

 **Clarion**
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How Do We Avail Ourselves of Having the Old Testament History in Our Bibles? ⁽⁵⁾

THE NETHERLANDS IN THE EARLY 19TH CENTURY; THE SECESSION.

In the first half of the 19th century it was a trend of vague Supernaturalism that took the lead in the spiritual life of the Dutch Reformed Church — a current trying at all costs to avoid the extremes of liberalism and rigid orthodoxy. They tried to appear to be “orthodox” — in a moderate way — defending, e.g., the miracles told in the Bible, which to them were the last stronghold on which to fall back: “Holding the form of religion but denying the power of it.” Their last stronghold was not a stronghold anymore, since the garrison was not inspired by what Scripture calls “Faith.”

They could not prevent, and did not attempt to, that a new current, the so-called “Groninger Richting” arose. To be sure, their representatives, among others, Prof. Hofstede de Groot, were not modernists in the sense of the word later generations attached to it. In the centre of their life, they said, was Jesus. Life, not doctrine. It was **life** that matters, inner life rather than doctrine or moral precepts. When they spoke of Jesus, it was not so much a doctrine about Jesus but rather His Person that was in the limelight. This was the trend of those times. I think of Romanticism and the influence of the outstanding German theologian Schleiermacher, to whom religion was a matter of feeling, sentiment. By means of the person of Jesus, God was educating mankind to Himself. The sacrifice on the cross remained in the shadow, and was definitely not evaluated in the way of Scripture and Reformed Confessions. Predestination was denied. The Canons of Dort were spurned. Another characteristic of this school was their appreciation of the Bible as history. In the Bible we witness history; that is, a development of the people of Israel (and other peoples as well). A development that was not finished when Christ came, but was going on in the history of the Church. The history of God’s revelation is continued in that of the Church, for Christ continues to

work from heaven in the Church. This is how the Church was given a central place in their considerations. It was the fault of Protestantism that the individual had been in the centre for such a long time.

Against this background we can understand and appreciate the Secession of 1834 and following years. Like every reformation, the Secession was a return to the Scriptures, to the Scriptural Truth as attacked by the modernism of their days; especially the truth of the Scriptures as embodied and voiced in the Canons of Dort.

This has put its stamp on the spiritual life, the train of thought, in the circles of the men of the Secession. In the Church of the Secession avail itself of having the Old Testament history in the Bible? It is not the first thing to be broached in books on the Secession. Usually light is shed on other aspects, I know. It was the Rev. D. van Dijk in Groningen who broached the question in 1934 in an address, “**De preektrant van de dominee’s in de Kerken der Afscheiding in de jaren 1834-1869**,” delivered at the “Conferentie van de Vereniging van Predikanten bij de Gereformeerde Kerken in Nederland.” A son of the Secession himself, he had the courage to analyze the manner of preaching of his predecessors on the pulpit. After having read and reread his speech, I think it is a valuable contribution to the point under consideration, although the Old Testament is not mentioned in the title. A remarkable thing also is that this speech was delivered just between the one of J. Ridderbos in 1922 and the one of B. Holwerda in 1942, which is indicative of a continuous interest in those matters with the Reformed ministers.

In the introduction, the Rev. van Dijk remarks that, although unaware of this, those seceded ministers might have had a touch of the theologian of those days, F.D.E. Schleiermacher, in whose opinion preaching was the expression, the reflection, of the sentiments living in the community of the Church.

That is what Schleiermacher proclaimed, and, though in quite a different way, that is also what the sermons of the first decades after the Secession tell us. From the sermons we learn what was in the hearts of those people, the average simple church members.

Successively the Rev. van Dijk touches on: 1. The essence of the preaching; 2. the object of the preaching; 3. the goal and contents of the preaching.

1. THE ESSENCE.

The essence of the sermon, he says, is the explication and application of the Word of God. To that end the minister ought to choose a particular part of Scripture, a closed whole, a unit, a **textus** to study the contents of that text in order to find what the message is for those who hear: “Thus says the Lord. . . .”

The ministers of the Seceded Churches certainly preached on the Word of God. No sermon without a text. . . . However, was it always a textus? Examples are given that sometimes a few words or even one single word was taken as “a text.” I better say: lifted out of a text, a context. Why? Probably because just those few words or that particular word made such an appeal to the imagination of the hearers and their emotional life. In this respect I can also refer to the essay of the Rev. H. Veltman: “Zo God voor ons is . . .” in *Tot de Prediking van het Woord des Geloofs*, edited in the jubilee-year of the foundation of the Theologische Hogeschool in Kampen, page 80.

As for the contents of the text and the sermon, the same holds true. Words from a verse of the Bible, to which certain concepts or ideas, known and dear to the preacher and his audience, could be attached, were taken by themselves and considered by themselves. In a sermon on Hebrews 13:7: “Remember your leaders; those who spoke to you the Word of God; consider the outcome of their life and imitate their faith,” the words “your,” “leaders,” “Word of

God," "outcome of their life," "imitate," and "faith" were singled out and each focused on separately. Such a sermon gave ample opportunity for many dogmatical expositions, a series of expositions which without cohesion wound up with an application; that application in turn was like a sermon in itself. The same can be said of other examples. I admit they are orthodox throughout. There was no clash with the Reformed doctrine whatsoever. And so was the application. But as a whole it is all but satisfactory. And then not because the Rev. van Dijk spoke in 1934 and I am writing this in 1977 instead of 1847, but since the text was not seen as, approached as, and consequently grasped as, a unity, "a living reality," as Prof. C. Veenhof time and again defined it in his lectures — a living reality in which we see the LORD God Himself, the living God, coming to His people through His ambassadors with a specific message in a specific situation! That situation in olden times is to be elucidated, if it is ever to come to a comprehension of what the LORD is saying to His people today. Seeing before our eyes the hearers of those days as they received, or refused, or ignored the Holy Word, we see the present Church coming into the picture.

The sermons were orthodox, we said. However, what is orthodox? Is it really always tantamount to what the LORD requires of His people here and now? The Church and its ministers have to submit themselves to the Word of God, to bow before it. Right. But that is quite something and takes some doing! A lot of study, for instance. These orthodox ministers made the "texts bend to their concepts, imaginations, and the emotions of ultra-orthodox hearers, who nodded in agreement for as long as the preacher met the standards dear to them.

With respect to our subject, most of the texts were taken from the New Testament and rarely from the Old Testament. For what reason? Did they find it difficult to find their way about??

If some text was taken from the Old Testament, it was a single word, taken all by itself and meditated upon apart from its environment. So it became a word or words which might have been found somewhere in the New Testament as well.

2. THE ADDRESSEES.

The addressee of the ministry of

the Word is the congregation, the people of God that knows its sins atoned in the blood of Jesus Christ; the people of God assembled to meet its God; the extension of the Israel of the Old Testament; the congregation on Mount Zion, having its focus in the temple.

At first glance we are struck by the problem with which the ministers of the Secession had to cope; that is, the different groups of which the Church was made up: those who repented on the one hand, and those who did not repent on the other hand. Within the first group: those concerned about themselves and those assured; within the latter group the notorious sinners, those indifferent and those who did not believe sincerely, the hypocrites.

"The audience" (pardon the word) in general was therefore addressed as "hearers; dear, beloved, or esteemed hearers;" in the application more specifically as hypocrites (to whom exactly could he say that?), unrepenting, concerned (all according to the condition of their inner life, mentality, spirit or mood). Now I, for one, do not deny that there is a difference of moods and spirits within the congregation. Another question is, however, whether the congregation may be split up in this way — or even can be split up. My mood today can differ from my mood tomorrow. And — that is decisive — was it ever done so by the prophets or the apostles? When they did speak — and they could be straightforward! — it was always conditioned by the specific situation of the entire congregation. To them it was the unity of the Church, a unity founded in the reconciliation of Christ according to the Scriptures which was and has to be the basis for ministers to preach on and work on, in order that their sermons might be edifying in the genuine sense of the word.

3. THE GOAL.

We have come to the third point in Rev. van Dijk's speech: "Goal and contents of the ministry of the Word."

To him this is the counsel of God, the entire Counsel of God unto the salvation in Jesus Christ.

The ministers of the Secession would agree with that, although to them it was narrowed down to the question: How can man be saved and especially be assured of his share in God's salvation? Over and over we see the application tapering down to that

particular question. Throughout their sermons this is what they are aiming at. The explication becomes a matter of secondary importance. Of course this was related to the view they took of the church. If you start to look at the church as a mixed multitude you must end up with questions like: Who amidst the hearers are saved? Who are not?

However, is this the only goal for which Christ has ordained the administration of the Word? Is there not more to be taken into consideration, not only ethical questions in the more limited sense of the word, but also the whole way of life of the brothers and sisters,

Continued on page 425.



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“Schooldag” in Kampen

Imagine, more than 14,000 Reformed people altogether in one place!

As someone who has never before experienced The Netherlands (at least not so that I can remember it), the “Schooldag” held in Kampen on September 7, 1977, was extremely impressive.

The Netherlands is a beautiful country. Kampen is a beautiful city — no, not as we would expect a city in Canada to be beautiful; at least, not the heart of the city where the seminary of the Reformed churches is located. In Canada we would perhaps expect the beauty of a city to be expressed in modern sky-scrapers and well-designed shopping plazas. Kampen’s beauty lies in its age: old churches, old stores, and tiny, old streets. Everything breathes the hopes and disappointments of generations of people. You feel that the Lord is not just working today, but has done tremendous things for hundreds of years.

As you approach Kampen from the north, the sky-line of the city makes a perfect post-card picture. You cross over a narrow bridge and immediately you are plunged into the heart of a city many centuries old. The houses and stores open right onto the streets,



Rev. Cnossen leads meeting in Burgwalkerk.

which are very narrow, as are the sidewalks. Imagine such streets so packed with people that the cars can no longer get through.

Perhaps these things do not make a great impression on those of our readers who grew up in such surroundings, but then just consider that this article is written by one of the next generation and is then also really for that same generation which grew up in Canada.

“Schooldag” is an annual feast day among our sister churches in The Netherlands. This day is organized to promote the “Theologische Hogeschool” (Theological College) among those who support it. It is, of course, also much more than that. It is a day for fellowship with brothers and sisters from all over the country. It is also a day for promoting the work of different organizations among the church people. But it is primarily a day in which the multitudes gather together to praise, give thanks, and pray to the Almighty. Then it is also a day for edification and inspiration as the Word of the Lord is proclaimed.

The gatherings of this day took place in nine huge churches and one tent. To give you an idea what these church buildings are like, consider that the oldest ones were also used as public gathering places, where sometimes even markets were held. In those days there were only very few pews in the building. These were reserved for the very rich who maintained the church. The rest would just stand or bring a little stool.

The meetings officially began at 10:00 o’clock, but, by a quarter to, the buildings were generally already filled to overflowing and psalm singing was begun with the accompaniment of the best organists and organs. Besides singing and collections (which brought in more than \$49,000.00) prayer was made especially for the new school year, and, of course, also for the church



The “Broederkerk” in Kampen. One of the buildings used for “Schooldag.”

of Jesus Christ in general throughout the world, and there were also two speeches. In the morning I heard Dr. K. Deddens, as he spoke from Isaiah 30, point out that the first concrete evidence of God's salvation of His people is proclamation and teaching of His word. We must not have a false prophecy which speaks according to what man wants to hear. Therefore we pray the Lord that the prophets of God may always remain visible for the people.

Next Rev. J.H. Vander Hoeven spoke on behalf of the curators of the seminary. Referring to the newly renovated buildings of the college and the many other blessings God bestowed since 1944, he mentioned that there is much reason for thanksgiving. Then he reminded us that prayer is the chief part of our thankfulness. Therefore we must show our thanks by praying for continued reformation and conversion, since this work has been given to sinful men. We must also realize that we are not just concerned with individual salvation of souls but with God's universal renovation: "Behold, I make all things new" (Revelation 21).

The above speeches in the morning were delivered in the "Broederkerk." In the "Burgwalkerk" in the afternoon, the first speaker was Rev. M.K. Drost of Groningen, lecturer in mission at the "Hogeschool." His topic was "End of Mission?" Noting that in modern theology mission is not really seen any more as a mandate from God



The Burgwalkerk empties out.

to proclaim the need for repentance and faith throughout the world, and that in American dispensationalism, although here is a great stress on mission, it is seen as occurring only in an interim period in the history of the world. He pointed out that the Bible teaches that mission lies in the mainline of history. Reminding us that the gathering action of the church is its first distinguishing mark, he showed that mission has by no means come to an

end, but is the means by which the whole world is being brought to its proper end.

The second speech of the afternoon was by Prof. J. Van Bruggen. It was entitled, "Houten broek en Spijkerbroek." For us Americans this title obviously needs explanation. "Houten broek" (literally "wooden pants") is an old term used to refer to the pulpit. We could translate the title, "The pulpit and Jeans." Dr. Van Bruggen's starting point was again the newly-renovated facilities of the school, which he noted were not only functional, but also rather stylish. He asked whether this worthiness would really promote the training for the ministry or whether it would only detract from that training. In earlier times the answer would have come quickly, since one of the requirements of the ministry was considered to be "deftigheid," dignity. A minister must be dignified. Today it is often said that a minister ought to wear jeans and be with it if he is going to be in touch with the people. While we must indeed reject the old "deftigheid" because it was an accommodation to the demands of men, so we must also for the same reason reject the idea that ministers must as much as possible be with it. Rather, we must remember that the Bible points out that the minister must be respectable because the King he represents is worthy. This applies not just to the ministers but to every believer. Not only our dress, but our conduct in



Booths promoting various Christian organizations at the old marketplace in Kampen.

general, must be worthy of the Lord. As one example, Dr. Van Bruggen pointed to our use of alcoholic beverages.

When the church buildings emptied, the people gathered together in one of several open places to meet and greet each other. In a market-place, booths were set up where books were sold and different Reformed activities were promoted. These were too many and varied for me to give a fair picture of them. Let me simply say that they were far more extensive than we have in Canada. Just one example of this activity: immediately following the afternoon meetings, "Nederlands Dagblad" was handing out a special issue of their weekly supplement "De Variant" which already gave complete coverage of the morning meetings!

This then was a picture of "Schooldag." What particularly struck me was the riches (I don't mean financial) our churches in The Netherlands possess. They have many gifts from which we ought also to seek to profit. Our young people ought to be encouraged to maintain their Dutch or to learn it if they don't know it already, in order that we may freely use what The Netherlands has to offer.

I do not mean by this that we ought to be "loyal to our mother churches" or something like that. We must be warned that our attitude must not be one of simply taking over everything that happens in The Netherlands, except that we run a few years behind. We are autonomous churches under God. We have our own history and calling with regard to our own culture and country. Canada is not the same as The Netherlands, and the church situation is not the same. We would be unfaithful to our own responsibilities if we simply adopted whatever comes from Holland. The Lord has also given to us gifts which, although not as manifold, are not inferior to those which the Lord has given to our brothers and sisters in The Netherlands. These we may not despise.

On the other hand, we must not cut off all relations with The Netherlands either, as if this would keep us enslaved to our past. The Dutch churches also keep growing and developing under God's guidance. There, too, things change, just as with us, as we both continue to build on the one foundation.

Just as we must appreciate and use the gifts the Lord has given to the Orthodox Presbyterian Church, for ex-

PRESS RELEASE

of Classis Pacific of the Canadian Reformed Churches held in Chilliwack, B.C., on Wednesday October 5, 1977.

On behalf of the Church at Chilliwack br. K.F. Huttema calls the meeting to order and requests the delegates to sing Psalm 89:1 and 7. He reads Psalm 89:1-18 and leads in prayer. In his welcome he mentions the several changes which have taken place: the church at Langley received a minister in Rev. D. VanderBoom, the church at New Westminster received as missionary Rev. R.F. Boersema, the church at Cloverdale became vacant due to the departure of Rev. J. Mulder, the church at Smithers extended several calls and the churches at Chilliwack and Cloverdale are awaiting the decisions of ministers called.

The credentials are in good order. The church at Smithers has an instruction.

Delegation is as follows:

Abbotsford: Rev. M. VanderWel and elder J.F. DeLeeuw; Chilliwack: Elders K.F. Huttema and A. Krabbendam; Cloverdale: Elders J. Hendricks and W. VanderPol; Langley: Rev. D. VanderBoom and Elder P. Jansen; Houston: Elders A. Meints and F. Nyman; New Westminster: Rev. M. van Beveren and Elder H.W. Bisschop; Smithers: Elders F. Hofsink and M. Van-Veldhuizen.

The moderamen is: Rev. M. VanderWel, chairman; Rev. D. VanderBoom, clerk; Rev. M. van Beveren, vice-chairman.

The chairman reads the Form of Subscription for ministers and Rev. D. VanderBoom signs the Form. Since Rev. R.F. Boersema did not yet sign and since he according to the plans will not be present at the next Classis, the church at New Westminster is requested to have the Classical subscription form signed by Rev. Boersema, and also in due time Rev. C. VanSpronsen, and to report to the next Classis.

The church at Chilliwack requests to again receive the commitment that Classis grant financial assistance in the amount of \$4,000.00 in case a minister accepts a call to Chilliwack. The request is granted.

Church visitors made an appointment for visiting the church at Langley and arrangements will be made to visit the church at New Westminster as soon as possible.

The church at Houston reports that the archives of Classis were found complete and in good order.

"SCHOOLDAG" IN KAMPEN — Cont.

ample, so also we must avail ourselves of the gifts in The Netherlands. Yahweh's church gathering action is a mighty world-wide work. He must open our eyes to appreciate all that He is doing.

R. BOERSEMA

Rev. M. VanderWel represented Classis at the farewell of Rev. J. Mulder, at the installation of Rev. D. VanderBoom and at the inaugural sermon of Rev. R.F. Boersema.

The church at New Westminster reports that the auditing of the books of the classical treasurer, br. P.A. VanEgmond, revealed that the books were in good order.

Arrangements for preaching engagements in vacant churches are as follows: the churches at Chilliwack and Cloverdale will each receive four services in 6 weeks; the churches at Houston and Smithers will each receive two services in 6 weeks. The schedule is adopted as submitted.

Rev. D. VanderBoom is appointed counselor for the church at Cloverdale, Rev. M. van Beveren for the churches at Houston and Smithers, Rev. M. VanderWel for the church at Chilliwack.

The Revs. D. VanderBoom and M. VanderWel are appointed for the arrangement of preaching engagements in vacant churches.

The Revs. M. van Beveren and D. VanderBoom are appointed deputies for examinations. Appointed examiners in the following subjects are: Exegesis Old Testament and Practical Theology: Rev. M. van Beveren; Exegesis New Testament and Ethics: Rev. M. VanderWel; Systematic Theology and Symbolics: Rev. D. VanderBoom; Church History: Rev. M. van Beveren; Church Polity: Rev. M. VanderWel; Knowledge of Holy Scriptures: Rev. D. VanderBoom.

As church visitors are appointed all the ministers in the classical district. The Revs. D. VanderBoom and M. VanderWel (convener) and br. J. DeVos are appointed deputies ad Article 19, Church Order.

The next Classis will be held, the Lord willing, on April 19, 1978 to be convened by the church at Cloverdale. The moderamen will be: Rev. M. van Beveren, chairman; Rev. M. VanderWel, clerk; Rev. D. VanderBoom, vice-chairman.

Censura Morum ad Article 43, Church Order is not necessary.

The Acts are adopted and the Press Release approved.

The chairman requests to sing Psalm 87:1 and 2, and leads in thanksgiving. The meeting is closed before lunch time.

For Classis Pacific,
M. VAN BEVEREN

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on October 14, 1977.

"POLITICS" (I)

Politics seems to be a dirty word for many. We are told not to resort to "politics." Some regard politicians to be an independable, untrustworthy, and sneaky breed. In many countries where voting is left to the freedom of the citizens, the absentee statistic is alarming. People seem to have lost faith in politics.

Therefore it was very refreshing and stimulating these days to have Mr. P. Jongeling in the midst of our Churches. Mr. Jongeling and his wife travelled through our vast and beautiful nation, visiting the brotherhood in eastern, central, and western Canada. This brother is the living proof of the fact that politics can be a very honourable and rewarding field and profession, even of the fact that Reformed politics does not necessarily belong to the realm of impossibilities in our modern society. During the past 14 years, Mr. Jongeling was a member of the Dutch parliament for the Reformed Political Union (G.P.V.), and he became known throughout The Netherlands and elsewhere for his Reformed convictions and honest steadfastness. Even now that he has retired, his opinion is often being sought in national radio and television programs. The Lord has blessed this brother greatly in his office and calling.

Mr. Jongeling found time, besides his parliamentary activity, to be editor of the well-known Gereformeerd Gezinsblad (now known as Nederlands Dagblad) and also to write many books under the pen name Piet Prins. A busy life, and certainly not an easy life. It took many years of study, labour, and disappointment before the Reformed Political Union finally gained a place in the House of Representatives. Being on his own in parliament for so many years gave Mr. Jongeling an extra burden and an added responsibility which in the end did drain his physical resources.

So we were very fortunate to have had an experienced, Reformed politician among us. And I had the privilege of hearing him speak at one of the many meetings which he addressed. You'll understand, I cannot help but pass on some of the things which I heard.

Of course, Mr. Jongeling underlined the importance of political

Circumspection...

activity. He humbly indicated that he neither could nor would give solutions to our specific Canadian political problems, but stressed that in Canada and in The Netherlands we fall back on the one Word of God. "We stand in the unity of faith," he said, "and although practical applications will differ in time and place, the Biblical principles are the same everywhere." The theme and the strength of Reformed politics is "the confession that Jesus Christ, as Head of the Church, is also Lord of Creation." Therefore His Word is imperative and



Mr. P. Jongeling

binding in every field of life, not in the least in the State and the Legislation. Br. Jongeling convincingly showed how throughout the ages dedicated Christians had influenced political and public life, how reformers such as Luther, Calvin, and de Brès directed themselves to princes and kings with the Word of Christ. The great Christian influence appeared often in spite of the small numbers, and that is encouraging also for us here in Canada.

Br. Jongeling strongly appreciated the efforts of the brotherhood in

this country. He felt, now that we have overcome the early difficulties of immigration, have built our churches and schools, and have academically trained people, the time has come to progress also in public life, not rashly, but certainly steadily. In this respect he emphasized the necessity of study. "We should not try to read a book before we have learned the alphabet." It is important to go to the source, the Word of God, to learn the God-given principles for the state and the society. He also advised to gather relevant material in order to know the present-day structures and gain insight into the issues. "Reformed politicians should not just preach," he said, "but speak with knowledge concerning the matters at hand."

And even though representation is far away, there still is much that can be done locally, according to br. Jongeling. Study societies can visit Town Council meetings and make their stand known in local newspapers via letters to the editor. He did not advise an immediate setting up of a national Reformed party — fearing that an enthusiastic but shallow beginning might soon peter out — but suggested a League or Federation of local study societies. Under God's blessing this League might then in time grow into a Reformed Political Association on a solid basis.

Br. Jongeling concluded his speech as follows, "If you don't have the faith, don't start. If you do, our God moves mountains." Indeed, this calling can only be fulfilled in faith. Do we have this faith? Will we be active in local societies in the prayer that our God will open possibilities here as He did in The Netherlands? Is Jesus Christ not the King of Kings, also in Canada? Is not the right man on our side (Hymn 51:2)?

I hope to return to some other aspects of this matter. Meanwhile: br. Pieter Jongeling, thank you for a very inspiring evening!

Cid.

school X crossing

OPENING OF THE EMMANUEL CHRISTIAN HIGHSCHOOL IN GUELPH.

The rain had gone, but not too far and not for long, and had barely given Autumn's brush the time to touch the trees that grace the streets of Guelph, Ontario. The fallen leaves now thickly carpeted the walks and lawns around the Dublin Street United Church, where on the night of the 28th of September, 1977, brothers and sisters from many parts united to celebrate Emmanuel's opening. The visitor, drawn to the vaulted entrance of the church by the sonorous sound of organ, played so beautifully by *Mr. J.J. Knegt*, would pause to glance across the street. There, its windows blazing with light, a stately building bore across its facade the inscription, *Emmanuel Christian Highschool*. The church soon filled, and it was my misfortune to take a place behind a personage who, in stentorian undertones, issued the editorial edict that I should write a reportage of this event. And thus, with hands nervously clutching paper and pen, I then awaited the programme's opening.

This moment came about when *Mr. K. Sikkema*, Chairman of the Board and Society President, entered the pul-

pit and invited the audience to sing Luther's Hymn,

"A mighty fortress is our God,
A bulwark never failing . . ."

and its second stanza:

"Did we in our own strength confide,
Our striving would be losing . . ."

These words of Hymn 51 provided framework to the evening and expression to the gratitude of those who attended this ceremony. The Chairman then read Joshua 4:1-11 which speaks of the erection of the twelve stones at Jordan's borders by representatives of the twelve tribes. Following the reading of this Scripture passage, the Chairman led in opening prayer. Thereafter he welcomed everyone, in particular the members of various levels of government, delegations of the League of Canadian Reformed School Societies, the Canadian Reformed Teachers' Association, the Guido de Brès Highschool, the Canadian Reformed Theological College, brother and sister P. Jongeling of The Netherlands, and the evening's keynote speaker and his wife, Rev. and Mrs. W.W.J. Van Oene of Fergus. Mr. Sikkema then went on to sketch briefly the history of Reformed education in the congregations of Guelph and Fergus: first the founding of the School

Society in 1957, followed by some years of "Saturday-School"; then the opening of the Maranatha School in Fergus in 1968 and its blessed growth since; this evening the formal opening of the Emmanuel Highschool in Guelph, with which the desire of many parents in this area has been fulfilled: a local opportunity for their children to continue their education at a Reformed Secondary School. Guelph's nearly 75-year-old King Edward School had been bought and converted to become the parent's own Highschool. Its programme would at first be modest and limited, and many problems could be expected. But . . . Emmanuel, the Lord with us! Confiding in His strength the work of preparing the students for their life's task could now go on.

Following this opening speech, Mr. Sikkema was joined in the pulpit by *Mr. M. Van Grootheest*, the Chairman of the Society's Property Committee. He paid tribute to all the volunteers, in particular the Young People, who had worked far into the nights to renovate the building which had stood empty for some years and had fallen into disrepair. And as a later inspection would reveal, the building indeed looks as good as new and has retained that delightful turn-of-the-century solidity and appearance. Mr. Van Grootheest did not leave the pulpit until he had presented Mr. Sikkema with the school's key.

After conveying the Society's immense appreciation for the work of the Property Committee, Mr. Sikkema then called on *Mrs. H.J. Baker*, who received the gift of a clock for the many hours that she had devoted in volunteer secretarial work to the Highschool.

The Chairman followed this presentation with an introduction of *Mr. N. Van Dooren*, the School's Principal. He explained how the Board's search for a Principal had ended when they found Mr. Van Dooren, after some early misgivings, willing to accept this new position offered him. Previously Principal of a Christian School in Willowdale near Toronto, he would join the staff at Emmanuel armed with a wealth of experience.

When his turn came to address the audience, Mr. Van Dooren began by saying how concerned he had been at first about Emmanuel's prospects, especially after seeing the building in its original state. But after experiencing the enthusiasm and love for the School among the brotherhood in Guelph and vicinity, his greatest worries had evaporated. He then enumerated the many

HOW DO WE AVAIL OURSELVES OF HAVING THE OLD TESTAMENT HISTORY IN OUR BIBLES? — Continued.

when they are on the job, or on holidays (a century ago people were not pampered with the latter), in family-life, marriage relations, the education of the children, social and economic life, national and world politics, literature and arts; and all the work to be done in the kingdom of God, like mission, care of the needy; all aspects of the life of the congregation, reconciled by the blood of Christ, but still on their way to perfection (Catechism Lord's Day 44, Question and Answer 115). A wide field of application is here, because the Church is the new humanity which is to inherit the new earth, in which righteousness dwells. That is the goal the congregation is to be led up to, being constantly prepared for it.

Most of these aspects apparently escaped the notice of the ministers of

the Secession. A noticeable exception to the rule must have been a certain Rev. L.J. Hulst at Stadskanaal, who used the right approach in that he pointed out to the congregation the sure promises of God as the sole foundation.

In summary, the criticism is mainly negative. Maybe a reader says: Why did you bring this up? The Rev. van Dijk scarcely mentions the Old Testament. Right, but that is just the problem. And I do hope that none among my readers will say: "Oh, but that is just the Old Testament. That is not so important." For a church that ignores the Old Testament and its specific place as first part of God's revelation, is not well-prepared in view of its great all-embracing task here on earth and in the great here-after.

H.M. OHMANN

requirements for a good school, and indicated to parents, teachers, and students how they could all contribute to Emmanuel's growing into an excellent educational institution. The Principal's address was concluded by an urgent reminder that all confide not in their own strength, but in the strength of the Man of God's own choosing.

Principal and Pastor then exchanged places in the pulpit, with *Rev. W.W.J. Van Oene* speaking to: "*A silent, eloquent witness.*" His address was based on the content of Joshua 22 with the background of the passage from Joshua 4 read earlier. The speaker told of Moses' approval of the request of some of Israel's tribes which wished to live east of the Jordan. The condition under which this request was granted was that these two-and-a-half tribes first support the conquest of the lands west of the the Jordan before settling down in their own territory. Then, with the conquest of Canaan behind them, the East-Jordanians could return to their homesteads. But as they crossed the Jordan they halted momentarily to erect a momentous altar. The West-Jordanian tribes were suspicious of the motives which the brothers to the east had for erecting this altar. Would this altar, built so far from the heartland, perhaps be an indication that the Western Tribes had lost their hearts to some other god? Was this to be *their* centre for some form of *illegitimate* worship? But the small band on the eastern border explained that the altar, which was not an altar in the normal meaning of the word, would function as a conspicuous, silent, yet eloquent reminder of their unity of faith with the brothers to the west. *Rev. Van Oene* went on to say that this Highschool, *unlike* that silent monument on Jordan's banks, will be a busy and intensely used facility. But *like* the Jordanian monument, it will attest, to this and future generations, of the desire to preserve the true unity of faith, a unity of faith that existed even though the two-and-a-half tribes were at some distance from Shiloh and later Jerusalem. The Highschool, concluded the speaker, bought and operated at great expense to the parents, is a faith-activity generated by the wish that none may ever say to a later generation: "You have no part in the Lord."

The next speaker, the well known *Mr. P. Jongeling*, spoke in two languages, but brought one common message. Speaking in English he expressed his and his wife's delight at



Emmanuel Christian Highschool, Guelph, Ontario.

being present in Canada and at this occasion. He indicated how deeply he was impressed by the level of activity in the Canadian Reformed Churches, especially in the area of Reformed education. He congratulated the Canadian sister-Churches on their being deemed worthy by God to make these large sacrifices, and he warned against any arrogance and pride. He concluded the English part of his address by assuring the audience that the Reformed of The Netherlands pray for their brothers and sisters in Canada.

Continuing in Dutch, he mentioned that a current, fashionable term in that language is, "to put priorities" (*prioriteiten vaststellen*). In that connection he mentioned how, during the Hungarian uprising against Communist occupation, a child was sent into freedom across the Hungarian border with a note that read, "Take care of this child; we fight on!" The Church has to face the constant enmity of Satan and the world. She also must set as *her* priority the care of her children, for the battle rages on and grows fiercer. *Mr. Jongeling* ended his stirring remarks by quoting from Psalm 126,

"... The sower bearing grain in sadness

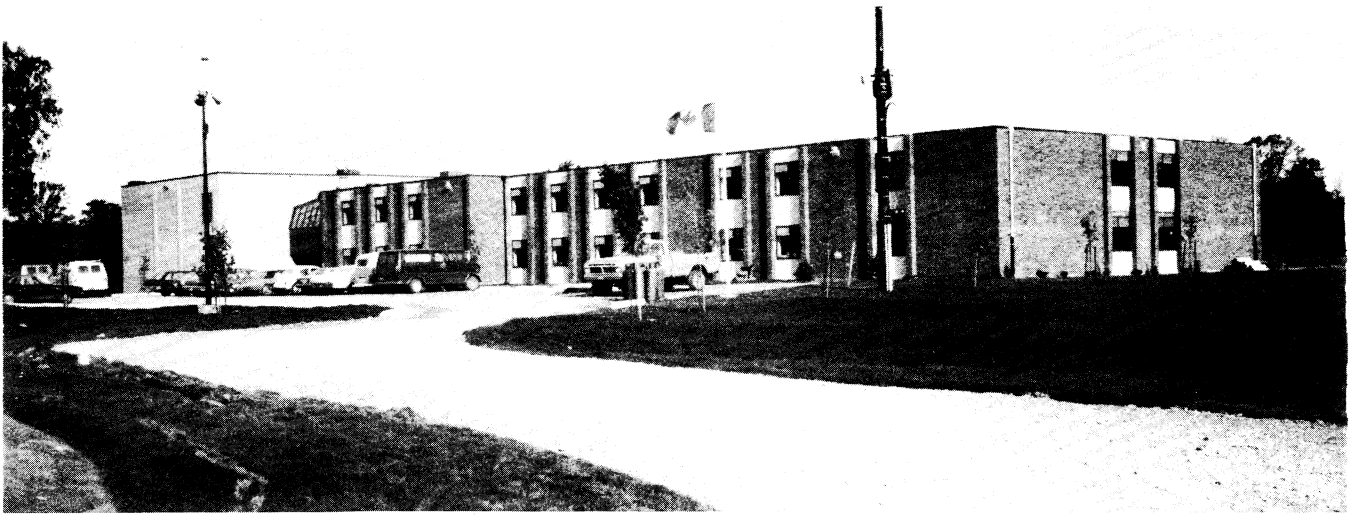
Shall certainly come home with gladness

When, at the harvest, he retrieves

The increase in abundant sheaves."

There then followed several brief but lucrative appearances of representatives of a number of Societies, each bearing gifts for the school. In the course of this, *Mr. Van Dooren* showed remarkable agility as he hurdled pews to pounce upon these treasures. He met too great a hurdle, one from which he retired somewhat daunted and defeated, when one young lady would not permit him to express his gratitude with a brotherly kiss. After the closing ceremonies, conducted by *Rev. Van Oene*, nearly everyone crossed the street into the Highschool building. Board and Staff members were only too happy to provide their guests with a guided tour of the building. The large gym room was filled to overflowing, a situation which unfortunately put the drinking of the refreshments which had been provided into the category of hazardous occupations.

It was with a feeling of unworthiness, that feeling which precedes gratitude, that we traversed Guelph's now lamplit streets. Headlights probed into the darkness and would fleetingly give outline to the road ahead. But . . . Emmanuel! He has dispersed the clouds of night; has put our darkest fears to flight. Rejoice, rejoice! Emmanuel. The Lord with thee, all Israel. J.J. KUNTZ



Guido de Bres Highschool

Officially opened by the Honourable Mr. P. Jongeling.

The heavy rain did not prevent the 700 or more people to travel to Hamilton for the official opening of the new High School building. There were at least 20 visitors from The Netherlands. The program had called for a flag raising ceremony followed by the ribbon cutting outside, but due to the pouring rain the executive opened the doors early enough for everyone to take a seat in the new auditorium. Extra chairs were needed and quite a few latecomers had to be satisfied with just a place to stand.

Jack Schutten, the Board President chaired the assembly. We sang all 3 stanzas of Psalm 150. He opened with Scripture reading and prayer. He expressed appreciation for the presence of our guests of honor, br. and sr. Jongeling, who accepted the invitation of the Board to be here to represent the members of the sister churches in The Netherlands.

With the help of our Chairman and of the Chairman of the building committee, a blue and gold ribbon was suspended, and br. Jongeling was given a pair of scissors to cut this ribbon. This was done under enthusiastic applause. A real advantage of being inside: Everyone could see it!

The Chairman of the Building Committee, br. Adri Van Egmond presented the building to the membership with the words: That this building for many years may serve the Canadi-

an Reformed Community in Ontario to the honor and glory of our Father in Heaven, who has blessed us so richly."

After being introduced to the meeting by Arie J. Hordyk, secretary of the Board, br. Jongeling took the floor: "I consider it a great privilege that at this occasion my wife and I may be in your midst, and that I may address myself to you on behalf of thousands of brothers and sisters in The Netherlands. Distances do not play such a decisive role anymore as in the previous century, no distances are able to break the bonds that are laid by the Lord himself, the bond of the one faith. You chose for your School the name of Guido de Brès. He wrote that "this holy Church is not confined, bound or limited to a certain place or to certain persons, but is spread and dispersed over the whole world; and yet is joined and united with heart and will, by the power of faith, in the one and the same Spirit" art. 27. That is, by the grace of God, also true here in Canada and for us in The Netherlands.

"You as well as we have received the mandate from our Covenant God to instruct your children, and cause them to be instructed in the complete doctrine of salvation. You have accepted that mandate by faith, and the sacrifices you had and still have to make for it are considerable higher than we in Holland are accustomed to.

"That is why we considered it an

honour and a joy, as brothers and sisters in The Netherlands, to do our share and lighten your burdens by providing the money needed to build the Reformed High School here in Hamilton. You don't have to thank us for that; we gave from our abundance and did not get poorer but richer by doing that. Together we thank our God that now the possibilities for Reformed Secondary Education have become greater. For you Hamilton seems to become what Kampen is for us. Your Theological College is established in this City - a precious possession, of the greatest value for the churches. And now a beautiful High School. I do not hesitate to express my hope for further expansion: in God's time a Reformed Teachers College! Our God is a God of surprises and miracles. He turns impossibilities into possibilities, if we only have faith to be His instruments.

"On behalf of the Committee that organized the drive for your High School I have the pleasure to inform you that by September 1st., 1977 the total amount collected has grown to fl. 1,094,890.14. That amount may grow a bit yet, but they will only be the last gleanings: the harvest is in. On behalf of the Committee, the Correspondents, the Collectors, and the uncounted number of those who gave their gifts, I wish to congratulate you. To this I add our prayer that the Reformed



Mr. Jongeling was presented with a Bible and Mrs. Jongeling with a bouquet of roses by Treasurer Fred Stoffels. Chairman Jack Schutten and Mrs. Ann Hordyk keep a watchful eye.

Guido de Brès High School may show, in years to come, the same faithfulness to the Scriptures and Reformed Creeds as that of the man whose name you chose for your institution of secondary education. He even gave his life for it!

"Then, and then only, will your High School become a rich blessing for the coming generations who in the years ahead will be called to a grand task as well as a fierce battle."

Our Treasurer br. Fred Stoffels thanked br. Jongeling with the words: "A gift of such a magnitude from our friends in Holland makes us speechless." In addition to the amount given, we earned over \$34,000 on interest here. The money donated for the building makes a difference of about \$55,000 per year on our budget. We wish to thank all our brothers and sisters in The Netherlands for their generosity, in particular brs. Bakker, Petter and Rittersma who had headed the committee. We are related through the bond to the Word of God. That's why we present you with this leather Bible, the basis of help, of which you have given us proof today."

Mrs. Jongeling was surprised with a bouquet of red roses.

Many congratulations received were read. Mrs. Anne Jones, Chairman of the Hamilton-Wentworth Regional Government had sent us a Proclamation stating that we had established the School in strong faith. She was unable to attend due to a previous commitment. Controller Robert Morrow, representing the City Hall en-

couraged us to continue with Gods' work. He officially welcomed the Honourable Mr. P. Jongeling and Mrs. Jongeling to the City, stating that Hamilton was honoured with their visit, wishing them a very good time.

Dr. F.G. Oosterhoff, our Principal gave us a speech: Why did we name our School after Guido de Bres? She gave a very detailed summary of his life, which ended at the age 45 on the gallows. "Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord."

Student Ed Jager presented on behalf of the students a cheque for \$250.00 to purchase drapes for the stage.

Our Recording Secretary brother Lammert Jagt spoke a word of thanks, closed the assembly with prayer, and we sang "A mighty Fortress is our God" and "O Canada."

During the ceremony the Ladies Auxiliary had prepared over 500 sandwiches, several urns of coffee, and soft drinks for us, which were presented in the halls of this beautiful building. Grade 12 students served as ushers in showing us around, through the nice and bright classrooms. In spite of the pouring rain, everybody was very happy and thankful.

ARIE J. HORDYK



Br. Jongeling delivers his address. Mrs. Jongeling to the right, flanked by the Executive Committee and their wives.



An estimated 700 showed up for the Official opening. The auditorium was filled to capacity.

news medley

Since it is customary, at least more or less, to begin with congratulations when there are a brother and sister who have been spared by the Lord for forty or more years as husband and wife, we offer our congratulations to brother and sister G. Woudenberg of Hamilton, Ontario. Actually, they live in Waterdown, but they belong to the Hamilton Church. We do not doubt that they will have experienced the communion of saints on October 13th or whatever day may have been set apart for the celebration. These lines are written before the official date has arrived. May the Lord grant them His guidance and protection in the time to come in the same richness of His mercies as He has been with them during the past forty years.

Somewhat longer ago is the moment when brother and sister J. Van Middelkoop of Brampton celebrated their forty-fifth wedding anniversary. That was on September 30. To them, too, we extend our heartfelt congratulations. They themselves will say, "These forty-five years seem to have been such a short while," but we do realize that there are very many who never reach that milestone. May their health continue and the blessings not cease.

We have something else to tell about Hamilton. It is already a thing of the past, but still worthwhile to be mentioned: The working season for the societies was "kicked off" with a combined meeting of all societies where the Rev. W. Huizinga spoke on "Creation or Evolution." The bulletin contained an outline and further a considerable list of reference works.

What we could also mention about Hamilton is the official opening of the Guido de Bres High School, but actually that is outside my "province," belonging to the school-part of our magazine; besides, I have an idea that we shall get an "official" report on that occasion. It was worthwhile to be there. Unfortunately, the "ribbon cutting ceremony" could not take place outside because of the steady downpour. Usually British Columbia has the name that it rains so much there, but I tell you that Ontario was second to none during the last couple of weeks or even months. During the public worship we asked the Lord urgently to give favourable weather so that the abundant yield of fruits and other products of the soil which He gave might be harvested. The Lord did answer our prayers and, although it is not completely dry, several farmers were able to harvest a considerable quantity of corn.

Man discovers every time anew that he depends completely upon the Lord. You will also remember what we wrote a few issues ago about Lincoln and their activity in helping members who suffered from a tornado. Now the Rev. Werkman received a letter "from the Ontario Ministry of Agriculture and Food" which reads as follows:

Dear Mr. Werkman:

I wish to recognize the action taken by the Canadian Reformed Church of Lincoln and others in the Cleaning-up process and reconstruction following the damage caused by the windstorm of August 8th. The Canadian Reformed Church of Lincoln and its members are

to be commended for their quick action and thoughtfulness. My sympathies are extended to those who suffered loss or damage . . .

Yours Sincerely,
w.s. William G. Newman

Another thing that we can mention about Lincoln is that the building project is making good progress. By the time you read these lines, the Church building will be "weatherproof" again, that is: enclosed and inaccessible to rain or (shortly) snow.

The Rehoboth Burlington bulletin tells us that the radio broadcasts "are running smoothly." Yes, except on October 2nd, when the technician put the Burlington tape on the air fifteen minutes early. When I put the radio on at about seventeen to nine, I just heard the very last sentence which the Rev. G. VanDooren spoke. However, as long as the people for whom these broadcasts are intended, hear them, it is alright with me when I miss them once in a while because of a technical error. The messages which are broadcast are also available in print, and it is the intention to have them ready and available on the very Sunday when they are heard. Frequently we wished that we had a supply of truly Reformed "tracts." These messages may serve as such.

The Rehoboth Consistory also states, "We have started initial plans to begin a League of Home Mission Committees. All Churches will be invited to an organizational meeting on November 19." I presume that this will be "all Churches in Ontario," unless representatives of the Western Churches are expected. However, if you wish to have a country-wide League, you have to invite the Churches wherever they are found.

There is only one other Church in Ontario about which we are to mention something. That is the Ottawa Church. They had a minister in their midst for five Sundays in a row, and that is an exception. Professors filled in on the Sundays when no classical appointment provided the Ottawa Church with a minister. I hope that this will give them sort of a boost before the winter season sets in. It seems that there is somewhat more interest in moving to Ottawa. I am always wondering why there is not more interest. It is a beautiful city and there should be ample opportunity for people who work in the services to find work there.

Although we do not have anything else to tell about Churches, we would be neglecting something if we did not mention the visit by Mr. and Mrs. P. Jongeling. He was invited by the Board of the Guido de Bres High School in Hamilton to officiate at the official opening of the new building, for which the brotherhood in The Netherlands brought together more than one million guilders. His presence here is fruitful also for others. Various societies asked Mr. Jongeling to deliver a speech at their meeting or League Day. Orangeville was about the first one if I am not mistaken; there are further Rehoboth Burlington, the League of Men's Societies in Ontario, and Smithville. He goes to Winnipeg and then also to the Valley, where Mr. and Mrs. Jongeling are expected to be from October 10-October 14. I am certain that he will be able to inform the brothers and sisters in The Netherlands about the life and the work of the brotherhood here in Canada. It was a pleasure meeting them and talking to them.

We move on to Alberta.

In Calgary, "the Consistory has decided to form a hospitality committee to make certain that all visitors have been invited for lunch after church. We have decided to make a list of families in charge of those visitors who have no friends

or family in Calgary. Anyone who wishes to be excluded from this list, please contact”

The Consistory also decided to purchase a house for the Rev. D. DeJong and family when he becomes Calgary's minister. That will prevent that a minister is forced to move every time because the house is sold or the owner wishes to rent it out to others.

Another activity in Calgary is the singing together. Six men and ten ladies “showed their willingness to practise together some simple music for approximately 30-45 minutes each Sunday after the afternoon service.” Their aim is: to learn more music and to enjoy the fellowship. As far as fellowship is concerned, I can assure everyone that singing together and practising together strengthens the bond among the members. I only regret it that at the moment I cannot spare the time to attend choir; I always loved it and I am not the only one.

We go up to Edmonton.

“A request from the last Congregational meeting to sing the Apostles' Creed again was discussed. No decision was made as yet.”

Yes, and then I read something else in Edmonton's bulletin and I have been hesitating whether I should say something about it or not. I have also been debating with myself whether I should make my remarks into an article, but finally decided against it. I confine myself to some remarks in the news medley.

As every one will know, some information sheets about a proposed teachers' college have been distributed throughout the Churches. It is the intention that the school societies shall discuss the suggestions contained in that paper.

Not everyone is in favour of such a teachers' college at the moment. I know brethren who give themselves wholeheartedly for (Canadian) Reformed education and who are of the opinion that such a college should not be established at the moment. They deem it possible to achieve the same results with a different set-up which would put far lighter burdens upon the members of the school societies. And we should see to it that we are not crying right away, “He is against Reformed education” when someone deems a certain suggestion not feasible at the moment. No one is a Church member of a lesser degree when he is of the opinion that we could achieve the same results with a different set-up. We should not force one another into a certain strait-jacket.

But in what the Rev. D. DeJong writes about it in the Edmonton bulletin I find a line which I consider dangerous and not edifying at all.

There is a Latin saying which means, “The poison is found in the tail.”

The last paragraph of his remarks reads as follows,

Though more could be said about it, the above must be considered together with the information provided, in order that indeed our inheritance be preserved by God's grace, and not lost by our pride.

And when we ask in what this “pride” of ours is then supposed to consist, we come to the conclusion that this “pride” apparently is that we wish to establish our own teachers' college instead of pointing to and making use of “Colleges which at least attempt to give a Christian, a Biblical directed teachers-training.” The Rev. DeJong mentions Dort College and Alberta and Ontario where Christian Colleges are in the process of being established.

He is correct in his evaluation that such Colleges may not be put on a level with the secular universities. He insinuates when he suggests that in the distributed paper it is “alleged, silently, this way, without any attempt of proof” that such “Christian Colleges” are “the same as, or perhaps even worse than, the secular universities.”

One can criticize the fact that, apparently, those colleges were not considered by the steering committee. One can criticize the fact that such colleges are not mentioned in the information sheets. One can ask whether these colleges should not also have been considered. But one does not have the right to ascribe to the brethren an allegation which they have not made in any way. One does not have the right to imply that such Colleges “are considered as bad as or worse than secular universities.”

Is it our “pride” when we endeavour to establish a teachers' college where the whole instruction is such that we have control over it and that we can entrust our young men and young women to it without having to “worry” about the character of the instruction given? Or is that simply continuing in the line of the reformation of the Church?

Our previous issue showed on its cover part of the Church building where, one hundred and forty-three years ago, the Secession became a fact.

On October 31st it is generally recalled that Luther nailed his theses on the door of the castle-Church in Wittenberg.

Has it not been proved in history that the reformation of the Church was always followed by the establishing of schools, and then not just elementary schools; all the way to the university level? That is evident also in our sister Churches in The Netherlands where they have established elementary and secondary schools as also teachers' colleges.

Is that “pride”?

Were there no alternatives either at present in The Netherlands or, in previous centuries, wherever the Reformation of the Church took place?

I would call that “obedience” and, indeed, a preserving that which the Lord gave in the return to His Word and to the obedience to that Word, which should be a return in every respect.

I do not claim that such a return would always and everywhere forbid cooperation with others. That will have to be determined by times and circumstances. But when there are brethren who are convinced that they have to strive for a wholly Canadian Reformed teachers' college because, just to mention this one point, they are extremely afraid of the theories of the A.A.C.S. (and justly so), no one has the right to call that “pride” or to try to torpedo their arguments with insinuations.

When I read the article in Edmonton's bulletin, I dug into my archives and came up with a letter which the Edmonton Consistory sent to the Orangeville Synod 1968. There I find the same suggestion: do not establish something of our own; let's investigate other institutions.

Although the consistory recognizes the calling of the Churches to have their own Training for the Ministry, yet it is of the opinion that establishing such a training with two or three professors at this time would bring too heavy a financial burden on the churches, especially when we consider that such a training has to be maintained for just a few students.

It is for that reason that the Consistory would like to suggest the following to your meeting:

1. To continue the Training for the Ministry by a number of our ministers like this is done at this time.

2. to investigate whether there are other Theological Schools or Colleges where a reformed theological training can be obtained. Especially an investigation of Westminster Seminary in Philadelphia should be made

.....

3. to organize an additional education for students who study at other Colleges or Universities, as far as that is necessary.

The very same reasoning is followed in the article which the Rev. D. DeJong wrote in Edmonton's bulletin of September 14, 1977.

Of course there is no one among us who would be against the establishment of such a College; on the contrary, if by God's grace a Canadian Reformed Teachers' College could and would be established, we would have reason to thank the Lord for this. Not only we, but the people of Canada would have reason for gratitude, whether they would realize this or not. So let there be no misunderstanding about that; also the writer of this article is all for it

Seeing the cost and the difficulties involved it is good Canadian Reformed to ask this question (namely: "Why the urgency in starting a Teachers' College?" vO). For it would not be Canadian Reformed to do unnecessary things, or to burden the people without great urgency.

And then follows the part regarding the point which I touched upon above.

Synod Orangeville 1968 did not follow the line suggested by Edmonton, and I am still thankful for it.

Likewise I would be grateful if in the matter of a Teachers' College the line suggested by the Rev. DeJong were not followed.

If there is no possibility to establish our own Teachers' College, we have to look for the best ways to achieve what we wish to achieve. But that is something totally different from what has been suggested by my colleague. He wants to start with other possibilities; I might use them as a substitute for the time being. Therein, I am convinced, I am in the line of our forefathers who did not suffer the reformation to stop at the doors of their Church buildings.

From Edmonton we move on to Neerlandia and record that the Consistory "is looking into the possibility of install-

ing a permanent installation for recording services for the sick."

Abbotsford decided to continue the Dutch services for another three months.

I found a beautiful sentence in the **Church News** of the Valley, produced by the Rev. M. VanBeveren. The meeting of one of the Young Men's Societies contained the information that a secretary was to be chosen. The Rev. VanBeveren meditates on that information as follows:

And when they have elected a secretary they will set an example and immediately inform the minister as he has requested so that he does not have to phone all over the place to find out who the present secretary is, which by itself may even be a pleasant experience but may cost him quite some time which should be avoided in order to enable him to complete the preparatory work for the publication of the new Directory as scheduled which will be a great help for him and at the same time a real pleasure also for the additional and understandable reason that he can prevent thereby all possible questions if not mild complaints on why our new address list is so late this year.

I presume that the benevolent reader has to add the punctuation at will, taking care that the meaning of the sentence be not altered by adding a punctuation which the Rev. VanBeveren would not have added at that particular spot had he known how much that which he intended to say was distorted by an interpretative notation by means of periods, colons, and other symbols which denote the end of a sentence or, at least, a slight interruption or pause in the line of thought.

Being a missionary, I discovered, has its setbacks which could hardly have been foreseen. What about the following:

We knew that the Rev. C. Van Spronsen had advised Rev. Boersema to do away with his beard: this could facilitate reception by the Brazilians. Rev. B. writes: "Brazilian consulate went good. The lady was very willing. I did shave off my beard (I don't know if that made any difference) and now I see in Nederlands Dagblad that one of the missionaries in Curitiba has a beard too." We will not mingle in this affair. M.v.B.

I won't either, but, Oh, that beard! Isn't it a pity?

vO

PRESS RELEASE

of the Classis Pacific, convened as Classis Contracta.

On the evening of August 2, 1977 delegates from five Churches in the Fraser Valley met in Chilliwack. The reasons for convening this Classis were joyful on the one hand and sad on the other hand.

Classis was requested to approve the call extended to and accepted by the Rev. R.F. Boersema for the Mission work in Brazil. The prescribed documents were read and Classis approved the call. The chairman and clerk of Classis, the Revs. M. Vander-

Wel and D. VanderBoom, were appointed to represent Classis at the service of inauguration on Sunday, August 5, 1977. The chairman congratulated the delegates from New Westminster and in them all the Churches in Western Canada with the fact that a successor for the Rev. Van Spronsen has been provided.

The sad occasion was that Classis was requested to grant Rev. J. Mulder release of his duties in Classis Pacific. Classis decided to grant this request and to discharge Rev. Mulder from his duties in the most honourable way. This discharge will take effect when he is installed in the Church at Toronto on September 11, 1977.

The Church at Cloverdale requested and received a counsellor in Rev. D. VanderBoom and a place on the schedule of Classi-

cal Preaching Appointments, while two members were appointed to represent Classis at a farewell evening prepared for the Mulder family.

The departing minister who served a long time in this Classical district addressed the brothers and commended the Churches in the Classis to the grace of the Lord.

D. VanderBoom, clerk

OUR
COVER

*Theological College in Kampen,
The Netherlands.*

A Silent, Eloquent Testimony

Mr. Chairman,
Members of the Board,
Members of the Staff,
Honoured Guests:

You will know the background of Joshua 22.

When Israel set out to conquer the land which the LORD had promised to their fathers, two-and-a-half tribes of the twelve requested that they be allowed to have their allotted portion in the land east of Jordan. Moses granted them their request, but on the condition that their men should go along to help their brethren conquer the land west of Jordan. Only once the LORD would have given their brethren rest within their promised inheritance, could the men of the two-and-a-half tribes return to their own region: the rest and the possession of what the LORD had promised would be enjoyed by all at the same time; no one was to enter into the full possession of his inheritance at an earlier moment than the other. The one shall not be perfect without the other being so at the same moment, cf. Hebrews 11:40.

In chapter 22 of the book of Joshua we read that that moment has come. Those tribes which have received the land west of Jordan as their part of the promised land enjoy rest: none of the Canaanites that are still in the land dares to lift up a finger against them. Then the moment is there for the soldiering men of the two-and-a-half tribes to go, to rejoin their families, and to enjoy the land which the LORD granted them.

They leave for their inheritance, but when they reach Jordan they pause to build a giant altar.

There is a controversy regarding the question where exactly they built it: on the west bank of the Jordan or on the east bank. I shall not weary you with listing arguments pro and contra. Personally, I have come to the conclusion that it was on the east bank, after they had crossed Jordan.

It was an altar which was not intended to be used for sacrifices, such as burnt offerings. Briefly: it was not to be used at all! It was just to stand there as a monument, as a silent witness.

As a monument of what? Of what

was that altar to be a silent and, nevertheless, eloquent testimony?

When the tribes living west of Jordan hear of the altar, they assume that impure motives are behind the action of their brethren. They fear that it is the beginning of a turning away from the covenant God. "Have we not had enough of the sin at Peor from which even yet we have not cleansed ourselves, and for which there came a plague upon the Congregation of the LORD, that you must turn away this day from following the Lord?" they say. If you turn away from the LORD, He will be angry with the whole congregation. And if you have to build your altar because you think that your land is not clean, but profane, why don't you come and live west of Jordan?"

What do the two-and-a-half tribes answer?

This: It is not our intention at all to turn away from the LORD. We did not build this altar to start an illegitimate worship. We build it as a monument. Therefore it is so conspicuous, such a giant altar, and for that reason we built it on the terraces of the Jordan: It can be seen both by you west of Jordan and by us east of Jordan; and it attests to our unity in the faith. Later on your children might say to our children, "You have nothing to do with the LORD and with His service; you have no right to the treasures of the covenant!" Then our children will be able to point to this altar and say, "There is the altar which is a testimony of the unity of faith, which is a monument of the oneness of God's people."

When the chairman of our society and I were discussing the evening which we are having together right now, we came to think of this chapter and of the events described in it.

Through the grace of our God we are allowed to have the High School which is to be opened officially tonight. The LORD has opened the ways for us to obtain it and the means to acquire it.

It is no giant altar, although it is a conspicuous building.

It has not been purchased just to stand there and to be only a monument, a silent witness. It has been

acquired, remodelled, and is being maintained in order to be used, and to be used intensively.

There are, therefore, considerable differences between the altar which the Israelites built and this school building.

And yet I do see many similarities, similarities which are to be noticed first and most of all in this: that the parents of so many hundreds of years *before* the birth of Christ *and* the parents of more than nineteen hundred years *after* the birth of Christ are equally concerned about their children and their future. In the days of Joshua, as well as at this present time, there appear to be parents who will do all they can to prevent that later on it can justly be said to their children, "You have no part in the LORD."

The Israelites erected a giant altar: it was to attest to and by its very presence to preserve the unity of faith.

That is exactly the purpose of both the Maranatha Christian School and the Emmanuel Christian High School: to attest to and to preserve the unity of faith.

Those tribes, living east of Jordan, could still travel to the sanctuary in Shiloh and, later on, to the temple in Jerusalem; but the giant altar, standing on the bank of the river Jordan, attested to it that not only when they were worshipping in Shiloh or in Jerusalem there was unity of faith: it was there all the time; and the altar, to be seen from afar, reminded them of it. Thus, being one in faith with their brethren also when they were not together at the sanctuary, they served the LORD, the covenant God in true unity, working towards the future of the LORD, that is, the future of the Messiah. That is the reason why they made sure, as much as in them lay, that their children and children's children would not forget the true service of the LORD: the altar was a reminder of what was found there to the West, in Jerusalem, the city of the Great King. At the same time, the altar prevented that the children of their brethren west of Jordan could ever justly say, "You live at the fringes, in no-man's-land, and have no part in the LORD or in the treasures of the covenant."

We are assembled here this evening for the official opening of the Emmanuel Christian Highschool. It is a school which has been established and is being maintained by the parents at great sacrifice. By worldly calculations,

how much easier would it be for them financially if they just sent their children to public high school. How many more things could they enjoy and how many more luxuries would they be able to afford which they now have to forego for the sake of their children and the future seed of the covenant!

They do maintain this school to attest to and to preserve the unity of faith. We are one in faith and in the activity of faith, not just when we are together on Sundays, but also during the week. And we believe it to be obedience to the LORD and the proper care for our children when we endeavour to have them taught at school in such a manner that the inerrant Word of our God is both the basis and the Judge, both the foundation and the Guide of the instruction given.

Thus this school stands there, not as a monument of our pride and conceit, nor as a witness of our sacrifices and achievements, but as a silent and yet eloquent witness of our heartfelt desire to prevent that it can ever be said to any of our children, "You have no part in the LORD!"

It is our heartfelt prayer that the LORD our God will use this school and the instruction given at it to prepare our children for a life as Christians in every respect. It is our deep desire that also through the instruction given here our children may be preserved with the true catholic faith.

And when it can be said to none of our children, "You have no part in the LORD," whatever work we have done and whatever sacrifices we may have brought will have received the richest reward which we could ever have asked of our faithful Covenant God.

vO

**Address delivered at the official opening of the Emmanuel Christian High School in Guelph.*



Old and New Embodied in Twentieth Century Israel

By Special Correspondent, Ben Gurion International Airport, Israel.

As our airplane banked and began its descent, a ribbon of lights that marked the Mediterranean coastline appeared from out of the darkness.

Twenty thousand feet below there would be gay music in the nightclubs and hotel bars of Tel Aviv. Traffic would be clogging the streets where a few hours earlier shoppers had jostled one another in department stores and shopping arcades.

But beyond the ring of city lights, nothing. Only blackness to conceal until the dawn of morning the landmarks of more than 4,000 years of civilization.

Touch down at Ben Gurion International Airport. Pass through strict security measures and walk outside, past the American hamburger stand to breathe deeply of the night air with its strange, tempting smells. After 11 hours of flying time and you have arrived in Israel.

This is a land of sea, sand and sun, of water skiing, fishing, health spas and luxury hotels which helped to attract about 650,000 tourists to Israel last year, 25,600 of them from Canada. Tourism in this country of 3,500,000 people is big business.

But there is much more to this land than simply the climate of a tropical isle. This is a holy land for Jews, Moslems and Christians alike.

The 20th century pilgrims will follow Christ's footsteps in air-conditioned buses. But when they reach the holy city of Jerusalem, they will all disembark at the gates of the old wall and most will walk the route of the Via Dolorosa, the traditional route taken by Christ from Pilate's judgement hall to Golgotha. In Christ's time it was a business street; today it is a steep, narrow byway of shops selling olive wood carvings and handicrafts; of peddlars selling candy, hats, beads and Kodak film.

Every Friday, pilgrims from many churches and creeds throughout the world join in the sacred procession along the narrow street, pausing for devotions at each of the 14 stations of

the cross, marked on the side of ancient buildings and inside the Church of the Holy Sepulchre.

Today's Jerusalem with more than 325,000 people, embodies the old and the new. The old walled city contains the picturesque market places and oriental spice bazaars, as well as the holiest sanctuaries of Christianity, Judaism and Islam. Newer Jerusalem, predominantly Jewish sprawls to the west with modern apartment buildings constructed from the gray-pink Jerusalem stone.

The route south from this city leads to the Dead Sea, the Sinai desert and Elat, the Red Sea port in Solomon's days. The route north takes one to Nazareth and into the green lushness of the Galilean hills to such sites as Capernaum, a once-bustling community on the caravan route from Damascus to Egypt, where Jesus preached and taught the first disciples.

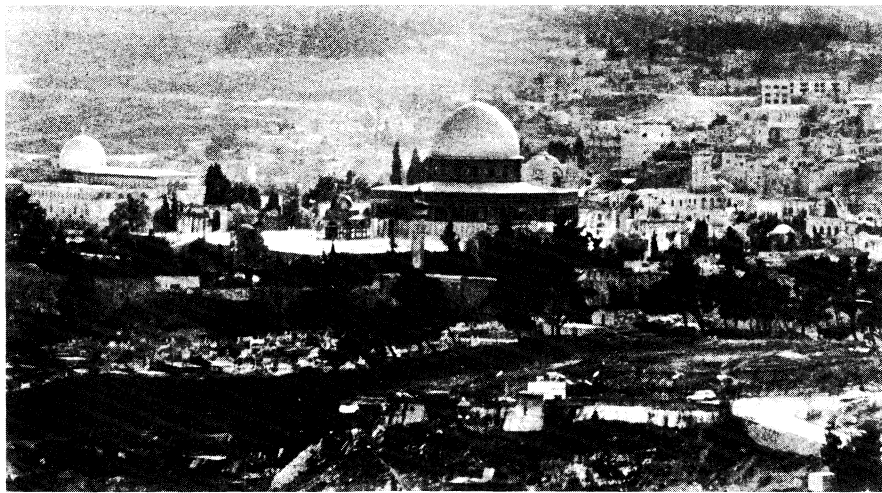
In many respects, time in this country is meaningless. Shepherds will watch over their flocks of sheep, fishermen still cast nets into the waters of Galilee and donkeys and camels are still beasts of burden carrying water and food.

But these scenes are lived from day to day with the sight of contrails of jumbo 747's overhead, the traffic jams of Haifa, Tel Aviv and Jerusalem and with the development of educational television and expansion of the Hebrew University of Jerusalem, one of the finest in the Middle East.

Life today in Israel is incongruous, many scenes out of keeping with the general expectations of a holy land.

Consider these: A dude ranch, Vered Hagalil, in the middle of Galilee country with a stable of pure-bred Arabian horses. From here, one can ride through cattle-grazing country to the ridge where the Sermon on the Mount was given, or follow a winding trail below towering cliffs to the Arab village of Ackbara to be served lunch by the mayor.

A Haitian restaurant, with cooks from Haiti, serving a blend of French haute cuisine and black African cooking on the seashore of Elat. From



the restaurant, one can see snorkel divers searching coral reefs of the Gulf Elat.

The Khan, a cavern in a hillside which served centuries ago as a place for caravans which arrived after sunset when Jerusalem's gates were closed, is now a modern centre for theatrical, music and folklore performances.

The ever-present television aerials sprout from the rooftops of houses within the centuries-old wall of Old Jerusalem.

From the mud and gloom of mid-winter on the cold windswept heights overlooking Syria where Canadian peace-keeping observers play a vital role, to the sunny beach resort of Elat on the Red Sea, sights constantly conflict with assumption of the Holy Land.

Behind all this exists a land of unbelievable grandeur. "A land of wheat and barley and vines and fig-trees and pomegranates, a land of olive oil and honey," says the Bible.

To that, much has been added in the last generation, including banana and orange groves and other citrus fruits to make Israel's fruit export market second only in importance to tourism.

The deserts of biblical times remain and much of the country is rocky, although more than 150,000,000 trees have been planted in intensive reforestation projects since 1948. In the north, tractors and bulldozers, assisted by an occasional team of oxen, terrace the hills for the planting of olive and citrus trees.

Massive housing projects have sprung up within the past years and new kibbutzim, small co-operative settlements of Israeli families, are harvesting crops from what has been

desert land for generations.

Amid all this development are the hundreds of centuries-old churches, synagogues, mosques and sacred sites that are expected to draw well over 800,000 visitors this year.

There are the archeological ruins at Jericho, believed to be the oldest city in the world; the sacred tombs of Jewish sages, the Dead Sea Scroll caves at Qumran and the fortress stronghold of King Herod at Masada.

At Nazareth, the Church of Annunciation stands on the site of the grotto-cave where, tradition states, the Christmas story actually began with the angel Gabriel announcing to Mary that she had been chosen to be the mother of God's son. At Bethlehem, tourists sing *Silent Night, Holy Night* no matter what the season as they gather in the tiny grotto in the Church of the Nativity on the site where Mary gave birth to Jesus.

And finally, visitors retrace their steps to Jerusalem to the end of the Via Dolorosa where Queen Helena, mother of Constantine the Great, began construction of the Holy Sepulchre in 325 A.D., over what she believed to be Calvary, the place of crucifixion. Rights and privileges in the church are claimed by six denominations, presenting the Christian pilgrim with the most obvious example of divided Christianity.

Many visits conclude at the Garden Tomb, one of two sites believed to be the tomb from which Jesus arose from the dead.

In this year, the Holy Land will become virtually a United Nations of people as visitors from the Far East, Africa, Europe and the Americas congregate in what has been for centuries the spiritual centre of mankind.

Church News

MR. E.J. TIGGELAAR
6-1098 Garth Street,
Hamilton, Ontario L9C 4L7

has been declared eligible for call by Classis Ontario-South of September 28, 1977.

* * *

Called: CANDIDATE E.J. TIGGELAAR of Hamilton, Ontario by London, Ontario.

Called: REV. W.W.J. VANOENE of Fergus, Ontario by Burlington East, Ontario.

Declined: REV. C. VANDAM of Brampton, Ontario called by Chilliwack, British Columbia.

REV. C. VAN SPRONSEN

The Council of the Church at New Westminster, B.C., gives notice that the Rev. C. Van Spronsen, missionary in Brazil, in accordance with the stipulations made will be able to consider a call from other Canadian Reformed Churches as of January 1, 1978.

Rev. Van Spronsen hopes to return to Canada during the month of July 1978.

For the Council,
M. van Beveren, president
G. Vane, clerk

* * *

DELEGATES TO THE SYNOD 1977
COALDALE, ALBERTA

Regional Synod-East: Rev. J. Geertsema, Rev. W. Huizinga, Rev. C. Olij, Rev. W.W.J. Van Oene; Mr. J. Boi, Mr. J.G. Feenstra, Mr. B.H. Harsevoort, Mr. C. Walinga.

Regional Synod-West: Rev. S. De Bruin, Rev. D. DeJong, Rev. J. Mulder, Rev. M. VanBeveren; Mr. H.A. Berends, Mr. W.H. Bredenhof, Mr. J. DeVos, Mr. C. Van Seters.

Advertise In

"Clarion"

Psalm 27

1. God is my light, my refuge, my salvation.
Whom shall I fear? The LORD comes to my aid.
He is my strength in all my tribulation.
Of whom shall I then ever be afraid?
When foes who seek my life close in on me,
They all shall stumble and in anguish flee;
And though their armies should in war draw near,
I'll put my trust in Him, I will not fear.
2. One thing have I desired of God as favour:
That I may always in His temple dwell
To view the beauty of the LORD my Saviour
And in His house to seek His holy will.
For in the day of trouble and of strife
He in His shelter will preserve my life.
Within His tent He'll keep me at His side;
High on a rock He safety will provide.
3. My head shall I lift up now with rejoicing
Above the hostile forces round about,
And in His tent, my jubilation voicing,
My sacrifice I'll bring with joyful shouts.
I will extol the steadfast love of God
And with melodious hymns His mercy laud.
O hear me, LORD, when I cry out to Thee:
Show me Thy grace and favour, answer me!
4. "Seek ye my face." Yea, LORD, so hast Thou spoken,
And in response my heart says unto thee,
"Thy count'nance do I seek in prayer unbroken."
Do not, O LORD, now hide Thy face from me.
In anger turn Thy servant not away,
Thou Who hast ever been my help and stay.
Forsake me not, for I on Thee rely;
O God of my salvation, hear my cry!
5. My father and my mother may forsake me:
The LORD is faithful and His help is sure.
Teach me Thy way, O LORD and Saviour, take me,
Lead me on pathways level and secure,
For evildoers lie in wait for me.
Hand me not over to their tyranny,
False witnesses against me still arise:
They breathe out malice and abusive lies.
6. How I would have despaired in my affliction
If I had not believed that in this life
The LORD would show His goodness, His protection;
I would have perished in my tears and strife.
Wait for the LORD; be strong and undismayed.
The LORD is faithful. Why then be afraid?
Take courage, for His steadfast love is sure.
Wait for the LORD; His mercy shall endure.

*(This is the new rhyming of Psalm 27.
See Clarion, Volume 26 - No. 14,
July 16, 1977.)*

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Books

George W. Knight III: The New Testament Teaching on the Role Relationship of Men and Women. Grand Rapids: Baker's Bookhouse '77. 75 pp., \$3.95

Dr. Knight, professor of New Testament at Covenant Theological Seminary in the U.S.A., composed the above mentioned booklet by expanding and re-arranging three articles published in '75, '76. Although there is some overlapping, Dr. Knight managed to forge the separate articles into one book. He added as appendix a report on Office in the New Testament (and the Ministry of Women) presented to the Reformed Ecumenical Synod in 1972 by the advisory committee of which Dr. Knight was reporter. This report is basically in agreement with the contents of the book, in so far as it covers the same subject.

The book deals, as the title indicates, with the role relationship of men and women according to New Testament teaching. By "role relationship," Dr. Knight understands the relationship which involves "headship" or authority, p.9, as in marriage and in the exclusion of women from the teaching and ruling offices in the church. This role relationship has been denied as a present ordinance in recent years within evangelical circles.

Dr. Knight mentions, in this context, the book of Letha Scanzoni and Nancy Hardesty: *All We're Meant to Be, A Biblical Approach to Women's Liberation*, and that of Paul K. Jewett: *Man as Male and Female, A Study in Sexual Relationships from a Theological Point of View*. He might as well have mentioned *I Pledge You My Truth* by J. Olthuis.

From these books, it becomes perfectly clear that the acceptance or the rejection of a role relationship of men and women, as understood by Knight, is not a matter of *what* the Bible says, but of *how* the Bible is interpreted. For as to *what* is written, Paul does admonish wives to "be subject to their husbands as to the Lord," Ephesians 5:22, and the apostle states emphatically that he does "not allow a woman to teach or exercise authority over a man" in the congregation, I Timothy 2:12. These injunctions are, however, made null and void with an appeal on Galatians 3:28: ". . . there is

neither male nor female, but you are all one in Christ Jesus," or by declaring them "culturally relative" or by explaining them as remnants of Paul's rabbinic past. Cf. pp. 14, 15. Dr. Knight not only mentions these interpretations, but he also pays full attention to them. Each text which speaks of the role relationship of men and women in marriage and in church is discussed, and objections against the traditional exegesis as followed by the author are carefully considered.

To mention one objection, it has been contended that if the New Testament would still demand the submission of a wife to her husband, then it would as well require the continuation of slavery. Dr. Knight shows that, whereas the submission of a wife to her husband is based by the apostle on the institution of marriage by God in the beginning, slavery is nowhere sanctioned by the apostle as instituted by God. That is the reason why, in the long run, slavery had to go, but the role relationship of men and women remains. Cf. p. 21ff.

This careful weighing of objections, which follows the exegesis of the various passages which related to the subject, makes the reading of the book more than worth one's while. Dr. Knight has the gift of writing in a lucid way, understandable for everyone who will take the trouble to sit down and to study the book with the Bible open beside it. The book also lends itself excellently for discussion by chapter, or chapter parts, in a Bible study group of men and women.

I noticed that with respect to Genesis 3:16, Knight writes: "he shall rule over you expresses the effect of sin corrupting the relationship of husband (the head) and wife," an exegesis which seems to me to be irrefutable, p. 43.

As to the prophesying and praying by women, mentioned in I Corinthians 11:5, Knight makes — I think rightly so — a distinction between these activities which do not involve headship over others and an authoritative teaching and ruling as is meant in I Corinthians 14 and I Timothy 2, p. 46.

Dr. Knight, on the other hand, makes it abundantly clear that role relationship is not the exclusive relationship between men and women. The Bible also speaks of the unity of men and women in the Lord, Galatians 3:28, of the wives as joint heirs with their husbands, I Peter 3:7, and of the mutual submission which all the mem-

bers of the church, men and women included, owe one another. The one thing should not be stressed at the expense of the other, nor should the one thing be understood in conflict with the other; but the one thing should be seen in a biunity with the other, pp. 14, 52, 53.

Special attention is paid by Knight to the injunction found right in the middle of the requirements for deacons: "The women likewise must be serious, no slanderers, but temperate, faithful in all things," I Timothy 3:11. As the office of deacon, just as that of bishop or overseer, is described in male terms, Knight concludes that both these offices are for men only. This conclusion is not overturned either by the fact that Phoebe is called "diakonos" in Romans 16:1, for the word "diakonos" always points to service but it does not necessarily point to the service of deaconship. As a matter of fact, as I Timothy 3 shows, only in the case of men is it used in the meaning of deacon. No female deacons therefore! Stating that, however, Dr. Knight is also of the opinion that women "are mentioned in the midst of the description of deacons because it is perfectly proper for them to be involved in the diaconal ministry," p. 48. He would therefore "encourage churches to elect deaconesses who can help the deacons," pp. 49, 51.

I wonder whether a new office would not be created by such an election of deaconesses. It seems therefore better, in my opinion, that wherever and whenever the need arises — I think of the care of older brothers and sisters who cannot manage any longer on their own, for example, and of services in the mission field — sisters who have the talent and time are appointed as deacon aids and as such, operate under the supervision of the deacons. For the rest, I agree wholeheartedly that the gifts and talents bestowed on the sisters of the congregation should not be neglected but used in the church.

I found a disturbing misprint on page 41, 3rd line from the bottom, where "the man" obviously should be "the woman."

Some passages I had to reread a couple of times before they got through. For example, the top half of page 41 and the first paragraph of page 49. I doubt whether it is right to speak of "the ontological relationship of preincarnate submissive Sonship." I

Continued on page 436.

PRESS RELEASE

of the Classis of the Canadian Reformed Churches in Ontario South and of the American Reformed Church at Grand Rapids, held on Wednesday September 28, 1977, at London, Ontario.

The chairman of the convening church at Watford, br. G. Hutten, called the meeting to order. He requested the delegates to sing Hymn 50, read Galatians 6, led in prayer and welcomed the brethren. The credentials were checked by the brethren from Chatham, and it showed that with the delegations everything was in good order, so that classis was constituted. The officers were: the Rev. W. Huizinga, chairman; the Rev. P. Kingma, clerk; and the Rev. J. Geertsema, assessor.

The first point on the provisional agenda was now the adoption of the agenda. Some additions were made, among which the examination of candidate E.J. Tiggelaar. After this the agenda was adopted.

The documents that are required from the candidate according to article 188 of the Acts of the General Synod of Homewood-Carman 1958, namely a letter from the Theological College certifying that the candidate completed his studies at the College, and a good attestation from the church(es) he was a member of during the last three years, were present. Br. Tiggelaar, then, presented his sermon proposal on Matthew 5:17-20. After the discussion of this sermon in closed session the decision to continue the examination was made. But first the delegates and the candidate enjoyed a good meal.

The meeting being re-opened, the Rev. M. Werkman examined the candidate on his ability to read, translate and interpret part of the Old Testament, viz. Ruth 1. And the Rev. W. Huizinga performed the examination on the exegesis of part of the New Testament, which was Galatians 1. After br. Tiggelaar had gone through this, the Rev. P. Kingma tested his knowledge of the Reformed doctrine and his views in this respect. Each examiner had 20 minutes, while after each period of examining 10 minutes were added to give other delegates the opportunity to take part in the examination. Some of the delegates made use of this opportunity.

After the decision was made, in closed session, to open the way for br. Tiggelaar to present himself to the churches in order to receive a call to the ministry, the candidate was informed about this decision. The question was then asked him whether he would declare not to teach anything contrary to the Word of God and the Three Forms of Unity (cf. Art. 188 of the Acts of the General Synod of Homewood-Carman 1958). The declaration was given and signed. The chairman, on behalf of Classis, said that he was glad that classis could grant to br. Tiggelaar the position of a can-

didate, eligible for call in the churches. Psalm 134:1 and 3 was sung. And br. Tiggelaar was congratulated.

Classis now continued with the rest of the agenda. A letter of the Women Society "According to Thy Word" at London was read. It contained the request that classis raise the payment for the serving of classis with meals and coffee and tea from \$80.00 to \$100.00 per meeting. This request was granted.

Then a request from the church at Smithville was read: viz. to declare that Classis Ontario South of June 8, 1977 gave a wrong advice to the church at London regarding the pronouncing of the salutation and the blessing in the worship service by an elder. A proposal not to deal with this request for revision since the brothers delegates did not have the opportunity to study it, was adopted.

The following reports were read: In the first place there was a report from the Consistory of the church at Chatham about its auditing the books of the treasurer of the Fund ad Art. 19 C.O. (Needy Students). The books were reported to be in good order. At the moment the Fund stands at \$2,448.92

Further there was a report of br. C. Ouwersloot, the classis treasurer: his "Statement of Income and Expenses over 1976." The total income was \$770.60. The expenses were \$1,284.28. Fortunately there was some money in cash yet, so that the classis was not in the red. The balance at December 31, 1976 was \$529.45. The churches in the classical region are reminded that the assessment for 1977 is 75 cents per communicant member; they (with the exception of the churches at London and Smithville which paid in advance) are urgently requested to send this money as soon as possible, otherwise the fund will be depleted. The address of br. C. Ouwersloot is: R.R.2, Beamsville, Ontario, L0R 1B0. Also the proposal was carried to assess the churches for \$1.00 per communicant member for 1978.

In the third place there was a report from the church at London regarding the classical archives. It informed classis that the archives are in good order. A report of church visitation of the church at Watford was not present at the classis.

The next point of the Agenda was the question Period ad Article 41, Church Order. The church at Lincoln brought up a matter of discipline. The delegates reaped the benefits of the discussion. After a healthy supper also the church at Watford asked advice in a disciplinary case. Advice was given. This also, of course, in closed session. The Personal Question Period was held. A proposal to make a certain decision was wiped off the table, because classis was of the opinion that it did not belong there.

The church at Chatham is convening church for the next classis. Wednesday December 7, 1977, is the date. The place is London. And the time: 10 a.m. The officers will be, D.V., the Rev. M. Werkman, chairman; the Rev. W. Huizinga, clerk; the Rev. P. Kingma, assessor.

Appointments regarding the classical examinations were made as follows: Deputies ad Examina: Rev. W. Huizinga and Rev. M. Werkman; Sermon proposal: the same. Exegesis Old Testament: Rev. M. Werkman; Exegesis New Testament: Rev. W. Huizinga; Doctrine of the Church: Rev. P. Kingma; Ethics: Rev. J. Geertsema; Church history and Church polity: Rev. J. Geertsema; Diaconological subjects: Rev. P. Kingma; Knowledge of the Contents of Holy Scripture: Rev. M. Werkman.

The following pulpit supply was arranged: Grand Rapids: October 16: Rev. J. Geertsema; November 6: Rev. M. Werkman; December 18: Rev. P. Kingma.

London: October 23: Rev. W. Huizinga; November 6: Rev. P. Kingma; December 4: Rev. J. Geertsema.

Watford: October 23: Rev. P. Kingma; November 27: Rev. M. Werkman; December 11: Rev. W. Huizinga.

At 7:30 p.m. the clerk read the Acts of the meeting. They were adopted. Hereafter the Press Release was approved. Censure ad Article 43, Church Order, was not necessary. The meeting was held in a brotherly and pleasant way. After Hymn 46:3 and 5 were sung the chairman closed the meeting with thanksgiving and prayer.

For the Classis,
J. GEERTSEMA, assessor e.t.

BOOKS — Continued.

am not too happy either with the term "role relationship" as indication of the headship of man over woman in marriage and church. If a term is to be helpful, it should not need explanation, but be self-explanatory.

These critical remarks are not meant to detract in any way my appreciation and gratitude for the book of Dr. Knight. I just finished the reading of *The Battle for the Bible* wherein Dr. Lindsell tells the sad story of the giving up, piece by piece, of the inerrancy of Scripture in evangelical circles. It made the reading of Knight's booklet doubly refreshing and encouraging. The Word of our God will stand for ever. The Lord will also take care that there always will be people who stand up for the ever-abiding Word of God.

L. SELLES

our little magazine

Dear Busy Beavers,

October 31, Reformation Day. Soon it will be here. But why do we celebrate it every year again?

It's good to remind ourselves of the wonderful works of God. The Great Reformation was a gift of God's mercy, just like all reformations are. You can read in your Bible about the reformations in the days of king Hezekiah and king Josiah. How happy God's people were when God brought them back to His Word and service!

That is still true today and that's why we celebrate Reformation Day.

Busy Beaver *Elaine Schoon* has a Reformation Day story for us. Thank you, Elaine!

The Reformation in Germany

Martin Luther became a monk. He prayed many times for hours. He was studying his Bible when he found in Romans: "The just shall live by faith." Luther's eyes opened in wonderful truth.

On October 31, 1517, Luther put his Ninety-five Theses on the church door. This started the Reformation in Germany. The next day was November 1, All Saints Day, when the people would read the 95 theses.

Here are 3 theses that Luther wrote:

Thesis 1: When our Lord Jesus Christ says: Do penance, for the Kingdom of Heaven is at hand, then He wants the whole of life of the believers to be penitent.

Thesis 32: He who thinks to ensure his salvation through indulgences will be eternally damned along with his teachers.

Thesis 62: The true treasure of the church is the most holy Gospel of the glory and the grace of God.

* * * * *

Busy Beaver *Marieke Geertsema* wrote a Reformation Day poem.

Reformation

On this day so long ago
Something happened that we still know.
Martin Luther, a man the Lord chose
Nailed the theses on Wittenberg's church door.
Against the Pope and indulgences, though,
For people to read, that's what they were for.

* * * * *

Shall we do a Reformation quiz, too?

Let me help you find some of the answers, just in case you don't know them. Pages 66 to 82 of *Young People's History of the Church*, Volume I, will help you.

A Reformation Day Quiz

1. Reformation Day is named for the _____ of 1517.
2. The beginning of the Reformation was Luther's nailing his _____ to the church door of the castle at _____.

3. To show that the Pope and his church were wrong, Luther burned the _____.
4. Luther and other scholars translated the Bible into _____ so that everyone could read God's Word.
5. Luther preached mightily against the _____ in which people broke loose against everything inside church buildings which they didn't like, altars, images, crosses and windows included.
6. Ulrich Zwingli was a Reformer who worked in _____.
7. John Calvin, another reformer, was born and educated in _____.
8. John Calvin's _____ was his most important book.
9. For a long time John Calvin worked in the city of _____.
10. Under Calvin's leadership the tunes for the _____ were written, and for the education of young men a _____ was founded in Geneva.

Pick the right words from here:

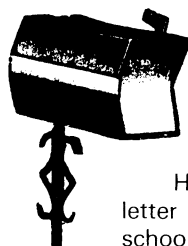
England	France	college
German	Ninety-five	Wittenberg
psalms	Theses	Geneva
papal bull	Institutes	Bible
Switzerland	Great	Anabaptists
	Reformation	
	iconoclasm	

* * * * *

To all the Busy Beavers who celebrate November birthdays we say: Happy Birthday and Many Happy Returns of the Day! And we add the wish that the Lord may bless and guide you this year and always.

Debbie Bareman	Nov. 1	Lucy De Boer	Nov. 12
Tanya Harlaar	1	Evelyn De Bruin	13
Sylvia Jans	1	Bernice Van Overbeeke	14
Joanne Jans	3	Brian Bosch	15
Paul Mulder	4	Leona Dam	15
Karen Oostenbrug	4	Jennifer Hulleman	17
Shirley Devries	5	Bernice Vandenbos	17
Wendy Lodder	6	Karen Hoeksema	19
Jeanie Linde	7	Eelco Jager	21
Sharon Kieneker	9	Glenda Bulthuis	24
Carla Griffioen	10	Tony Linde	24
Julius Wierenga	10	Charles Doekes	27
Joanne Lodder	11	Sylvia Foekens	30
Lorraine Bosch	12	Inge Plug	30
Jake Bouwman	12		

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From the Mailbox

Hello *Helena Onderwater*. Thank you for your letter and your story. I'm glad to hear you like school. I'm curious about your puppet, Helena. Would you write and tell us how you made it?

Congratulations on your baby nephew, *Elaine Bisschop*. How do you like being an aunt? Did you have a good time with your visitors from Holland, Elaine? Thank you for your story.