at Trinity College, Melbourne, that "the Pope would be the head of a possible united church of Anglicans and Roman Catholics." Ramsey indicated that these churches had grown together these past twenty years. Ramsey preferred an "inter-communion between the two churches, in which the Pope would be accepted not as infallible, but as the bishop-president." Anglicans believe, however, that Ramsey's concept of "inter-communion" will be unacceptable to most Roman Catholic leaders.

POPE CURIOUS ABOUT "WOMEN IN OFFICE"

Vatican City. Pope Paul has indicated that he wishes to be exactly informed about any publications concerning the matter of "women in office." Every morning newspaper articles on this topic must be presented to him. The Pope regards this matter as being a "stumbling block for ecumenical progress," and will not accept female priests in the Roman Catholic Church. The Vatican especially views the developments in the Anglican Church with great apprehension, for, although the Anglican Church has not officially taken the step, many Anglican communities have already ordained women to priesthood.

Cl. STAM

On Reading Here and in The Netherlands.

On a recent whirlwind tour through The Netherlands, I discovered an abundance of reading material, varying from very good to outright bad, and from very beautiful (such as the Rien Poortvliet artbooks) to pure pornography, openly displayed in store windows.

A two-week trip (after twenty years) is hardly enough to gain even a superficial impression of what is available to Reformed families in the way of good reading. For a start (an important start), most families subscribe to the *Nederlands Dagblad*, the former *Gezinsblad*, which is also still a welcome guest in many of our (older) Canadian families. This, now daily, newspaper comes complete with a weekly "Variant," containing timely articles for "weekend" reading. I saw their well-kept, centrally-located offices from the windows of a bus winding its way through the old city of Amersfoort. Seeing and reading this daily, one cannot help wishing that we had something like that here. Perhaps *Clarion* will grow into just that? Let's hope that our Royal Mail by that time has taken a page from the P.T.T. book on how to make sure subscribers receive their paper each morning and every morning, even at their vacation address: right on time.

Another Dutch Reformed periodical worth noticing is *Opdracht*, even though it is only published four times a year. The paper is published by the League of Evangelization Committees in an effort to discover the why, how,

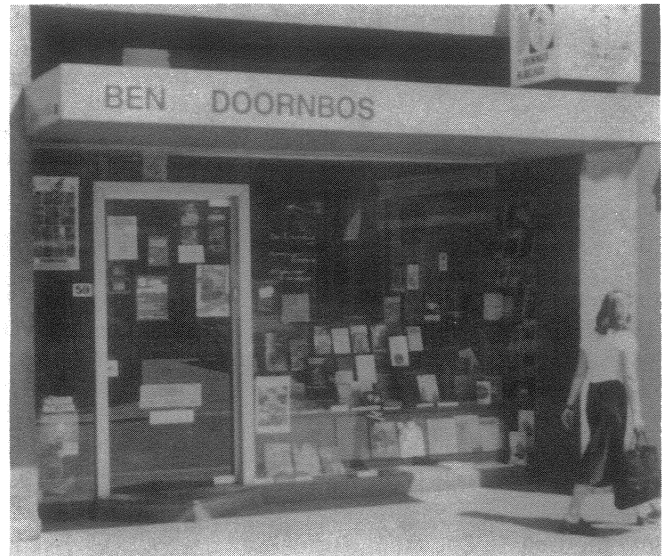
where, and when of evangelism. I believe someone writing in *Clarion* some time ago suggested that our Canadian Committees subscribe to this quarterly; the address is: *Opdracht*, Kanaalweg 249, Lisse, The Netherlands.

In order of importance, as far as Reformed literature is concerned, the "Vuurbaak" is probably next. Formed some years ago as some sort of co-operative to publish just such books, this publisher has gained a respectable place besides older firms such as Oosterbaan & Le Cointre in Goes, and others. Some of their recent releases are authored by men well-known to our older Canadian immigrants: A. Janse and Ds. Joh. Francke, as well as Prof. Kamphuis and Prof. Trimp.

On my visit to the "Vuurbaak" office I noticed the reproduction of Van Gogh's charcoal "Sower" in a prominent place. I have had this same picture above my desk for many years. That is no coincidence: publishers and booksellers have always felt akin to the sower. In publishing and distributing literature we must constantly be aware of the Laws of the Harvest: "That we reap only what has been sown" and "that we reap only the same kind as we sow," and "that we reap in proportion to what we sow," and so on.

The books published by the "Vuurbaak" and the other publishers can of course be ordered from booksellers in The Netherlands. I visited two booksellers well-known to many readers in Canada: Gerrit Riemer in Ermeloo; and Ben Doornbos, Oude Kijk in 'tJatstraat, Groningen.

And I liked what I saw: nothing old-fashioned or behind the times there. I met three generations of the Riemer family in their well-stocked store, which is finished in dark natural wood throughout. Impressive are the words from Ecclesiastes which are prominently displayed in gold letters right above his bookshelves: "Of making many books there is no end Fear God and keep His commandments for this is the whole duty of man" (in translation, of course). Here we also noticed many good English



Ben Doornbos



G. Riemer — Boekverkooper

books which we sell and promote, translated into the Dutch language, such as books by Rehwinkel, Morris, Francis Schaeffer, and many others. Also many English children's books translated for family reading in Holland: all the Ladybird books, as well as the complete How and Why Wonderbook series. Excellent material!

While in Groningen I had similar pleasant experiences, including a warm welcome at the Ben Doornbos residence. As all our ex-Groningers know, this store is located on a shopping street in this beautiful city. It has the same cosy, two-level interior which I had admired in Ermeloo. According to brother Doornbos, Bibles have been sold from that same building for about two hundred years. Then it was even called "'t Groninger Bijbelhuis."

In comparing the Dutch with the Canadian bookselling scene, I was not so much impressed with the differences as with the similarities; both the joys and problems seem almost identical. A Christian bookstore there as well as here must operate efficiently in order to remain solvent. Yet, the owner must at times defy all basic merchandising wisdom so as not to sear his conscience. Also in The Netherlands booksellers have to make daily ethical and often difficult decisions. "Should I have the Kuitert books on my shelves or not"? If not: why not? . . . If yes, why? There, like here, it makes all the difference, of course, what kind of display-prominence a book receives, and how sales staff advise the public (when given the opportunity in today's self-service situation).

There were many good books which unfortunately are not available (yet) in the English language. But as

you know, we are going in the right direction. The publishers of *Clarion* have made an excellent start. I hope that everyone of our families will buy each book they publish. To be sure, there will be an "Edsel" once in a while, if you know what I mean. But you can be sure that every book they publish will be worth reading. And besides, if one does not have the time to read them immediately, they make a good investment for the future: to read and refer to when the book is perhaps long out of print. And finally, publishing Reformed books on a small scale is a high-risk business worthy of the support of many.

On the other side of the coin, we are already blessed with much good Reformed literature in the English language, and much of that is not available to our brothers and sisters and young people on the other side of the

ocean. Only a few of the Schaeffer books have been translated so far. None of the excellent novels by Toronto's Grace Irwin have been translated into Dutch (They have been translated into Swedish, German, and even into Chinese.). Only some of the works by Packer and John Stott are available. Calvin's Institutes and Calvin's Commentaries are just being republished in Holland, but at unbelievably high prices. The complete and unabridged Matthew Henry is being republished at a cost of over 600 guilders for the set (about \$250.00), while the original English set, also in new type-face is still available for under \$60.00. Those who like to use a concordance in their Bible study will find our Strong's or Young's, with their Hebrew and Greek dictionaries, far more helpful than their Dutch counterparts. I do envy the Dutch for their *Korte Verklaring* — Old Testament. Frankly we have nothing like it, but they have nothing to compare with our one-volume *New Bible Commentary*, or the several *Bible Dictionaries*, now available in one, two, and five-volume editions. The five-volume *Zondervan Bible Encyclopedia* is beautiful in every way, dependable, and worthy to be in any Christian home.

So you see, one is blessed if he is able to read several languages. But one surely does not have to suffer mental (or worse: spiritual) poverty if one reads English only. Let us just use our God-given talents, whatever they are, also in the selection of our reading material.

GERRY DENBOK



De Vuurbaak



Nederlands
Dagblad

news medley

Canadian Church Herald

The Labour Day weekend is used by quite a few Churches to have their annual picnic. It is in many instances the last long weekend which is suitable for having such outdoor activities and is used as such. Hopefully the brethren and sisters have enjoyed themselves under sunny skies and favourable temperatures. Perhaps we shall read some reports on that day in the forthcoming bulletins. And if anyone has a picture, taken at that occasion, which is deemed worthy to be sent to **Clarion** in order that it may be admired by the whole membership, do not hesitate to submit it. If it is any good, we'll print it. We reserve, of course, the right to make a selection if too many of them are submitted.

Yes, and where shall we start this time? Let's start in Fergus. Of all things! Yes, indeed, there is some news here, whether you believe it or not.

You should know that with the building of our Church building the decision was made to use the same heating system which had been used during the time the basement was used for the services, when the superstructure was still lacking. They had the same in Lincoln, where they now are in the process of erecting that superstructure. However, we'll come back to that later on. Now first the news about Fergus, otherwise I might forget.

The heating system which has been in use until now is far from satisfactory: electric elements are hung from the ceiling and they radiate the heat downward, on the heads of the occupiers of the pews who roast upstairs and freeze downstairs, so to speak: hot heads and cold feet. No, just be at ease and don't get excited, I was not going to write "hot heads and cold hearts," for that would most definitely be beside the truth. Those cold feet were not the only disadvantage: for the larger part of the week the auditorium was cold in the winter months, for the heat was turned off and that also had bad effects on the Organ, even apart from the fact that no organist felt like coming down during the week to practise.

The Consistory adopted a proposal by the Committee of Administration to change the heating system: hot water heating will be installed before the winter, so that the auditorium can be kept at a constant temperature which most likely will result in a saving in fuel costs and also remove the cause for not a few complaints.

I could tell much more about Fergus, but we have to leave something for the future medleys, don't we? For that reason we had better proceed.

Let's first go south. Via Guelph this brings us to Ebenezer Burlington. The Consistory discussed the catechetical instruction with its pastor-emeritus, the Rev. G. VanDooren. He declared himself willing to conduct the Catechism classes in the evening, but for the classes in the John Calvin School someone else will have to be found for that part which is to be taken care of by "East." The Rev. Cl. Stam will teach "his" part. In any case, the Consistory of "East" does not have to worry about the instruction of the youth of the Church during the coming season and that is quite a relief already.

The two Burlingtons finally have succeeded in getting

radio time, as we reported already previously. The broadcasts are going to commence on the first Sunday of September, and will be conducted by various ministers in the neighbourhood, with the Burlington ministers taking the larger share. In September the Rev. Cl. Stam will deliver the speeches. However, let me pass on to you the literal text of the announcement as it could be found in the bulletin.

Radio Broadcast — "The Voice of the Church"

Together with Burlington-East we have arranged for 15 minutes of radio time each Sunday morning from 8:45 to 9:00 a.m. on CING-FM 108. We decided to use the same name as is used in the Fraser Valley — "The Voice of the Church" — not only because it was suitable, but also because it will make it easier to share programs with the west in the future.

Rev. Stam agreed to do the first four programs to introduce our church and explain our basic doctrines. He has titled his first speeches as follows:

1. The One Foundation
2. The Message of the Bible
3. The Heidelberg Catechism

The first program has now been taped and the second and third only need music fitted in to make them complete. The music for the first program was taken from tapes of the spring choir concert of the combined choirs of Burlington and Smithville. The introductory music will stay the same for each program but the singing after the speech will change from week to week to fit with the topic. For this we plan to use either congregational or choir singing.

Now that you know the latest you can start encouraging your neighbours to listen.

I am very happy that the name "The Voice of the Church" was chosen, and then not because I was closely connected with the first feeble efforts in the Fraser Valley, but more because in this manner one who hears the program in the Valley and hears it here will identify the two as coming from the same source. For the same reason I was glad when they called their program by the same name in Edmonton. It is too bad that they could not continue it.

There is another reason why I am happy with that name. What we broadcast and what we bring is not the opinion of the Rev. Mr. So-and-So. It is not the personal conviction of the esteemed speaker, but what we bring is what the Church confesses as a summary of the Word of God. We do not exchange experiences, we are not telling what happened in our personal life, we are not communicating with others on the basis of what we feel in our hearts, but we are proclaiming the Truth which our God has revealed in His inerrant Word. That is the only thing which the Church has received and that is the only thing which the Church can give to others. One can never give what one has not received.

Many statements are being made in this world by so-called church-leaders. Synods and general assemblies assume to themselves the right to make pronouncements on all sorts of questions and economic or political problems. They are then supposed to speak "on behalf of the church" and thus the "church" is assumed to be deeply moved by the plight of so many and by the social injustices which are committed and were committed in the past. But with all their sentimental messages and all their social feelings they have left the only basis which does not fail and they have replaced the comforting truth of the inerrant Word of the

Lord by constructions of their own finding and theories of their own making. Thus they can never bring true riches to either the developed or the undeveloped nations.

What we bring is not human wisdom; it is the voice of the Church that speaks the wisdom from God and it is that voice which should be heard also via the airwaves. That is expressed by that name and the name in itself is a claim. May it always be so that committee and speakers remain true to that name.

It is said that one should first live in a house for two or three years before having it built, for then one knows (perhaps!) what to do and what to avoid. The same holds true for Church buildings. The Rehoboth Church in Burlington is not that old yet, and yet we read in the report on the Consistory meeting, "A report on heating problems of the Church building is discussed. The Building Committee will come with proposals soon." It does not say what the specific problems are, but we hope that they can be solved.

Generally speaking, without any reference to Rehoboth Burlington (for I do not know enough about the whole situation to make specific references), we frequently and repeatedly make the mistake of trying to cut a corner here, to make things a little cheaper there in order to remain within the limits of a budget or in order to render a proposal more acceptable to the Congregation. I shall not be mistaken when stating that one of the most frequently asked questions is, "Could we not do this a little more cheaply, so as to save a few hundred dollars?" If that can be done without damage to the solidity and efficiency, then we can only praise such efforts. However, in by far the most cases we discover later on that we only cut our own finger instead of corners when cutting out certain items or using cheaper material. We do that in our personal life, it also is oftentimes the case in the Church life. And although only a few of the Churches are thinking of building — most of them have had a new building for some years by now — it still is worthwhile to mention it anew. Don't make that mistake again.

I do not wish to repeat things too often — by now you will know my likes and dislikes, my preferences and priorities — but still I do wish to mention that in Hamilton there are already problems in connection with the catechism classes. The Hamilton Church has grown considerably during the last couple of years and that is, I understand, the main reason why facilities for catechism classes are not adequate any longer. In my opinion they never were, for there never was a room for catechetical instruction. All they had (and that is the case with practically every Church) were rooms in which catechism classes could be conducted. The bulletin tells us, "The facilities in the church are discussed and certain recommendations of the Committee of Administration are considered. Earlier it was proposed to remove the wall between the one catechism room and the consistory room. However, closer investigation shows that this is a bearing wall which would result in unsightly poles remaining. It is now proposed and agreed to by the consistory to use the main hall for catechism instruction and as soon as funds are available to install carpeting and portable room dividers to improve acoustics." I hope those funds will be available soon, but I predict that it will remain a palliative (look this word up in a dictionary; I did! It is the English equivalent for the Dutch "lapmiddel-tje").

Now that we are in Hamilton anyway, let's mention that "In view of the upcoming Synod it is suggested to have a

40th Wedding Anniversary



Mr. and Mrs. H. Alkema hope to celebrate their 40th wedding anniversary on September 16, 1977, among their six children and twenty-one grandchildren.

They were married in Harlingen, Friesland, The Netherlands, on September 16, 1937, and emigrated to Canada in 1952.

After several "false starts" in the Trenton-Picton area, they settled in Burlington where a family greenhouse business was slowly established. In 1971 the business was moved to Grimsby where br. and sr. Alkema now live with their two oldest sons.

They keep busy at "the farm" and enjoy many blessings.

congregational meeting as soon as the provisional agenda has been published. The same was done three years ago and many attended such a congregational meeting The date will be announced later but will be some time October."

We return for a minute to Rehoboth Burlington. The Rev. Cl. Stam reveals that the Board of the Guido de Bres Highschool has invited Mr. P. Jongeling, former M.P. in The Netherlands, to officiate at the official opening of the new building which is in the process of being completed in Hamilton. The official opening is set for the first of October. The Rehoboth Consistory decided to invite Mr. Jongeling "during his stay here to speak at a PUBLIC meeting (of the congregation) on a topic related to reformed political activity, possible entitled, "The Principles of National Reformed Politics." The speech will most likely be in Dutch, but an oral or stencilled summary will be given in English. Translators will be at hand to enable you to follow the discussion."

In the Smithville area two families suffered much damage to their homes and barns when a tornado bore down on that region. With one of the families the house and the barn were so severely damaged that they will practically have to be rebuilt. The **Family Post** issues an appeal to the brotherhood to come and help with that work of rebuilding. That is a beautiful thing. We can see that sometimes around here when somewhere a barn has been levelled by fire: then on a certain day you can see tens of buggies with

horses parked on the property and scores of Mennonites swarming all over the place, erecting posts, fastening beams, hammering down boards and doing all the other things which belong to rebuilding a barn. In no time flat there is another barn standing where the old one stood. Such teamwork also strengthens the bond between the members. I do not doubt that many brothers (and perhaps sisters) did show up to lend a helping hand with the restoration there in Smithville.

Another roof was ripped open there in the neighbourhood. However, that was the result of wilful vandalism: the Lincoln Congregation was urged to come and destroy the roof on their present meeting facilities, using jackhammers and whatever else would do the job. No, don't worry, all that had a purpose: the superstructure is being added to the basement in which they had their services. We trust that the arches have been erected by now and that the future shape of the building can be visualized from what is present already.

There is one frustrating thing when you read the **Family Post**: for insiders it is not as bad as for outsiders, one just like me; you read an item but never know for certain whether it refers to the Smithville or to the Lincoln Congregation. It would make things much easier if the announcements and reports and remarks were given under separate headings, showing to which Congregation this particular item refers.

Since there are no further particulars to be mentioned about Ontario South, we turn towards the regions of Toronto.

This Church informed us that the installation of the Rev. J. Mulder will take place on the 11th of September, while the ordination and inauguration of Candidate H. Versteeg as the Missionary of Toronto will take place on the 16th of September.

When the Rev. J. Mulder will have been installed in Toronto, he will be the first minister who has served or is serving in each Province where there are Canadian Reformed Churches. From Carman to Coaldale to Cloverdale, to Toronto. By the way, now that I type this I discover that this is the first Church served by him whose name does not start with a C.

The Toronto bulletin also contains a "Thank You" note from the Rev. and Mrs. D. VanderBoom. "It impressed not only us but also the brothers and sisters in Langley that on the evening of our welcome in the Fraser Valley such a beautiful flower piece was presented on behalf of the consistory and the congregation of Toronto. That this was not an empty gesture was shown when on the Sunday of installation another flowerpiece was placed beside the pulpit."

Via Carman we move on to the Valley.

In Carman plans exist to replace the present Church building by a new one. The present facilities have been used for almost twenty years. I recall that the building was purchased in the time when we were in Carman for the second General Synod; that was in 1958. It has served its purpose well thus far, but especially with the growth of the Congregation something has to be done and the present building is not suitable for additions. No wonder that we read, "In connection with the plans for the building of a new church, it is decided to ask the planning committee to draw up a concept form or questionnaire to be handed out to the congregation." We'll hear from them.

The Valley, I said.

The presence of prof. H.M. Ohmann was used by the Men's Societies of Cloverdale and Langley. He was invited to deliver a speech on "The Book of Isaiah."

Cloverdale's Consistory dealt with "A proposal to change the afternoon service to a night service." This proposal "is held in abeyance until some more information can be obtained."

At the meeting of the Langley Consistory two members of the Building Committee were present to discuss the acquisition of property. The Consistory instructed them to look for suitable property on which in due time a Church building could be erected.

A strange phenomenon in Langley are the "Travelling Attestations." If you meet one, say "Hello" from me, will you?

We end up in New Westminster. Or in The Netherlands. Or in Brazil. That depends on how you look at it.

Let me pass on to you what the plans are.

After meetings with Council and the Mission Board Rev. Boersema left for Ontario and the U.S.A. with his family. Plans are that he leave for The Netherlands in the first week of September to prepare himself at the Theological Hogeschool at Kampen for the mission work and at the same time to receive guidance for his doctoral studies. After his return during the second week of December Rev. Boersema will stay in the East to finish preparation and to obtain visa, etc. from the Brazilian Consulate in Toronto.

The month of February is to be spent in our congregation and the tentative time for leaving for the mission field is in the first week of March 1978. Since Rev. Van Spronsen will remain in São José till the beginning of July there will be ample opportunity for the new missionary to acquaint himself with the work and to complete his language studies.

Meanwhile, the mission work continues. Rev. Van Spronsen asked and received advice from the Consistory that two other women be admitted to the Lord's Supper.

Let's close with that.

Hope to see you two weeks from now.

Sincerely,
vO

Notice to All Societies and Others

The publications of the Inter-League Publication Board (Vonkenberg Study Aids) have been taken over by Premier Printing Ltd.

Details will be provided in the next I.L.P.B. Newsletter, but henceforth please place your orders directly with Premier Printing Ltd.

C. LINDHOUT

Books

Promise and Deliverance, Volume 1, S.G. de Graaf, Paideia Press, P.O. Box 1450, St. Catharines, Ontario L2R 7J8. \$9.95.

Although there are other books which, in order of arrival, should have been reviewed first, the importance of the above work compels us to make an exception.

Promise and Deliverance is the first of four planned volumes which are to provide us with the complete translation of *Verbondsgeschiedenis*, whose author, the late Rev. S.G. de Graaf of Amsterdam, influenced many students in that city by means of his sermons and courses. One of these courses was a course for Sunday School teachers, but not only for them: elementary teachers, too, attended it, as did several others.

De Graaf's concern was: to teach the teachers the proper way of understanding and telling the history as we find it in Scripture. That history was a history of the covenant, one uninterrupted history and not a collection of stories in which Abraham, Jacob, Job, David, and all others, were in the center. The result of his weekly lessons was finally laid down in the two volumes of his *Verbondsgeschiedenis*. This work made a great impact on the membership of the Reformed Churches in The Netherlands, at least on those among them who cared to study it. The author did not make it easy for his readers and he did not give easy stories which could be memorized and then passed on to the students at Sunday School. What he gave were not even outlines in the strict sense of the word. He gave directives, thoughts, pointers, which had to be digested and worked out. Armed with the insight given by the Rev. de Graaf, the teacher could go home and prepare his lesson, a lesson which would gain in depth if he worked with what he received at the course.

I can well remember the change which became evident in the Sunday School teaching when the *Verbondsgeschiedenis* came off the press, first the first volume, dealing with the Old Testament, a few years later the New Testament volume. Especially since the question of God's covenant was in

the center of the discussions in the thirties, de Graaf's book constituted a valuable contribution to the better understanding of the "history of the covenant" and the "history of redemption."

We used it not only with the preparation of our Sunday School lessons, we also used it when preparing an introduction for the Young Men's Society. And, later on, I used it — and still do — with the preparation of sermons.

It was not so that de Graaf's teachings were received without critical evaluation. It was noted that in his treatment he is a little too schematic, seeing "types" of Christ on many a page of the Old Testament, whereas only Adam is called a type of Christ by Scripture itself, (Romans 5:14).

In later years criticism was also brought forward with respect to de Graaf's statement that the covenant was established with Christ, page 43, and that Christ is the Head of the covenant, page 23. The writings of no one, including the Rev. S.G. de Graaf's writings, should be received without carefully weighing what is being said to see whether it is in every respect exactly what the Lord teaches in His Word.

On the other hand, societies that ignore this work, teachers that do not use it with the preparations of their Bible lessons, ministers who do not consult it with the preparation of their sermons on the historical parts of both Old and New Testament, shortchange themselves and their hearers. They leave a valuable tool unused.

It is therefore with gratitude that I received the first volume of the four which are planned to bring the *Verbondsgeschiedenis* within the reach of the English-speaking world. It is with the same gratitude that I found the translation to be faithful to the original text. I compared some forty pages with my second edition of the *Verbondsgeschiedenis* and have only a few remarks concerning that translation which, however, are not important.

I deplore the fact that, in a book appearing in Canada, the American spelling of "honor" (instead of "hon-

our"), "favor" (instead of "favour"), etc., is used. Sometimes a sentence sounds strange in my ears, but it may be my lack of knowledge of certain expressions. I just quote one of these sentences: "He pointed to Joshua that although he was 85 years old if he was a day, he was nevertheless just as strong as when he had spied out the land of Canaan at the age of 40." I have an idea that the word "out" was overlooked with the typesetting (or compu-setting) and that it should anyway read: "He pointed out to Joshua" We find this on page 413.

On page 31 we read that God "calls to things that do not exist as though they do . . ." I presume that that should read, "He calls the things"

I did not find many printing errors. Page 23 "Perhaps you're looking for nothing more than . . ." is supposed to be "more than"; page 412: "as a mater of fact" instead of "matter of fact."

"Verbeurende gunst" in the Note on page 29 should be "verbeurde gunst."

The above remarks do not diminish my gratitude for this book in the least.

Let me also say a few things which I prefer in this translation above the original Dutch edition: The English edition begins each new chapter on a new page; in the Dutch edition the chapters follow each other as the paragraphs in an article. Further I consider it to be an advantage that the English edition has shorter paragraphs than the original Dutch edition and that the translator has broken up the sometimes very long paragraphs in the latter.

A few months ago I wrote that Paideia Press would become widely known among the Reformed people if it continues to publish good, sound literature. The present work is certainly one of the best means to achieve that. It is my sincere wish that the Lord grant the translator health and strength to complete this work.

The societies will resume their meetings within a few weeks. Let them hasten to buy this book. Even if they did study the first six books of God's Word last year, let them do it again, this time with the help of de Graaf's guidance. Or, if they wish to have three introductions on the book of Job, they can find three "outlines" in *Promise and Deliverance*.

vO

Annual Women's League Day in the Fraser Valley

It was a warm, sunny day that greeted the ladies on June 23, the day of the 14th Annual Women's League Day. This year's event was held at, and hosted by, the ladies societies of the Cloverdale Church.

Arriving at the church, the ladies were asked to register, and refresh themselves with a cup of coffee, before seating themselves upstairs to begin the morning session.

The meeting was opened by our president, Mrs. W. Vanderpol (Jr.), with the singing of Psalm 84:5 and 6, followed by prayer. A word of welcome was extended to all those present, from far and near. Scripture reading was on the "Letter of JUDE," after which Mrs. C. Leyenhorst (Sr.) was asked to read her introduction on this short epistle. In her well prepared essay, Mrs. Leyenhorst showed why Jude had to write such a thundering sermon of hell and damnation, and what was so important. First, it was shown how: "(1) Jude warns the congregation in his letter of the false doctrines that have crept into the church; and (2) how these doctrines can be distinguished; (3) He then tells them what will happen to those who disobey the Lord and His commandments; and then (4) comforts them, in saying, that if we are armed with the knowledge of God's Word, and His love, in all faithfulness and prayer, through the mercy of Jesus Christ, we will obtain eternal life." And so, this letter speaks to us today also. Let us be awake at all times, and hold fast to the true faith.

Following the reading of this essay, we sang Hymn 52:1 and 5. A fruitful discussion on the morning topic followed. Then Mrs. P. Nienhuis, on behalf of the women's societies of the Maranatha Church in Surrey, read for us a poem entitled "Don't Judge too Hard." A collection was held to cover the expenses of the day. We then closed our morning session with

OUR COVER

Rockton, Ontario. Animal Safari. Photo courtesy Dept. of Tourism, Ontario government.

the singing of our "League Song."

Lunch followed in the Church basement: a tasty cold-plate dinner, prepared by the ladies of the Cloverdale Church. Mrs. Martha Kobes, on behalf of the Chilliwack Women's Society, led with us in prayer and Bible reading, and also provided us ladies with some entertaining short stories during lunch.

The afternoon session was led by Mrs. R. Hoeksema, representing the Langley Church Women's Society. The meeting was re-opened with the singing of Psalm 119:40 and 42. The speaker for the afternoon session was Rev. J. Mulder, who spoke to us on his topic entitled "The Modern View of the Scripture," with reference to Articles 4 and 5 of our Confession — a very informative and interesting topic, showing us the views and opinions of modern theologians, and how their views have even changed over the years. A short discussion followed.

The Ladies of the two Women's Societies of Abbotsford then proceeded to entertain us for awhile. First a musical piece based on the name of their society, "Faith and Knowledge," giving us a letter-by-letter meaning of their society name. Following this the other society, "Faith, Hope, and Charity," led all of the

ladies in a "sing-song." Both were greatly enjoyed by all. A general discussion, or question period followed. The meeting was closed with the singing of Hymn 62, followed by thanksgiving prayer.

Again everyone was invited downstairs, if they wished, to enjoy another cup of coffee or tea before their journeys homeward.

I'm sure we all enjoyed this wonderful opportunity of again, in all freedom, coming together another year — not only to enjoy each other's company and to meet old friends, but, in doing so, together to learn and be strengthened in the faith, so that we may hold true to God's Word.

MRS. INA VANDEBURGT

Church News

Called: REV. D. DE JONG

of Edmonton, Alberta to Calgary, Alberta.

Declined: REV. W.W.J. VAN OENE of Fergus, Ontario, to Neerlandia, Alberta.

New address of the Clerk of the American Reformed Church in Grand Rapids is:

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Psalm 4

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COMMITTEE ON THE
CHURCH BOOK

1. God of my right, show me Thy answer
When I in prayer cry out to Thee!
Thou hast in sorrow and privation
Bestowed relief and consolation.
Be gracious now and hear my plea.
O men, how long will you continue
To turn my honour into shame?
How long yet will you seek and follow
All things deceitful, vain, and hollow?
How long will you revile my name?
2. Know that the LORD in His good pleasure
Has set the righteous ones apart
To be His own, His chosen nation.
He therefore hears my supplication;
He takes my misery to heart.
Be angry, but refrain from evil,
Commune within your heart, be still.
At all times bring right sacrifices.
Rely not on your own devices:
Trust in the LORD and heed His will.
3. How many sigh with heartfelt longing,
"If only we some good might see!"
O LORD, reveal Thy light and splendour
And show Thyself the strong defender
Of all who put their trust in Thee!
More joy hast Thou to me imparted
Than others have whose goods increase,
Who in their grain and wine take pleasure.
Thee do I as my refuge treasure:
I will lie down and sleep in peace.

(This is the new rhyming of Psalm 4. See Clarion, Volume 26 - No. 14, July 16, 1977.)

Puzzle No. 22

1	2	3		4	5		6	7	8	9		10	11	12	13		14	15	16		17	18	19	20	21	22		23
24		25	26	27	28	29	30	31		32	33		34	35	36	37	38		39	40	41	42	43	44	45	46		47
48	49		50	51	52		53	54	55	56	57	58		59	60		61	62	63	64	65	66	67	68		69	70	
71	72	73	74	75		76	77	78	79	80	81	82		83	84	85	86		87		88	89	90	91		92	93	
94		95	96	97	98	99		100	101	102		103	104	105	106		107	108	109	110		111		112	113	114	115	116

This is not the ordinary crossword-puzzle, but it can be just as interesting. The numbers 1-116 on the checkerboard represent a bible text; the blanks separate the words and the double blanks indicate a comma, period, etc. The ends of the columns are of no significance, e.g., 23 and 24 indicate the word "OF."

Answer the 21 clues and write the correct words in the spaces above the numbers. Then transfer the letters to the appropriate numbered blanks on the checkerboard. Find the text as quoted from the R.S.V. of the Bible.

1. The name of Lot's grandfather.

10 5 20 26 4

2. The name of one of the wives of Ashur.

15 16 8 47 17

3. The name of the girl, who was not believed, when she joyfully announced that the imprisoned Apostle stood outside.

56 110 70 43 111

4. The name of a false prophet (during the reign of Zedekiah), who opposed the prophet of the Lord in public.

28 55 13 77 46 7 92 35

5. The opposite of an avenue.

95 78 75 99 102 86

6. A bow, face or anterior.

76 12 23 2 109

7. Isaiah announces a woe to those who are always busy to increase their property by laying one _____ to the other.

24 97 91 64 65

8. A boy's name.

84 49

9. It links the Atlantic Ocean with the Pacific Ocean, but crosses rivers.

112 105

10. The chosen remnant shall speak "it" to his neighbour, in love.

14 30 11 21 40

11. The people of the Lord were taken from among them, but the gospel is to be preached to them.

51 18 104 27 53 29 48

12. A summit.

88 66 80 115 98

13. Unit of measurement (abbr.)

60 100

14. A testimony.

6 37 32 68 36 22 31

15. A plant, commonly growing by the roadside, whereof, Jesus remarked, one cannot gather figs.

34 62 41 58 50 9 45

16. The name of one of the Pharisees, who was accused not to know the Scriptures, for, argued the other rulers, no prophet comes out of Galilee.

93 63 39 33 3 52 90 113 82

17. He proposed a _____ to his thirty companions in Timnath.

81 108 94 106 83 116

18. One's pride, as Ephraim's glorious beauty, is in the Bible often compared with a plant that fades away. What kind?

25 103 89 107 73 114

19. The name of one of the families, living among Israel, called after their father, a son of Ham.

72 74 57 69 87 71 54 85

20. The name of a king of Gezer, who came to help Lachish, but was completely smitten, he and his people.

79 59 38 1 96

21. The name of a mother who gave birth to a son but she would not be comforted, and was buried on the road to the city of David.

44 19 61 101 67 42

our little magazine

Dear Busy Beavers,

How can you tell it's fall? Lots of dew on the grass in the morning, that's how you can tell! And goldenrods and purple asters blooming everywhere. Trees turning colours. Mushrooms in the grass.

How can you tell it's fall? We go back to school, of course! Did you decide to work hard as Busy Beavers always do? Are you getting used to your new teacher? Or don't you feel shy about your new teacher? I hope this year you will really enjoy learning about God's beautiful creation and how He cares for it.

One of the Busy Beavers suggested we do a story again. I will give you the start, and you can finish it!

The first day of school!

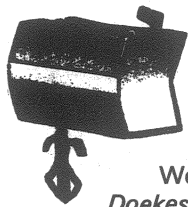
Jim's new lunch pail swung wildly from his handlebar as he biked quickly down the road. Suddenly, when he got closer to the school . . .

Have fun writing your story. Send it to me right away and I hope we can share them with the other Busy Beavers!

Busy Beaver *Hetty Witteveen* would like to share with you this recipe:

A Recipe for Happiness

Take 1 spoon of Patience and a heartfelt of Love;
Add 2 cups of Generosity to the above.
Blend in a bit of Laughter and lots of Understanding,
Sprinkle generously with Kindness and Memories unending;
Add a lot of Faith and mix well to make the mixture sweet,
Share a heaping portion with everyone you meet!



From the Mailbox

Welcome to the Busy Beaver Club *Martin Doekes*. We are happy to have you join us. Be sure to join in all our Busy Beaver activities, Martin. Write again soon.

And a big welcome to you, too, *Helena Onderwater*. We hope you will enjoy being a Busy Beaver! Do you ride your new bike a lot? Be sure to write and tell me your address, Helena. Then I can send you your membership card.

Thank you for the fine poem, *Billy Doekes*. Keep up the good work! Best wishes for the school year, Billy. I'm curious to hear how you do! Be sure to drop me a line and let me know, will you?

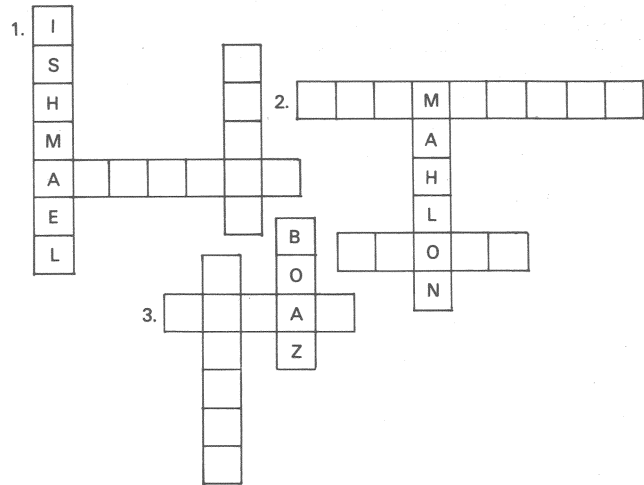
Congratulations on your new baby brother, *Joanne Doekes*. What was it you and your cousin helped your aunt make for the children? Bye for now.

Thank you for the pretty card and the letter, *Corinne Terpstra*. I'm glad you had such a fine trip. Where do you keep your pretty doll? What did you like best on your trip?

And congratulations to you too, *Charles Doekes*, on your baby brother. A new baby in the family really is special, isn't it? Sounds as if you had a lot of fun on your outing, Charles. Write again soon.

QUIZ TIME

Remember our FATHER, MOTHER and SON puzzles? Can you fill in these three without looking it up in your Bible? (And do you remember the stories connected with them all?)



Bible Bargains

Underline the right statement.

- The Lord Jesus was sold for: a) a kiss; b) 30 pieces of silver; c) Judas money bag
- Esau sold his birthright for: a) a mess of pottage; b) a sling shot; c) his mother's blessing.
- The early Christians sold their possessions: a) for a place of honour in the kingdom of God; b) that they might share with those in need; c) because of inflation in Jerusalem.
- Joseph was sold for: a) a coat of many colours; b) 20 pieces of silver; c) 40 pieces of silver.
- When the lame man begged Peter for alms, he was given: a) silver and gold; b) food and clothing; c) healing in Christ.
- If Jesus would bow down and worship Satan, He was offered: a) the Roman Empire; b) guardian angels; c) all the kingdoms of the world.
- When Esther was granted anything up to half of the kingdom, she chose: a) the promotion of Mordecai; b) the safety of the Hebrew people; c) half of the kingdom.
- When the Lord Jesus needed an animal on which to ride into Jerusalem, He told His disciples: a) to rent a colt for twenty pieces of silver; b) to buy a colt from a certain man; c) to take a colt and tell the owner He had need of it.
- When Salome, the daughter of Herodias, danced before Antipas, she asked for: a) the head of John the Baptist; b) the freedom of John the Baptist; c) a beautiful palace in Rome.
- The Lord Jesus said that if someone asked us for a coat: a) we ought to charge only for the cost of the material;