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Prophecy and Israel ⁴

ANSWER TO BR. WM. SALOMONS; NOTES ON THE EXEGESIS OF ZECHARIAH XIV.

Dealing with the second part of Zechariah 14 (verses 6 to 21), we are given an excellent opportunity to become better acquainted with the way the Old Testament prophecy concerning the future is structured.

In verse 5 we read: "Then the LORD your God will come, and all the holy ones with Him." As to the question who may have been meant by "the holy ones," I can refer you to O.T. Allis, *Prophecy and the Church*, where he writes:¹

This distinction (namely, between the Coming *for* and the Coming *with* the Saints) is so stressed by Dispensationalists that it would be natural to suppose that these expressions occur frequently in the New Testament. Such is not the case "With the saints" — This expression occurs only three times in Scripture (Zechariah XIV, 5; 1 Thessalonians III, 13; and Jude 14). Who are meant by the "saints"?

"Holy ones" or "saints" (*hagioi*) are referred to in the Old Testament. In some cases angels are clearly meant . . . in others men Some passages are uncertain

Angels are frequently mentioned in the New Testament in connection with Christ's coming . . . ; and they are sometimes called "holy (*hagioi*) angels" Especially noteworthy is 2 Thessalonians I, 7 where we read of the rest to be given the afflicted saints (on earth?) "at the revelation of the LORD Jesus from heaven with angels of his power."

Nothing would be plainer than this: when the Lord Jesus comes in His glory, He will be attended by the angels of heaven. The only debatable question is this: Will He be attended also by the redeemed of the earth? Several facts will help us to answer this question:

(a) The "saints" are never mentioned *together with* the angels; we never read of the angels *and* the saints.

(b) On the contrary, the task assigned to the angels implies that the saints, at least some of them, will be on earth. The angels are to "sever" the wicked from among the "righteous" (Matthew XIII, 49); they are to gather together Christ's "elect" (XXIV, 31) from all over the earth.

(c) Since the angels are sometimes called "holy angels" it would be quite proper to refer to them simply as "holy (ones)," i.e., as "saints." In Daniel IV, 13f. heavenly beings are called "holy ones." This may be the case in Zechariah XIV, 5

and Jude 14. At any rate [O.T. Allis' remark really comes home now, H.M.O.] the Dispensationalists have no right to appeal to these two passages as referring to *Church* saints, SINCE THEY HOLD THAT THE CHURCH WAS UNKNOWN TO OLD TESTAMENT PROPHECY [Capitalization mine, H.M.O.]. Consequently, on their own interpretation these three passages can no more refer to Church saints than can Daniel VII, 18.

Allis goes on with the explanation of I Thessalonians 3:13, where according to him both holy angels and holy men (the disembodied spirits of all the holy dead) are referred to.

As to the purpose of this coming it is to be noted that according to Millenarians it will be for the setting up of the millennial kingdom, while anti-Chilists hold that it will be for the Last Judgment and the Consummation.

In conclusion he writes:

This interpretation will account, if it is correct, for the seeming ambiguity of the language used in describing it. It will be both a *coming for* and a *coming with*: a *coming with* the saints already in heaven for the redemption of their bodies, a *coming for* the saints then on earth who are to be changed and caught up

So far Prof. Allis.

Taking verse 5 as our point of departure for what follows, one may expect a picture of "the life of the world to come," one which is offered indeed in verses 6 to 11. The same holds true for verses 20 and 21. However, what we read in verses 12 to 19 does not apply to the great hereafter, for things like a plague, panic, and war are out of place there, and an annual going up of the rest of the nations to Jerusalem to keep the feast of booths does not tally with what Scripture tells us about life eternal. Suppose the words are to be taken to the letter. And even what verses 20 and 21 tell me about a continuation of the temple service can in no way fit in with what I read elsewhere about the totally new state of affairs. Br. S. tries his best to find his way out, but his repeated "I don't know" is significant indeed! He is honest, and I appreciate that; and I freely admit that I wouldn't know either, if I were to follow him in his track. But that is where the shoe

pinches. The track is wrong. I urgently ask you, br. S.: please leave that track!

The point at issue is that, just like in the Book of the Revelation, a prospect on the future is being held out. A panorama is shown of the same scenery, but from diverse viewpoints, each of which commands a specific view of that which is to be seen and that which is and will be going on in the future. Which future? The near future or a more distant one? Or the close of the centuries? In answer I would say that features of all these stages are to be found in our chapter. It is a summary of what is going to be in the future, generally speaking. We do not find here a longitudinal section, but rather something like a cross-section. If you lose sight of this and try to tie down the prophet to the way in which historians describe the course of events, you do injustice to the Word of God and you'll end up nowhere. Let us now pay attention to the pericopes.

1) XIV:6-11

In verse 6 the line is extended insofar as what follows applies to what we call: life eternal. Various characteristics of the eternal blessedness are pointed to. As to the text of verse 6 I prefer the N.A.S.B.: "And it will come about in that day that there will be no light; the luminaries will dwindle," to that of the R.S.V.: "there shall be neither cold nor frost." Prof. J. Ridderbos in his *Korte Verklaring* also favours this emendation, but I for one cannot subscribe to the footnote of the R.S.V.: Hebrew uncertain. The Hebrew text is clear.

Our minds are carried back as far as the beginning, Genesis 1, where LIGHT is spoken of as the first of God's works. "And God saw that it was good." God checked the light; He tested it with a view to our eyes; to what our eyesight could bear and appreciate. And we do benefit by this light every day of our life, in the morning and in the evening. I do not exclude artificial light, for the electric bulb, be it man's invention, is nothing but an application of powers made by the Creator of light. Isn't it great that such possibilities were hidden in creation? Isn't it great to see

the sun rise in the morning and to hear the song of the birds accompanying it? And isn't the summer evening captivating as well, when you witness the wonderful stillness as evening closes in? Even the darkness of the night can be attractive. And from a more practical viewpoint, man, as he was created by God on the sixth day, cannot do without either of them. We need the rest of the night as a break in our daily activities. The alternation of day and night is part of the course of our lives, moving on the rhythm of the time.

Yet a day will come in which there will be no light! the light we are used to now, the light called into existence by the LORD and concentrated in the luminaries on the fourth day, for the latter will dwindle.

Is it not a loss, taking into consideration how satisfied man can be with the light we have now? No, it is supposed to be a real gain, as all the things mentioned in this pericope are a gain! "And there shall be continuous day." Continuous day! Imagine! But we cannot imagine it! I make sort of an exception for the people who live in the polar regions, but even they cannot imagine what it actually will be. It certainly is a unique day, as the N.A.S.B. renders it. "Not day and not night" does not mean a kind of mixture, a twilight. For, what man's eye will see and enjoy without getting tired, will be light and again light. "For at evening time there shall be light." Instead of sighing: "How sad that we lovers of nature have to miss those wonderful summer evenings or midsummer nights," we believe that all those enjoyable things will be made up for on that continuous day. For "light," although you may take it in a literal way, is to be taken symbolically as well. Don't forget, br. S., it is the language of prophecy!! LIGHT is to be taken as the opposite of DARKNESS and all that is implied in "darkness": all that is evil, wrong, mischievous, the workers of iniquity. It is they who cannot stand the light of that day! For LIGHT in the Bible stands for what is clear, limpid, true, genuine, and trustworthy. In ultimate analysis it stands for what the LORD Himself is. "GOD IS LIGHT AND IN HIM IS NO DARKNESS AT ALL" (I John 1:5). "The luminaries will dwindle," Zechariah 14 tells us. Let them dwindle! For Revelation 21:3 enlightens me farther in this respect: "And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its light is the Lamb."

Where there is light, there is LIFE. The two ideas are closely connected in the Bible. We read about it in verse 8 where Jerusalem is portrayed as the source of living waters, which will flow out from the city, partly to the eastern sea and partly to the western sea. I am not so easy on the point that there will not be many people, who as soon as they read about turn their face and gaze to the east where a city named Jerusalem is still extant today and even capital of a state named Israel; they are apparently of the opinion that it is all going to happen there in that day. In the most literal way. How they visualize the scene, I do not know. I cannot see how the Dead Sea and the Mediterranean Sea, put on one level, taken in the literal sense of the word, can be equally dependent on a literal source in the city as visible as it is now, as we know it today.

Again I would ask, br. S. and others: Don't you realize that, instead of taking recourse to absurdities, you had better ask: What is meant by Jerusalem? What does the name stand for? What else than the city of the Davidic, that is, the theocratic, ruler; nay more: the city of God on earth, His firm abode? Those two factors, the throne of David and the sanctuary, made the city stand out amidst other cities and capitals of the world. *Made!* Past tense! In bygone times. In the days of Zechariah it was still this way. In the future this would change. The LORD was not "in need of" such a city, such a terrestrial centre, as He had been during the Old Dispensation, as His people lived in one particular land around one holy place. However, although the city would have played its role then, its name would linger in the minds of the people as the centre of God's Kingdom and the pledge of His Presence. And that is the sole reason why the prophet, pointing to the future, a future following, among other things, the destruction of the "Holy City," nonetheless applies this name. How would he be able to convey the message otherwise, to make clear to his audience what the LORD was going to do? It is all because of their limitation that names like Jerusalem and Judah occur in the prophecies regarding the future. They serve as a coat-hook on a hall-stand, so to speak, a kind of support for the people of Israel to keep in mind what the LORD has spoken concerning His plan for the future. Via the names Jerusalem and Judah, the people's thoughts are led to the centre of theocracy — in-

cluding the administration of reconciliation — and to the new earth. That is the intention! That way not only Israel, the Old Testament Church, but also the New Testament Church is involved and interested. By means of His prophet Zechariah — via the church in Judah of those days — the LORD speaks to her; that is, to us, to you, br. S., and to me. *But that does not mean that you and I should behave and think as if we were Judeans of Zechariah's days, just as limited in our vision as the people in post-exilic times.* They could not imagine a salvation *outside* or apart from Jerusalem or reaching its goal *outside* the land of Judah. Yet, since the days of the New Testament, the horizon has been widened so as to comprise all the earth.

That is why — like in Ezekiel's



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IN THIS ISSUE:

Prophecy and Israel (4) — H.M. Ohmann	386
The Enlightenment and the Present World — F.G. Oosterhoff	391
Denominationalism — Cl. Stam	392
Restlessness — S. Vanderploeg	395
News Medley — W.W.J. Van Oene	396
Women's Rally in Alberta	398
Food: Facts and Fallacies — J. Vanderstoep	399
A Corner for the Sick — Mrs. J.K. Riemersma	400
Abortion: The Evil of Our Times	401
Letters-to-the-Editor J. Nobels	405
J. Tuininga	405
Our Little Magazine — Aunt Betty	406
Word Search Puzzle No. 31 W. Diek	407

prophecy — living waters will flow out of that Jerusalem. Half of them toward the Eastern Sea, the Dead Sea, which is made alive again. Everybody agrees that the Dead Sea was in need of living waters. But — different from Ezekiel's prophecy — those waters also flow in the direction of the western, that is, the Mediterranean Sea, and one may wonder: Is that big basin of water stretching as far west as Gibraltar in need of the waters drawn from the source in Jerusalem? What can be the impact, the effect, of one single source in one city, not far from its eastern shore, on that enormous basin? Such questions arise when you go the way of literal explanation at any cost. You cannot but explain this in a "symbolic" way, br. S. Spiritual matters are at stake here. So I understand how the extensive Mediterranean Sea becomes dependent on the source of living water springing not in Barcelona or Syracuse or Athens or whatever city lies at its shore, but Jerusalem. Compared to this source of life the Mediterranean is nothing.

This stream of living water will continue "in summer as well as in winter." Summer, that is the dry, rainless season; winter, the rainy one. However, "on that day" the Palestinian summer with its scorching heat and drought is no longer a summer. Throughout the year people will benefit from the blessings of the rainy season. The rainy season in Palestine — fall and winter — had its drawbacks as well. Another solution has to be found. It is the blessing of the source of living waters, flowing continuously, that supernatural fountain, I may say, that all the problems the Israelite farmer had to cope with will be solved.

To plumb what exactly the secret is of this wonderful turn of events, we have to go farther into the matter. Verse 9 tells us: "THE LORD WILL BECOME KING OVER ALL THE EARTH." Now we understand. Light will shine uninterruptedly and the fountain of life will flow incessantly, because the LORD God will be reigning undisturbedly. Where? And over what territory? In Jerusalem, of course, and over Judah, which is what "the land" means. The Hebrew word *erets* can be rendered by "land" and by "earth." And the latter is what all the translations do. And justly so. For that is what the Catholic Church, *hè katholikè ekklèsia*, spread and scattered over all the earth, is looking forward to. Not a dominion exerted from a certain, definite

terrestrial centre, e.g., Jerusalem, but from a spiritual centre. Because the LORD's dominion has a spiritual character first of all!!! He will be King undisputedly. Nobody is there to challenge His claim. We meet here again with the proclamation of Deuteronomy 6:4, known as the *shema'*, Israel's credo. Well, Israel's credo is going to be the credo of all the earth. More than ever in the Old Testament period will come true on that day: "The LORD will be one and His name one." The idols are gone, and God's Name is hallowed, His Name alone. "The earth shall be full of the knowledge of the LORD, as the waters cover the sea," and the population of the new earth by the blessings the LORD bestows upon them in rich abundance.

It is, as a matter of fact, not an easy task for the prophet to put into words what the LORD reveals to him now. It is beyond words. Just imagine "All the earth," and give a thought to what is all implied. Today we know more about it than Zechariah ever did or could. America has been discovered, and Australia; the ends of the earth are explored.

Therefore, as if He is making allowances for the prophet who has to predict what can become *too heavy a burden* for him, the LORD graciously leads him back from the whole earth to the area he was acquainted with: Judah and Jerusalem. Names like Geba and Rimmon had a familiar ring. The prophet and his audience knew them by sight, as they lay there in the hill country of Judah and Benjamin. However, what they learn from the prophecy will make them wonder: "Say is *that* Gebah?! Say, is *that* Rimmon?" Sure it is! And at the same time it is not! The hearers cannot recognize the scene of those cities they had been familiar with all the days: Cities on mountains, characterized by the mountains (like Hamilton by its mountain, and, of course, beautiful B.C.). However, where are the mountains in the vision? They have sunk! The mountainous area has turned into a plain. Only one mountain will be left then in that extensive plain: Jerusalem, which will be higher than ever before. How conspicuous that city on the mountain will be! Like the city of Matthew 5:14: "A city set on a hill cannot be hid." Jerusalem: a real eye catcher in the land, so as to make everyone turn his face to behold the wonder.

It is a miracle the prophet speaks of, sure. Again the question arises of

how to evaluate this wonder. Is it to be taken in the most literal sense of the word, as is sometimes done with Isaiah 2:1? Supposing that that were the appropriate method, I wonder: What is the use of such a stunning miracle in itself? In itself it might have happened any place! Landslides are known on all continents.

Now that it is going to "materialize" in Jerusalem, there must be some spiritual sense. I could almost chuckle over the idea that also Prof. Walvoord, prominent advocate of pre-millennialism, goes the way of a spiritual explanation, as he writes: "From this passage (Isaiah 2:2-4) it is evident that Jerusalem is to be the capital of the world, that from Zion the law will go forth, and all nations will be under the sway of this righteous government."² Instead of chuckling, however, I discover a lack of consistency with this scholar, who gives a symbolic explanation of a text of the prophets. Instead of chuckling, I had better try to give my own explanation, one that can be accounted for.

Well, it undeniably is Jerusalem that the prophet has in mind here. He mentions the names of the gates and the name of one tower and the king's winepresses, locations to be found in the city of his days. In a vision regarding the future he mentions them again. He names it and it will be there, in its proper place, for by those places, those landmarks, the extension of the city in the future is determined. What may we infer from this revelation? That Jerusalem will be restored to its former glory? and its former condition? That is true, with certain reservations though. For what is the profit of a restoration just to its former glory? a glory which was not all that glorious most of the time? It would be a poor comfort in view of times to come! What are we to gather then from this prophecy? This: that Judah may rest assured of its place and restoration once the Day of the LORD will have come! that Jerusalem will be in the centre then, in the limelight! To convey the message as plainly as possible, the prophet takes recourse to the names of the boundaries of the city. Whoever takes the prophecy to the letter will certainly get into troubles with his exegesis here; he will hit on contradictory statements in our chapter. For one thing, if the Day of the LORD will have appeared in its eternal bliss and glory, why will the Jerusalem people be in need of gates and towers, that is, fortifications? To

dwelling in security? I don't see the need of it! "The LORD will become king; the LORD is one and His name is one," I have read. Nobody will be there to challenge His right, His title, His claim! So verse 10 is to be read and understood in the light of verse 9. The truth of verse 9 is underlined by verses 10 and 11. I ask you, what else would you expect than this kind of phrasing when an Old Testament prophet is going to pass on the message that Jerusalem shall be inhabited and shall dwell in security — that means the people of God, the Church of Christ, dwelling in security — to an audience that was unable to understand what that security would be unless it was guaranteed by huge walls and strong gates and towers? So I would ask you, br. S., please don't go the pre-millennialist way in claiming a realm of a thousand years to see this prophecy materialize in the most materialistic way ever. For the prophet is pointing out to his hearers then and his readers today what the benefits of the Day of the LORD, that unique day, will be all about. Israel can dwell in security and safety, because the theocracy is safeguarded for ever, and the reconciliation is to have its blessed effect on life in its entirety. That is the consequence of the great turn of events brought about on the Day of the LORD. And I don't see the need of a restoration in the literal sense of the word of a city called Jerusalem in the literal sense of the word, located 35° longitude west and about 32° North latitude on the world map, since *all the earth* will be subject to the LORD's spiritual dominion.

2) XIV:12-15

That we cannot measure God's prophecy with the standard of our logic, our way of arranging things, we learn from verse 12ff. where "suddenly" the enemy shows up! As for us, we would have dealt with the enemy first; dispose of this awful matter before turning to the happy consequences of his downfall. That is the logical order, we say. Or the chronological order. And we are right. In writing our history we may freely go this way. And we ought to, lest we clutter things up.

The LORD, however, is just as well free to choose His particular way in presenting things concerning the future. The *history*-books in the Bible present a picture of what came to pass in good order. They are the first examples of good historiography. In inspiring the prophetic word and the pro-

phetic books the LORD is pleased to follow an *other* method. He has to, since He cannot unveil the future as plainly as He did with the past. He has to make His reservations. That does not mean that it therefore is a confusion. That is what we would make of it in applying our standards of historiography to the prophetic books as pre-millennialism does. *QUOD LICET DEO NON LICET HOMINI*. We people have to submit to the ways God holds in prophecy and have to try to search as far as possible the ways of Him Who is unsearchable. Unless you go the way of Chiliasm, trying to find a way out of the difficulties which they have conjured up themselves, by positing a realm of the thousand years, a realm of peace, to be followed by a war, the decisive battle against Satan and his gang.

However, I for one cannot imagine how a period of 1000 years of bliss is feasible as long as Satan is alive and well; and to be unchained after the 1000 years. With something like that in the offering there can be no bliss.

Yet it is prophecy which we are studying now, and, as is done in the prophetic books, it is not a succession of events but rather certain themes that are struck and embroidered upon for a while. Considering what it says in verses 6 to 11 about the blessings, the reader is supposed to hear more about the enemy, especially about the way he meets his fate, his doom. We are informed about it in verses 12 to 15, but once more I say: in a way which is specifically Old Testamentic. It is not an exact course of events which is described from month to month or year to year. Not even in the headlines can a chronological pattern be discovered. Rather, it is certain strands which can be followed throughout prophecy, of the Old as well as of the New Testament. The only thing we learn is that the LORD is settling accounts with the enemy in a threefold way.

On the one hand by a plague, a disease, an awful disease, a kind of consumption or phthisis, pictured in a realistic way. Comment is superfluous. The enemy's strength will be weakened considerably.

On the other hand, not later, but simultaneously, the LORD causes a kind of panic to fall on the enemy. That is a manner of warfare known from other passages of Holy Writ (Judges 7; I Samuel 7 and 14; II Chronicles 20).

Besides, it will be Judah itself that is enlisted in the LORD's military ser-

vice to fight in (not: against) Jerusalem the nations gathered against the holy city. Judah will be successful and gather the spoil.

Now I do not ask you, br. S., nor do I try myself, to fit all these features into a historical scheme. We cannot! It is impossible! That is not how we should approach prophecy! There is no historiography, but A MESSAGE FOR the future. The message the LORD wants His prophet to convey is that the enemy, the enemy of Him and His people, which is the Church of Old and New Testament, will be done away with altogether.

As is to be expected on that unique day, in the evening there shall be light. LIGHT; that means: no workers of iniquity, no enemies around. Their presence would be a blot, a nuisance for the society of God's people. The enemy will have vanished out of sight for ever.

3) XIV:16-21

In verses 16 to the end still another note is struck, or another theme touched on; one that cannot be missed in a picture of the Day of the LORD.

It is not, nor was, only the enemy who was spoiling the game for God's people on earth, so that the matter would be settled as soon as the ugly enemy had perished. The Judeans have to look at home and examine themselves. In verse 14 they are portrayed as being brave and valiant in battle: "Judah will fight in Jerusalem." However, this is not because the Judeans or their posterity, the Jews, would have to play such a special part on the day of the LORD. Why otherwise did the LORD first gather all the nations against them? Was it not because He was angry with them? Because of their sinful ways? It is only a remnant that will be saved from perdition. And, as it was with Judah, so it will be with the Church of the New Testament. The LORD will gather the peoples against His Church, and time and again a remnant will be saved; a rest will return. That is the message: Judah should never think of itself: we are the people, because we are Abraham's seed.

Up till the days of Zechariah and up till the time of our LORD JESUS they will be the people; I can say: the only address of the Church, the people of the promise which is to be shared by other peoples as well. "Then it will come about that any who are left of all the nations that went up against Jerusalem will go up from year to year to

worship the King, the LORD of HOSTS, and to celebrate the feast of booths."

N.B. It is not Judeans, but the remainder of the *heathen* nations, of those nations who went up against and besieged Jerusalem, that will join the long procession to worship the LORD of hosts on the feast of booths; enemies, who apparently have changed their minds, who will be converted from enmity to friendship with the LORD's people. Such a tremendous change will be brought about in the hearts of those who had been averse from Judah and its God . . . a change "not inferior in efficacy to creation or the resurrection of the dead" (Canons of Dort, III/IV, 12), so the very work of the Holy Spirit.

When will this captivating picture come true? we wonder. At the close of the centuries? In its fulness, sure! It is then, on that unique day, that the hearts of each and every one will be united in true worship of the LORD. Yet, questions remain. Br. Salomons touches upon them in his "Prophecy Today," sub. 6. Two times we read his: "I don't know," whereupon he writes his: "But I do know that one cannot get away with it." What do you mean by that, br. S.? I do not understand you well here. Looking it up in my English-Dutch dictionary, I found the following possibilities among the translations: "to get away with" (sl.): *opgewassen zijn tegen; de baas worden; "get away with it": ook: slagen, 't'em lappen; "he can not get away with it": weet er geen raad mee; "commit forgery and get away with it": ongestraft valsheid in geschrifte plegen.* What do you mean, br. S.? That the problem is too much for you? that you do not see your way out? that you are at a loss? Or do you mean that other expression: you can't get away FROM that? *Daaraan ontkomt je niet?* If your style is correct, we have a nice confession here from your own lips. If, on the contrary, it is a slip of the pen or the typewriter, and you mean: *get away from,* I would have liked to see you elaborate on the issue.

For an issue it is. One may be puzzled by it! How about the celebration of the feast of booths on the Day of the LORD? All of us may wonder: How can that be part of that Day?? Wasn't it one of the feasts *abolished* already under the New Dispensation as belonging to the Dispensation of the shadows? Isn't it contrary to what we read in Acts 15:28: "For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary

things:" whereupon four items are indicated in verse 29? The feast of booths is not listed among those four items. I can go on and refer to Colossians 2:16 and other texts speaking in a similar vein. So, if heathen have been exempt from this and other feasts, how can it turn up in the picture of the Great Day of the LORD and the great hereafter? Will it not be a step back compared to what had been gained since the New Testament? I do not think so. In the history of God's Revelation I know of progress only.

Or does it apply to the New Testament dispensation, though not in a literal, but rather spiritual, way? In a *spiritual* way! I would like to give this solution due consideration. In that case, the Day of the LORD implies more than what we usually understand by it. For again I wonder: What is the sense of keeping the feast of booths — periodically — in the "world to come"? Wasn't that feast the final stage, the close of the cycle of Israel's harvest feasts: Passover, Pentecost, Feast of Booths? It is! Well, I wonder, will the Israel of the future, the Church, after the LORD has returned, be concerned about harvesting, crops, ploughing and sowing, precipitation, and all such things? Do those activities not belong to this temporary dispensation in which we all have lived since the creation of the world, which will have passed when the Day of Zechariah 14:6ff. has dawned?

They sure do. And the same holds true of the plague with which the LORD will visit the nations that do not go up to celebrate the feast of booths. This is also something particular of the current dispensation, not of the age to come.

What shall I answer? I don't know how to locate all these events in the proper chronological order. "I don't know" is what br. S. said. So, does the present writer in the end fall in with him?

No, for because I do not know, I do know that, when following br. S. and Hal Lindsey and Prof. Walvoord and *tutti quanti*, I would be on the wrong track; I would turn the clock and the calendar back to an abandoned, an outmoded stage in the history of God's revelation. Like them, I would be in need of some intermediary state, called the Millennium, to do the Old Testament ceremonial worship over some way or other. (Read what J. Walvoord writes on page 125 of his book!) Because I don't know, what br. S. does

not know on his standpoint, I do know that his viewpoint is wrong, and that the data of Zechariah 14:16ff. are not to be taken as historic events, but as characteristics by which the great future, that is briefly all that belonged to the future considered from Zechariah's viewpoint, is featured: the rest of the heathen, joining the remainder of Judah, in a worship of the LORD with a joy and gratitude as great as on the feast of booths. That is the continual doctrine of the Holy Scriptures. God crowns His work of salvation in the gratitude of those who are saved. To make the message come across, the prophet takes recourse to the feast of booths, a feast of the harvest, but a commemoration of the journey through the wilderness as well; days of exceeding joy.

That whoever does not join in the joy and gratitude and praise and worship of the LORD on that Day, His Day, is not worthy to receive His blessings, but will be afflicted by the plague, fits well into the picture. Be it a power like Egypt, relying as always on the inundation of the river Nile as if they were not dependent on the rain which comes down from God in heaven, he will not get away with it; he will not go unpunished. For the LORD is one and His name is one. The whole future, both New Testament dispensation and what is to follow thereafter comes into the picture. Confusing? Don't say that. Do not even think so. Br. S. — and the same I say to every brother and sister — What you and I really need is to become acquainted with the prophetic books of the Old and New Testament more and more; to study them in order that we may benefit by them; so that we may increase in the grace and knowledge of the LORD.

Let us look forward to that Day, that Holy Day, which has commenced already, when your sanctification may reach its destination in the gratitude you owe to your Creator, Redeemer; look forward to the day in which everything, down to the bells of the horses, will bear the stamp of His all-encompassing holiness.

So far my explanation of Zechariah XIV. I could leave it at this, but I would like to make some remarks in conclusion in another article.

(To be continued.)

H.M. OHMANN

¹O.T. Allis, *Prophecy and the Church*, 1974, page 185ff.

²John F. Walvoord, *Israel in Prophecy*, pp. 120, 121.

The Enlightenment and the Present World 1

WHAT WAS THE ENLIGHTENMENT?

This year is the bicentennial of the deaths of two famous Frenchmen, Voltaire and Jean Jacques Rousseau. Their fame rests on the fact that they were the most prominent prophets of a new age in the history of our Western civilization. That age itself, the Enlightenment or the Age of Reason, is confined to the eighteenth century: it began around 1700 and ended with the French Revolution in 1789. Its influence, however, lasts until this day. Indeed, the ideas that arose during the Age of Reason have been so pervasive and enduring that there are few manifestations in today's culture whose roots cannot be traced back to this eighteenth century movement.

Those roots have nourished bitter fruits. For it was during the Enlightenment that European culture underwent a decisive spiritual revolution. Its leading scholars and opinion makers then turned their back upon biblical Christianity, proclaimed their independence from God, and preached the autonomy of man. By so doing they inaugurated the post-Christian age of European history. The consequences of this rejection of the God of the Covenant, Who had once allowed Japheth to dwell in the tents of Shem and showered Europe with His Covenant blessings, have been experienced by our society ever since, and in ever-increasing severity.

It is good to study the origins of our modern, post-Christian age. For this reason the Editor asked me to write

some articles in connection with the anniversary of Voltaire's and Rousseau's deaths. Since the work of these men is best understood if we know about their spiritual environment, I decided to deal with them in the context of the age as a whole. This means that I want to discuss with you the main ideas of the Enlightenment and evaluate them, at the same time noting some of the more obvious fruits in our own period.

I am asking you to take the trouble of travelling with me on this historical excursion. It may not always be an easy journey. However, it is essential that we more and more learn to discern the spirits that direct our modern Western (and that includes our modern Canadian) culture, so that we are well-informed when fighting those spirits. And to fight them is our task. For we know that the Son of God appeared to destroy the works of the devil, and we confess that, as members of Christ, we may and must participate in this cosmic struggle. May we do so obediently and steadfastly, so that the Church in this country does not turn her back upon the world (in order to be swallowed up by it in the end), but rather, living in the midst of it, proclaim the sovereignty and rights of her King. For it is God, not Satan, Who owns this world and all that it contains. And it is His will and pleasure to use our labours in the establishment of His Kingdom of peace and righteousness.

In order to understand the rise of Enlightenment ideas we have to have a brief look at the seventeenth century, the period which saw the beginnings of modern science, a development that set in motion the rapid scientific and technological advances which characterize our own age. The seventeenth century scientists were able to inaugurate the modern scientific age because they had hit upon a new method of research. Unlike previous scientists, who had tended to rely heavily upon the wisdom of the ancients, those of the seventeenth century resolved to ignore everything that others had ever said about nature, and to investigate it on their own. They would simply observe, experiment, weigh, and mea-

sure, and so formulate laws to explain nature, and make their discoveries.

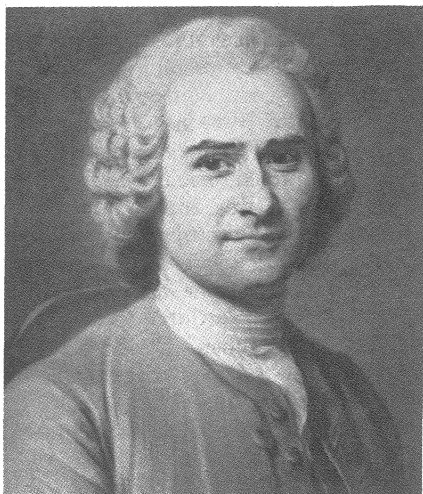
This new scientific method was very effective. New laws were found to explain the operations of the universe, and great forward strides were made in the fields of medicine, biology, chemistry, physics, and various other sciences. Before long science was also applied to the invention and building of machinery, and the technological age began.

Seventeenth century science differed from that of previous ages not only in its method and achievement, but also in its goals. Earlier scientists, those of Greece, Rome, and the Middle Ages, had studied nature because they wanted to understand. With them the pursuit of scientific knowledge was, therefore, primarily a matter of intellectual curiosity. With few exceptions, they did not think of applying their knowledge. No machines were built and no technology was started, although already in Hellenistic times scientists had the knowledge to do so. The seventeenth century scientists, on the other hand, looked at science as a *useful* discipline. They did not engage in their researches merely in order to understand nature, but also, and often in the first place, in order to control it. In other words, they believed in applied science. As the lawyer-statesman-philosopher Sir Francis Bacon, an early advocate of the new science, stated: knowledge is power. Once you know what makes nature tick, you can learn to harness nature, to control it, even to manipulate it. *

There is nothing inherently evil in either pure or applied science. To the contrary, they are gifts of God, Who thereby enables man to fulfill the mandate given him in Paradise to subdue the earth, to have dominion over it, and so to glorify the Creator. And many of the early scientists confessed this, and proclaimed that the glorification and praise of God was the goal of their scientific work. The seventeenth century was still a Christian century.

We nevertheless see in this same century, among some of the intellectual leaders, a slow but definite turning away from revealed Christianity; and it was these people who set the trend that ere long would lead to the secularization of scholarship and culture. These men did not yet repudiate the Bible, but in their scientific and philosophical work they did proceed without reference to the totality of God's rev-

Continued on page 392.



Jean-Jacques Rousseau.

Denominationalism

(First in a series of 3)

"THE AMERICAN VIEW ON THE CHURCH"

In our present contacts with various denominations on this vast continent, and in our conversations with many North American Christians, we are experiencing some difficulty in understanding one another. While we do find points of common belief, there are also some areas in which we seem to differ greatly.

A main area of difference is clearly the understanding of what the Scriptures teach us about the *Church* of Christ. While others suspect us of taking in too "rigid" (even sectarian) a viewpoint, we counteract by speaking of liberal or even un-Scriptural doctrines of the Church.

In accordance with our Confession, we tend to speak in terms of "true" and "false" Churches, but North Americans (and, increasingly, Europeans also) are not wont to do so. Such

a distinction apparently does not really function elsewhere beyond our own "circles." I can prove this with a simple quote from Sidney E. Mead (Professor Emeritus in the School of Religion and the Department of History, University of Iowa) who has written, "The 'true church type' could find no exact parallel in the pluralistic American society."

In keeping with this distinction, our Churches pursue a real unity or "sister-relationship" with those Churches which we have come to recognize as true Churches. The thinking is: all true Churches must be *one* in faith and action, for is not the Church "*communion of saints*"? Yet, Americans who do not think in such clearly defined terms of true and false, favour looser associations in fear of being dominated and losing one's own denominational freedom and independence. Apparently, in this respect we do not have a common practice.

THE ENLIGHTENMENT (Continued.)

elation, and thus also without reference to the norms and goal He has set for man's cultural pursuits. Man had been commanded (and here I borrow from K. Schilder's definition of "culture") to disclose, in accordance with the norms given by God, the possibilities that lie dormant in creation, "in order to make the treasures thus acquired usable by man as a liturgical creature, and, subsequently, to bring them, together with the now more thoroughly equipped man himself, before God and put them at His feet, in order that He may be all in all, and every work may praise its Master."*

If the European scientists of the seventeenth and following centuries, together with those who guided and utilized their work, had remained obedient to this mandate, the new science with the many promises inherent in it would have served the real peace and prosperity of our society. The same applies to the work of the eighteenth century intellectual leaders, the Enlightenment philosophers. For these people — we must in all honesty admit it — advocated many political, economic, and social reforms that were urgently needed in a society abounding with

inequalities, oppression, and injustice. Again, if they had done their work of reform in obedience to the norms set by God, these labours would have been an undisguised blessing.

But as it happened, the divorce of scholarship and cultural action from revelation, which became noticeable in the seventeenth century, would become the norm in the eighteenth. In that age man no longer confessed himself to be a liturgical creature — that is a servant and office-bearer of God — but proclaimed his own divinity. Instead of praising the Creator, the Enlightenment reserved its praise for the creature. It was he who, by his own unaided reason, had disclosed the secrets of the universe, and it was he who would use the treasures thus acquired not for the purpose of the coming of God's Kingdom, but for the purpose of building the Kingdom of Man.

In the next article we will have a closer look at the foundations upon which this new Tower of Babel was built.

F.G. OOSTERHOFF

*K. Schilder, *Christ and Culture*, tr. by G. van Rongen and W. Helder (Winnipeg, 1977), p. 40.

While we refuse or break off contacts with those churches which we have discovered to be false, Americans generally tend to maintain varying kinds of bonds and degrees of fellowship with them. Again, no common practice here.

INTERNAL DIFFERENCES?

Now we can live with these differences with others, if need be, but it seems that such divergencies also crop up within our own federation of Churches. In our intra-denominational contacts we find that we do not all think alike in these matters, and all too readily accuse one another either of sectarianism or liberalism.

A simple, recent example will suffice. When one of our ministers writes that we should use only the gifts and talents of accredited office-bearers of our own Churches "for the equipping of the saints" (in the case of evangelism, to be exact), and not to invite speakers from elsewhere, he is immediately accused of being a "sectarian" who sees no good elsewhere and is forthwith reminded of the fact that Christ had great praise for outsiders, etc. But such was not the matter at stake; our minister was only speaking of the proper ecclesiastical way of doing things. Many, however, missed that very valid point.

Permit another timely example. It is no secret that some members of our Churches feel free to attend worship services organized by other denominations and perhaps to attend the Lord's Supper celebration there. The rigid scheme of "true and false" is too much for them, the ecclesiastical way to unity much too cumbersome, and they can entertain fellowship with other denominations in an ecumenical spirit that is alien to the other members of our Churches. And those others, in turn, greatly frown upon such practices. Correctly so, I feel.

Of course, I do not suggest that we must come to a minutely detailed agreement on all these issues. The late Prof. S. Greijdanus once made a plea for correct pluriformity *within* the Church. But our *confession* is clear on the Church, and must be upheld fully by all members. And that is the question underlying these articles: Do we all still subscribe to and also *practice* what the Reformed Confession teaches us about the Church of Christ? Or do we all form our own opinions as to what and where the Church of Christ is? Is perhaps some typically "American"

thinking pervading our ranks? In a reaction to a sermon, a brother once invited me not to speak of "true" and "false" churches, for such language was quite offensive and disturbing. And I answered that according to our Confession I *must* uphold such a distinction. I wonder now, does that make me an ugly sectarian?

THE AMERICAN VIEW

At first I thought that "American" theology had not developed a specific understanding or a clear doctrine of what the Church of Christ really is. A well-defined Church-concept (or "locus de ecclesia") seemed to be a typically "European" idea which had not really caught flame on the "new" continent. You will generally not hear preachers exhorting their listeners to be living members of the true Church of the Lord Jesus Christ and to have a good regard for the "marks" of this Church. Such preaching is restricted mostly to our pulpits. American theology rather stresses "personal salvation" and considers the matter of the Church to be a voluntary choice of secondary importance.

This viewpoint, vague as it may seem, however, in itself already constitutes a specific approach to the mystery of "the Church" and therefore merits further scrutiny. And, after having read the book *Denominationalism* (Edited by Russel E. Richey, published 1977 by Abingdon, Nashville), I come to the conclusion that American "Protestant" theology indeed has a staunchly defended viewpoint on "the Church," a viewpoint which we should know and test in the light of the Scriptures and our Confession. This knowledge, in turn, should afford us greater understanding and appreciation of what we ourselves, by the grace of God, have come to confess concerning Christ's gathering of His Church.

DENOMINATIONALISM

When one takes a close look at the North American ecclesiastical scene, one quickly notices a huge and colourful multitude of denominations, each separately and exquisitely organized, and yet . . . each recognizing the others as Churches of the Lord and engaging in many communal projects, all cooperating together to further the "Kingdom of God" in America. Revivalist movements easily flare up, uniting people from all denominations in a remarkable evangelical zeal, but meanwhile the denominations themselves

remain intact and unscathed. And it is this practice of organizing oneself in a denomination, yet with the explicit recognition of other denominations, which Americans themselves term "denominationalism."

Underlying this idea of the denominations is the American spirit of tolerance, aptly formulated by John Locke, "The Church is a free and voluntary society." One has the right to organize oneself as one wishes ("go to the Church of your choice"), but not the right to judge (or discriminate) others in their personal preferences and/or traditional upbringing. After all, is the disposition of the heart not more important than the outward institution of religion? John Wesley was quick to speak in such terms, "Dost thou love and fear God? It is enough, I give thee the right hand of fellowship!" Whether the love to God drives one to choose a faithful Church seems beyond the horizon.

And so the various denominations live on in peaceful coexistence, somewhat "sectarian," since each preserves its own independence, yet also deeply "ecumenical," since each shows little hesitance in giving the other recognition and cooperation.

American scholars themselves have differing opinions on this denominationalist practice. Richard Niebuhr has called denominationalism "the moral failure of Christianity" and, with others, feels that in this way the proper ecclesiastical unity and brotherhood is negated. Such scholars like to emphasize the sectarian quality of denominationalism. But others are convinced that denominationalism is really the solution to many a past problem and strife, stressing that denominationalism is the basis for a new ecumenicity. Winthrop S. Hudson, for example, has argued that "denominationalism is the *opposite* of sectarianism." The interesting thing is that both Niebuhr and Hudson are making worthwhile observations, and I would almost propose the impossible term "sectarian ecumenicity" to describe denominationalism; unity in disunity.

DENOMINATIONALISM AT WORK

A typical example of denominationalism-in-action is the peculiar behaviour of the member Churches of the NAPARC, the North American Presbyterian and Reformed Council. Recently the Synods of five Churches of Reformed and Presbyterian persuasion convened simultaneously on the cam-

pus of Calvin College to discuss their own affairs in separate assemblies, but also to engage in some mutual activities. The delegates indiscriminately shared meals and dormitories, and were united in an ecumenical prayer meeting, yet none of the five Assemblies or Synods dealt with a proposal to realize ecclesiastical *unity*. The OPC Assembly was addressed by a delegate from the modernistic Reformed Church of America (RCA), while, in turn, Prof. C. van Til (OPC) was warmly welcomed at the Christian Reformed Synod and received with grand applause.

The Christian Reformed magazine, *The Banner*, welcomed the many delegates of the various denominations with the heading, "You are the branches!" In this way an attempt was made to put the whole affair into a Scriptural perspective. The *unity* was apparent at the common service and at the tables, but the disunity of the "branches" was painfully evident at the separate assemblies. Yet no one really seemed to mind: denominationalism at work! And the question arises again: Is this an acceptable situation or a sad attempt to cover up a distressing dividedness?

THE INVISIBLE CHURCH

There is another important aspect to be noted when speaking about denominationalism. Russel E. Richey has formulated it as follows: "Never adequately articulated, but implicit in the self-understanding of the denominations was the recognition that there was a unity of the church which transcended the *observable* unity" (italics mine, C.I.S.). In other words, each denomination is a segment or a particular manifestation of the one grand invisible Church, and basically, although each denomination remains on its own, all the churches in principle are one.

Winthrop Hudson said it as follows, "The basic contention of the denominationalist theory of the Church is that the Church is not to be identified in any exclusive sense with any particular institution." Each denomination may freely emphasize its own viewpoints, but may not deem its own doctrine to be fully the whole truth.

Hudson gives some further characteristics of denominationalism which are worthy of listing. Outward forms of worship are at best only differing attempts to give visible expression to the life of the Church. No denomination claims to represent the whole Church of Christ. No denomination claims that all other Churches are false churches.

No denomination claims that all members of society should be incorporated within its own membership, or should submit to its ecclesiastical regulations. And all recognize their responsibility for the whole of society and expect to cooperate in freedom and mutual respect with other denominations in discharging that responsibility.

SECTARIAN

And, of course, whenever opposite opinions are expressed, these are immediately termed as being "sectarian." It would be sectarian of any denomination to state that its form of worship and confession is fully Scriptural and that others are obliged to follow the good example. It would be sectarian to assume that locally, e.g., the Canadian Reformed Church is the true Church of Christ, for this implicitly contains condemnation of others in the same vicinity. It would be sectarian to call others in the Name of Christ to join you in worship, for you must call people to Christ and not to a specific institution. It would be sectarian not to cooperate with Christians of differing signature in all kinds of worthwhile public activities and organizations. I hate to say it, but, in view of all this, I guess I'm somewhat of a "sectarian" indeed.

It boils down to this: all denominations have the right to exist and are significant for the whole, since pluralism and pluriformity are important characteristics of the one invisible Church. No Church may claim purity in doctrine, liturgy, and polity, although the one may be somewhat "purer" than the other. Each makes his own attempt at serving God in the best way possible, and all are assured of their own in the great invisible Church of Christ. There may be a healthy spirit of "competition" between the churches, yet each must ultimately seek what unites and not what separates, agreeing on the most fundamental issues of faith.

I hope to return to some aspects of Hudson's list in the course of this series. But first some other remarks. In view of all this, American Christians might easily regard our Belgic Confession as a "sectarian" Creed, since it contains a call to actual *unity* (Article 28) and diligently lists the (exclusive) marks by which a true Church can be known (Article 29). Again, such distinctions simply do not function on this continent, and in this respect also our Confession could be seen as a truly "foreign" implant on the fertile ecu-

menical soil of America.

THE WESTMINSTER CONFESSION

The Westminster Confession, which came into being at a much later date than the Belgic Confession, might be used by some to defend denominationalism or promoted as fitting quite snugly into the American denominationalist pattern. In Article 25 of this Confession, we can read that the Catholic (or universal) Church is *invisible*, consisting of the whole number of the elect, whereas the *visible* Church consists of all those throughout the world that profess the true religion together with their children. I realize fully that *any* formulation can be easily misconstrued, but the terminology here does give occasion to misconceptions.

In his explanation of the Westminster Confession, G.I. Williamson makes statements similar to those of Hudson (above), "The Church of Christ is never perfectly *manifested* (italics mine, Cl. S.) in any denomination or organization." We realize that "perfection" will not be attained in anything on this earth (and we confess in Article 29 of the Belgic Confession that in the members of the Church there remain "great infirmities"), but does a statement like this not tend to relativate the importance of the ecclesiastical institution? However, Williamson does list the marks of the Church, and thus brings the matter into clearer focus, "Where there is fidelity in Word, sacraments and discipline, there is the true visible Church."

The Westminster Confession also contains the notion of *purity*. "And particular churches, which are members of the visible catholic church, are more or less pure . . . whereas the purest churches under heaven are subject to both mixture and error." The important question, "When does a church become so impure that it ceases to be a true church?" is not answered in this confession, and Williamson feels that the Belgic Confession is of "some assistance." He states, "And we believe that the precise point of no return comes when such a church imposes on its members the unavoidable necessity of participation in sin." Yet he also believes that it is proper "to leave a true church that is much less pure to join a true church that is much more pure, provided the motive is the glory of God, the welfare of one's spiritual concerns (and that of his children) and a testimony against error."

This last statement is, in my un-

derstanding, evidence of denominationalism, supported by the terminology of the Westminster Confession. One can be a member of a much purer church, yet recognizing others (which are considerably less pure) as true churches. In the end the matter is not so much decided on the clear existence of the marks, but on varying degrees of purity, and such must be left up to one's own individual insights and motives. The Westminster Confession gives no clear directive in this respect.

EVANGELICAL

In order to come to some distinct and usable line of demarcation as to where the Church of Christ really is, some American protestants like to distinguish between "evangelicals" and "non-evangelicals." This is done according to the scheme set up by Robert Baird (1798-1863) who in his mammoth work, *Religion in America*, tried to give Europeans insight into the ecclesiastical structure of the "new" world. "Evangelicals," then, are those who profess basic points such as the Trinity, the depravity of man, the atonement by Christ, regeneration and faith, and final judgment. Baird also distinguished between Calvinists and Arminians (Presbyterians and Reformed vs. Methodists and Baptists), and set up a scale based on Church polity: episcopalian, presbyterian, and congregationalist. But the main distinction remained the one of "evangelicals" over against "non-evangelicals," the evangelicals being those groups which accepted "the whole Bible and nothing but the Bible." Creeds were of some importance, according to Baird, but not decisive, since the basic necessity was faithfully to exhibit the fundamental and saving truths of the Gospel!

Perhaps today, since Baird's time, the meaning of "evangelical" has received a somewhat different meaning, denoting especially those who preach spiritual rebirth through revivalism, but nevertheless the distinction still receives general usage.

From our point of view, Baird's construction is quite simplistic and can not serve as a legitimate demarcation line. Baird's zeal for classification brought him to use common denominators lower than the demand of Scripture. Arminians cannot be classified as being "evangelical," i.e., holding on to the fundamentals of the Gospel, while revivalism, though perhaps impressive in its outward forms, as Sidney Mead also writes, goes into an outright Pela-

gian direction "with the implicit suggestion that man saves himself through choice."

SUMMARY

If we attempt to summarize the above, we can come to the following conclusion. The (Protestant) "American" view on the Church is guided by the fundamental belief that the Church of Christ is basically invisible and manifests itself in various denominations or throughout denominations, also in varying degrees of purity, while all "evangelical" Christians profess the Holy Scriptures to be fully the Word of God. All visible Churches are at best "mere attempts" to give adequate, concrete form to the worship of God, and none may claim to have received the "true form of religion." While organization in different denominations is

possible, perhaps even desirable, interdenominational cooperation and mutual effort is mandatory.

The rather rigid scheme of the Belgic Confession with its defined marks does not find general acceptance. Of all denominations in America, the Reformed and Presbyterian Churches have the most strongly defended traditional standards of doctrine and polity, suffering ridicule for this stance. There is little stress on knowledge of the Confessions and on the nurture of faith by catechetical instruction and Christian education. Preaching tends to be simplistic, quite methodistic in promoting various "steps" to salvation. Arminianism and Pelagianism prevail in recurring revivals and national campaigns.

In other words, unity in disunity.

Sectarian ecumenicity. We can agree with Niebuhr that denominationalism reveals the "moral failure of Christianity" in America. Christ's prayer (John 17) for the unity of the Church as a unity in the Truth, a unity in word and deed, in love and responsibility, finds little application in the maze of American churches and sects. Does the reason lie here for the fact that American Christianity has so little impact on life in general? At close scrutiny, the grandeur fades and the poverty becomes increasingly apparent.

Our own Belgic Confession speaks much more Scripturally and simply on "the Church," as do other Reformed Confessions like, e.g., the Scottish Confession of 1560. And we hope to make a few more remarks about this D.V. next time.
(To be continued.)

Cl. STAM

RESTLESSNESS

In the year-end issue of *Clarion* (p. 544) the editor commented on the incorrect singing of Psalm 138. He wrote, "Oftentimes or almost all the time when I request the congregation to sing a stanza from Psalm 138 it goes like this:

'With all my heart will I record

Thy praise, O Lord, — Deep breath and pause — and Exaltation;'

That is wrong!"

Wrong indeed, but understandably so. Understandably because normally the last (long) note of the various psalm lines is followed by a (long) rest. If we, as is the case in Psalm

138, encounter such a long note, we are inclined (almost forced) to take a longer pause to breathe. The rest rhythmically belongs to the last note of preceding line. That's the rule. We don't appear to have that difficulty when two lines are coupled by means of two successive quarter notes, as for ex. in Psalm 20 lines 1-2.

Unfortunately the notation of the psalm tunes in our *Book of Praise* does not help matters. It is unclear and confusing. Instead of measured rests, two

Continued on page 403.

Ex. 1 PSALM 138

Ex. 2. Ps. 138. ↑ structural lines

Ex. 2

Ex. 3

Ex. 4

news medley

Although we are somewhat late with our congratulations in some cases, we shall begin with mentioning the couples who celebrated their fortieth wedding anniversary since the appearance of our latest medley. Taking them in the order in which they celebrated that happy occasion, we first mention br. and sr. R. Buitenbos of Grand Rapids, Mich., although we are to mention br. and sr. A. Roodzant of Shelburne in the same breath: they had their day of grateful remembering on the 12th of August. Then followed, on August 24, br. and sr. J. Huizinga of Edmonton. These three feasts are past at the moment; and the one which we have to mention next, br. and sr. D. Schuurman of Burlington, will be a thing of the past, too, when these lines reach our readers. Past or not past, in any case we extend our heartfelt congratulations to all of the above brothers and sisters. Forty years is a long time, although it seems just like "the day of yesterday" when the years have flown by. What is outstanding in the memory on such days is: how the Lord has kept and preserved us and how greatly He has blessed us in spite of our many shortcomings and transgressions. It is our sincere wish that our gracious Father surround you all with His constant care also in the future. Because we have received so many blessings we may always ask for more of the same.

This time our congratulations also go across the ocean.

From the "Jubileumcomité — Dirk Jansz. Zwart" we received a folder with some information about our brother Dirk Jansz. Zwart who visited Canada a few times and gave concerts in various places. On the first of August it was forty years ago that he received his first appointment as organist. Thus he celebrated his fortieth anniversary as such.

A committee was formed to organize some activities to celebrate the anniversary. On Saturday, September 9, a reception will be held in the Rehoboth Church, Noordsingel 90-92, Rotterdam, from 15:00 - 16:30. That same evening there will be a concert in the St. Laurenskerk in Rotterdam.

From the information provided I mention the following: Brother Zwart first obtained a teacher's certificate, but later on dedicated all his time and talent to music, specifically organ music. From 1932 on (he was born in 1917) he played during the services in the Reformed Church in Westzaan and had there at his disposal a one manual harmonium which, however, also had pedals. "In 1945 Dirk Jansz. Zwart . . . was appointed as organist of the Nieuwe Kerk in Delft. The time in Delft gave him the opportunity further to develop his skills . . . Highlights of his position in Delft were, in 1947, the promotion of Prince Bernhard and, in 1948, the commemoration of the Peace of Munster in the presence of the members of the Royal Family; on both occasions Dirk Jansz. Zwart played the organ."

I leave it to more competent people to write about the musical aspects; I can only judge from my own experience and the enjoyment which I received out of our brother's playing, visits, and presence. This one thing is beyond doubt: here is a brother who knows himself with all his talents a servant of the Lord Whom he has to glorify by

means of his art. And now that the Lord has given him the privilege of celebrating his forty years as an organist, I wish to add my congratulations to the many which will reach him. And if any of our readers wish to do so on their own: the address is Stekelbrem 15, Rotterdam (Ommoord), The Netherlands.

From organists to organs is but an extremely small step, as everyone will admit.

It was a good tidings out of a far land when *Una Sancta* (the periodical for our Australian sister Churches) gave us a report on the "official handing-over ceremony" of the new pipe organ of the Armadale Church. Those among our readers who still read the *Nederlands Dagblad* were able to read about this event in that periodical too. *Una Sancta* also contained a picture of the organ but I do not think that we would get a decent reproduction if we should try to print it. The periodical from our Australian sister Churches is namely mimeographed. From the address given by Rev. K. Bruning I quote the following lines:

In the first place this: we do not need this organ in our worship service. That is one of the Reformed principles which we must not forget . . . The preaching of the Word of God is the decisive condition for the Church, for the lives of the believers and the future of God's people. We can miss everything except that. Let us never forget that. The most expensive church building and the most valuable organ can never have any meaning if the preaching of the gospel is not pure and true. Our organ has no religious meaning.

However, if it is possible, we should also reach for the highest quality to open our hearts for God in hymn and in music . . . The organ gets its place in the worship service, to support the hymns of the Church. In this respect we can mention the organist . . . Indeed, the responsibility is great: for the congregation and the organist. Both parties must seek the honour of God in faith and love.

As for the organ itself, the builder started work in May 1977 and the organ was finally completed in June 1978. The key-action is mechanical and, if I understand well, there is a possibility to expand the instrument.

Let us now return to news from the Canadian Churches.

When we returned home from our holidays we could notice that the addition to the Fergus Church building nears completion. In due time we shall hopefully provide our readers with a picture showing the difference with the previous situation. Anyway, as for meeting rooms, we won't have lack of them and could even host a general synod. The committees can have a room of their own. Want to try it next time?

The Sunday after our holidays was spent in Ottawa. One of the first things I learned there was that the plans for purchase of a property had been executed. The bulletin contains the following passage, "It is with gratitude that it can be reported that the offer of the Church for the 2 acre property west of Kanata was accepted, subject to conditions, i.e. that a Church can be built on this property." Our host was even so kind as to drive us out to the place to show us the location.

It is a few miles out of Ottawa, but what are a few miles to us, globetrotters? It is right alongside the planned (and almost completed) extension of the Queensway/Highway 17. There is no exit at the overpass where the

property is situate; one has to get off either before or after that particular overpass, but the possibility of taking the Queensway renders it easier to find it; besides, it cuts the time to get there.

And now Ottawa will build. That won't be an easy undertaking for a Congregation that size. I am, however, certain that at least from the many visitors to that city some financial support will be received.

I told you that the Sunday in Ottawa was the Sunday after our holidays. From more than one of our readers I heard, "And now we shall read about your holiday experiences, of course?" I am very grateful for this genuine interest in our experiences but I do not think that our readers generally would be interested in what we did or did not do during the time we could relax without having to feel guilty for not having done a certain thing. Who would be interested in knowing that we went as far west as we could go, all the way to Tofino on Vancouver Island, that we cooled our weary feet in the water of the Pacific Ocean in Long Beach, Vancouver Island, or that we went flying with a brother who took us to Nanaimo, Victoria, Bellingham, Cultus Lake, and then back to Langley? Who would take a real interest in the fact that we had just one day of rain in all the weeks we were gone?

Meanwhile, I have told you a few things which — strictly speaking — are no "Church news." But then — we frequently have elements in our medley which do not merit that qualification. Let's, therefore, return to the ecclesiastical particulars.

While in British Columbia, we also talked to Rev. Boersma. He and his family are still waiting for their visa. He told me that there seems to be some change in the thinking of the Brazilian authorities and that they become more inclined to differentiate between churches that are members of the World Council of Churches and those which are not. In the latter case the missionaries seem to have a better chance of getting a visum. Seeing the political manoeuvres of the World Council of Churches, it is not surprising that more and more countries refuse to grant permits to missionaries allied or associated with that movement and organization.

For the brothers and sisters in Brazil it is a trial that they have to do without a missionary after the departure of the Van Spronsen family. They are not without help: the J. Kuik family is there and working hard. Yet, we should ask the Lord to hear the prayers and to open the hearts of the authorities, lest the Christians in São José get the impression that human beings, under influence of the evil one, can hamper the work of the Lord and are mightier than our great King. That is an argument which we certainly may mention in our prayers. Did not Moses do the same? "What will the heathen say of Thy great Name?"

Meanwhile ways and means are being sought to have the work continued. The New Westminster Consistory decided "to request the Rev. P.K. Meijer to go to Brazil as a visitor." The Rev. M. Van Beveren explains that decision as follows:

There is no indication that visa for our missionaries will be issued in the very near future. In order that the mission field be not left without a missionary for an extended period Council considered it feasible to use the existing possibility that a missionary go as a visitor. This approach, which is strongly recommended by Rev. Van Spronsen, has several uncertain elements as well, but Council hopes that the missionary will be able



Dirk Jans Zwart

to apply for permanent visa while he is in Brazil.

The present rule, used by teachers in Brazil, is that a visitor in order to be allowed to stay, is to leave the country after six months but can re-enter almost immediately. This may require some travelling in the future.

May the Lord bless those efforts to have the work by the missionaries continued; it is good to use all the ways which are open to us. That we are not the only ones struggling with this difficulty became clear to me also from a news item in *The Banner* of August 25:

CENTRAL AMERICA BOUND — After several months of waiting for a visa to enter Brazil and begin missionary service there, Rev. James Dekker has been re-assigned by the Board for Christian Reformed World Missions to the Central America field. Tomorrow the Dekker family is scheduled to arrive in San Jose, Costa Rica, to begin language study at the Spanish Language Institute.

Speaking of missions, the Toronto Church now issues a printed Mission News which is sent to the cooperating Churches in a sufficient number of copies to provide each family with one. Some time ago I received a letter from a brother in the West who deemed it unnecessary or perhaps even useless to publish reports from the Western mission because, he wrote, we all get the Mission News here. I replied that we hear in the East get the mission news from Toronto, but that for the readers in the West we publish the news from the East and for those in the East we publish the news from the West.

The situation has changed somewhat now that all families in the East get the Toronto publication. Before, it depended on whether the local bulletins published the letters that came from Toronto. We should like to hear from our readers whether they wish us to continue publishing from both the East (for the benefit of the Western readers) and from the West (for the benefit of the Eastern readers).

Sometimes we receive unexpected opportunities to let others know what we believe and confess. Such was the case in Barrhead where a request was received for information "about our religion for an assignment at the Barrhead High School on different religions. A copy of the Three Forms of Unity was sent."

We move on to Ontario.

Burlington West appointed a brother to scrutinize the minute books and make a log of all decisions made by the consistory." Even though the Church at Burlington West has not been in existence (as a separate Church) for many years, it will be quite a volume that will have to be composed if "all decisions made by the consistory" are to be catalogued in it. I presume that the Consistory meant to have a so-called "decision-book" in which all decisions regarding *policy* are to be brought together so that they can be easily consulted.

To have such a "decision book" is a desirable thing, but in very many cases it remains in the category of "pious wishes," *pia desideria*. What is needed for that sort of work is a very "archives-minded" brother, for frequently such a book was started and never got beyond the initial stage. Much success!

Was the above nothing new, it is an innovation what we further find in Burlington's bulletin: "A proposal was made to the effect that one of the wardelders should present the traditional gift of a Bible to the newly married couples during the wedding ceremonies, rather than the minister. This proposal was accepted. In this way the consistory wishes to emphasize its interest and responsibility also with regard to wedding services."

The only thing I disagree with is that "wedding services." It is a ceremony alright, but no service. We have no "funeral services" and we have no "wedding services"; all we have is a wedding ceremony, or, in Churches where a service is held, services during which a marriage is solemnized. As for the rest, it is something to think about although a minister, too, presents the copy of God's Word not as a personal gift but as a gift from the Church; thus it does not make all that much difference whether the minister does it or an elder. I also suspect that there will be some elders who would rather not appear there before the festive gathering to give a short speech at that occasion but like to leave

that up to the minister. Perhaps we shall hear about Burlington's experiences in this field at some time in the future?

The Brampton and Toronto bulletins both contained the happy news that progress is being made towards the establishing of a school. First from the Brampton bulletin.

As you all know the application by the School Society for land severance has at last been approved. We can take note of this with rejoicing in our bulletin. May the Lord also bless our further efforts as congregation and school society to do what we are able to continue to the goal of providing our children with Reformed education in this area.

Then from the Toronto bulletin:

Severance has been granted subject to the Board of Health approval concerning the availability of water and the design of a satisfactory septic system. Being quite confident that we can meet the Board of Health requirements, we feel it is now the time to collect the amounts pledged for the land purchase.

The above two paragraphs nicely complement each other. We rejoice with the brotherhood in the Brampton/Toronto area because of this progress towards a Reformed School. May they soon see their desires fulfilled.

It would be nice if such a school could be a birthday present, but that would be expecting too much. That I speak of a "birthday present" is caused by the last news item I wish to pass on to you this time.

On January 1, 1979, it will be twenty-five years since the Bethel Canadian Reformed Church was instituted in Toronto. It is decided to organize a congregational meeting on or around that date to commemorate this event.

Happy preparations for your birthday celebration.

vO

Women's Rally in Alberta



The ladies in front of the First Christian Reformed Church.

June 7, 1978, Calgary

Sixty-two ladies of the Canadian Reformed Churches in Alberta held their rally in June. The meeting place was the first Christian Reformed Church in Calgary. Mrs. Hilda Tams chaired the meeting.

The guest speaker was Mrs. C. Meliefste. Her topic: "Mass Media and their influence on Christian family life." There was attentive listening to this clearly presented and instructive speech and a good discussion followed.

The Ladies Aid to the Calgary Christian School prepared a delicious turkey dinner for us.

In the afternoon we visited the Glenbow Museum. Divided over four floors were displays of art and the history of western Canada, from the fur trade to modern-day oil industry, as well as many special exhibits.

After tea and more singing, the day was closed and farewell said. Coal-dale hosted the rally, assisted by the ladies of the Calgary church. A good day indeed.

MRS. v.S.

Food: Facts and Fallacies

WHY PROCESS FOODS? PART II

In the first article on this topic, some basic rationale for processing of food was discussed. Some more detail was provided on the most important reason for processing *viz.* preservation. In this installment attention will be given to some other aspects of processing.

The manufacture of desirable products is another application of food processing. Several examples of this can be given. Wheat as it is harvested has limited usefulness unless it is ground into flour and baked into bread, cookies, and pastries. Corn can be consumed as a vegetable, but when harvested as the dried grain it is not very convenient unless it is ground into meal, and baked or made into corn chips and breakfast cereals.

Milk can be consumed as the liquid product, properly pasteurized to prevent illness and spoilage, or can be converted by processing to partially skimmed or skimmed milk and cream products. It can be converted by fermentation to cheeses and cultured milks. The cheeses can be manufactured into spreadable cheeses and grated products. Milk with the addition of some functional additives and flavours can be made into ice creams of a multitude of types and flavours.

Fruits may be canned, dried, and frozen for purposes of preservation, but also to yield products with characteristics that are different from those of the fresh product, but nevertheless desirable. By means of fermentation they may be converted into commodities that bear little resemblance to the original product, *e.g.* peach, grape, or cherry wine. The addition of thickening agents and stabilizers allows the production of pie fillings, fruit adjuncts for yogurts, and fruit jams and jellies.

Oil seeds such as soybeans, rapeseed, sunflowers, and flax are fractionated into vegetable oils and seed meals. The oils are processed into

food oils, margarines, shortenings, and dressings, while the oil meals can be utilized as animal feed materials, or be extensively processed to produce textured vegetable protein. This latter material can be made to simulate animal muscle products such as turkey, ham, or bacon.

From these few examples it becomes evident that the variety of our food supply is greatly expanded as a result of processing. Some of these processing activities are nothing more than scaled-up versions of what for centuries has been done at home. Making of preserves, grinding of grains, souring of milk, and churning of butter have traditionally been the activity of the housewife. Even now there appears to be a move back to home processing and manufacture. The other result of this type of processing is the provision of convenience. A goodly number of our foods can be bought, requiring either no further processing and preparation or only minimal preparation, such as heating to proper eating temperature. There is some controversy over whether the processing industry is responding to a consumer demand for convenience, or whether consumers are being forced, through advertising exposure and brainwashing, to buy them. One thing is certain, if these items would not be bought, they would soon not be processed.

In the main, this manufacturing function of processing is a beneficial one. We have as a consequence of it: types of foods which are pleasurable to eat; a variety which to some extent precludes monotony; a reduction in the work which would otherwise have to be performed; and the possibility of spending time on other activities which would not be possible without convenience foods. Furthermore, the conversion of non-consumable raw biological materials into consumable food products has enabled the feeding of a continuously growing population. For example, wheat can be separated into starch and gluten. The starch is used for a great many things, including industrial applications. The remaining gluten in its natural form is rather useless, but can be processed to yield a nutritious protein which can then be incorporated into such things as bev-

erages, ice creams, baked goods, and meat extenders.

To conclude that the manufacturing and creation of convenience is all positive, would be erroneous. The availability of fun foods such as popcorn, potato chips, high caloric confectionary bars, and soft drinks, creates a potentially harmful situation. The substitution of these foods for well balanced meals opens the possibility for nutritional deficiencies and overconsumption of calories. These foods are not bad, if consumed in moderation as intended; *i.e.* as snack foods within a well balanced and varied diet. A complete reliance on highly processed and purified foods has the tendency of depriving a person of some of the fifty or so nutrients we require. Some of the "imitation" products that are made from purified food components, in a gross sense, may be identical to the foods they replace, but in all likelihood will not contain all of the nutrients that normally would be found in trace amounts in the replaced products. For example, the substitute orange "juices" contain the major ingredients, but are not identical with the natural juices in each and every nutrient. A good mixture of all available foods, both processed and unprocessed, manufactured as well as conventional foods, is the recipe for adequate nutritional well-being.

This need to select judiciously from *all* foods, presupposes some knowledge of the food supply and the nutrients it contains. In the absence of such knowledge — and incidentally it is more widespread than is desirable — the availability of some of these appealing products might be a problem. Many of them bear no obvious relationship to the more commonly recognized sources of certain nutrients, and are therefore difficult to place with respect to their nutritional worth. In such a situation, ignorance about health and good nutrition is easily fostered.

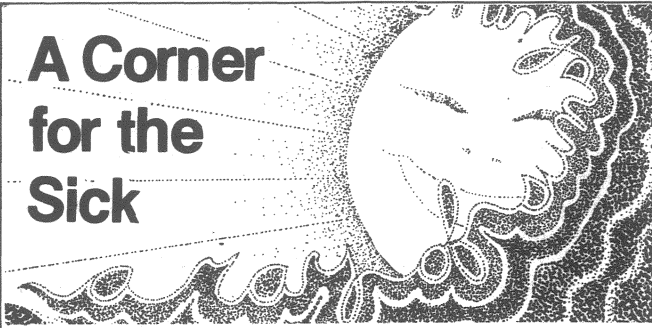
One very important drawback to the availability of convenience foods, especially those available at fast-food outlets, is one of a social nature. Consumption of meals away from home is rapidly increasing. It is logical to assume that most of these meals are not consumed by us, as a family unit. They are consumed on the run or in atmospheres not very conducive to the fellowship that family meals have traditionally made possible. Our families

Continued on page 400.

OUR COVER

Cover Photo courtesy John Van Laar, Abbotsford, B.C.

A Corner for the Sick



The Lord has established His throne in the heavens,
and His kingdom rules over all.

Psalm 103:19

It may seem sometimes as if God does not show any power in our daily existence. People live the way they want to. Rulers rule by their own wisdom, ignoring their Creator.

Are we impressed by all this earthly power? In Article 36 of our Belgic Confession we confess that because of the depravity of mankind, our gracious God has appointed kings, princes, and magistrates. If we read God's Word faithfully and believingly, we will have discovered, and time and again we will discover anew, the wonderful way in which God rules everything. When we read the book of Jonah, for instance, we will notice that God leads everything in His way. God appointed a fish to swallow up Jonah. He appointed a tree to grow, for Jonah's comfort. He appointed a worm to eat at that same tree the next day so that it died, and He appointed an east wind for Jonah's discomfort.

The Lord rules! We may notice this in our own lives. Marvelously all time centers around Christ! Notice that even in an unbelieving world our dating centers around Christ! We either use B.C. or A.D.

"The Lord has established His throne in the heavens, and His kingdom rules over all" (Psalm 103:19).

When Paul preached to the men on the Areopagus, he preached the unknown God to them, whom they in ignorance worshipped. Paul told them that the God he preached was not made with man's hands, and that the time of ignorance was now passed, since Christ has been appointed to judge the world in righteousness, and that by Christ's resurrection God has given assurance of this to all men. God rules from on high. Let us worship our Maker and declare His glory among the nations!

*Sing to the Lord with exultation,
For He is King of all creation.
Behold, He comes! Your joy express!
He comes with truth and righteousness
To judge the earth and rule its nations.*

Jack Lodder sent us this note:

"I would like to thank everybody who sent me a card or letter during my ten week stay in the hospital and I thought it was very kind of all who sent one. I hope to be able to walk soon and in a little while be able to work again. We are getting married on the 9th of September now, but I will likely have to walk down the aisle on crutches."

Please send your requests with permission of the person involved, and possibly with some information about the circumstances to:

Mrs. J.K. Riemersma
380 St. Andrew Street E.,
Fergus, Ontario N1M 1R1

FOOD: FACTS AND FALLACIES — Continued.

spend little time together as it is. To reduce it further would be very unfortunate. Of course, our relationship as members of a family is not dependent solely on our meal-time activities, and as such convenience in food need not be a bad thing. Just the same, this is a point that we should all give some thought.

The third reason for processing which I gave is the preparation of food for purposes of serving and eating. Most of us would not dream of consuming all our meat without some grilling, braising, or roasting. Most of our salad ingredients undergo some peeling, cutting, shredding, or grating, and only relatively few vegetables are consumed in the raw form.

What goes on in the home and in food service establishments is the application of processing techniques; in

effect we operate a mini-processing plant, or, conversely, a processing plant is a huge, extremely complex, mechanized kitchen. In passing, it should be noted that the commercial operations frequently have much more stringent controls over the food quality than do their counterparts in the home. Sophisticated equipment and adherence to efficient production schedules makes this possible.

There is obviously some overlap of this type of processing with that of manufacturing. This latter also is performed at home, similar to manufacture and preparation being a combined activity of commercial processors. Ultimately, the reason for all this manipulation is the provision of a food supply that is palatable, tasty, and nutritious.

J. VANDERSTOEP

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VAN CLEEF-MOSCOVITER, Ada, laatstbekende adres 3575 Bathurst St., Toronto, Ontario.

DAM, Frans, geboren 8 juni 1913, naar Canada vertrokken op 13 augustus 1952.

SCHENK-KNOOP, Gesina Johanna Maria, laatst bekende adres 450 Woodlawn Rd., Guelph, Ontario.

JAK, Cornelis Anthonius, geboren te Zaandam op 20 juni 1913 naar Canada vertrokken op 27 juni 1952.

KOST, Ruben M., geboren 22-02-1951, laatstbekende adres van Ostadestraat 5 te Zandvoort.

PRINS-VAN DEN BERG, T., laatstbekende adres 950 - 21 Street, Lethbridge, Alberta.

VAN DER PUTTEN, Antonius Gerardus, geboren 6 maart 1937 te Mierlo, laatstbekende adres 41 Garfella Dr., Apt. 403, te Rexdale, Ontario.

Abortion: The Evil of our Times

Dear Rev. Van Oene,

Earlier this year, Mrs. Gwen Landolt, who is the past president of "Alliance for Life," addressed a group of people in the Toronto Church on the issue of abortion. Those present were very much impressed with the seriousness of this evil and the necessity of strong action against it.

Mrs. Landolt was asked to write an article so that more people may become aware of the importance of this issue, also with a view to the forthcoming elections.

This article has now been prepared by Mrs. Landolt, and I enclose a copy with the request that it be published in Clarion.

Sincerely yours,
HETTY BOOT

Herewith we comply gladly with the above request.

EDITOR

For nearly ten years now one of the most terrible evils of our age is being repeated over and over in our hospitals across the country. Behind the closed doors of the operating room, doctors who have been swearing the Hippocratic Oath for over 2000 years have now abandoned that sacred oath to protect and preserve human life and are destroying human life in frightening numbers — over 54,000 in 1976 alone (the latest year that figures have been released by Statistics Canada). This terrible death toll is being undertaken not only at a financial cost to each of us, as these abortions are paid for by our provincial health insurance plans, but also at a tremendous moral cost to us as a nation. For with the passing of the present abortion laws in 1969, for the first time in our history human life is no longer considered sacred, and one of the great foundations of our Christian teachings and our civil laws has been put aside.

How did this all begin and how will it all end?

Up until 1969 abortions were only performed in those very few cases where the mother's life was endangered by the pregnancy. This was in keeping with Christian teaching and which also, incidentally, has been part of our laws even before the birth of Christ. Even without the medical and scientific knowledge that we possess today, abortions were prohibited in early times because it was understood that the child in the womb was a human

being who needed the protection of the law.

It is ironic, therefore, that today, with all our specialized knowledge of the child developing in the womb and our great medical advances that enable women to carry their babies safely to term, hundreds of thousands of abortions are being performed. The present abortion law has its roots in the latter part of the sixties and early seventies which was a time of great permissiveness and questioning and abandoning of our old values, values that have stood the test of centuries and which have unerringly guided our forefathers. At that time, pressure was placed on the government to widen the abortion law, mainly by the Canadian Medical Association. The Medical Association argued that abortions were already being performed in hospitals and that it wanted only to legalize what was already done in our hospitals and to offer greater protection to the doctors involved (one should rightly ask why doctors felt themselves to be above the law). Also, at that time the Women's Movement was showing strength and demanded for its followers the empty slogan "a woman's right to her own body." This slogan totally ignored the scientific fact that the child in the womb is not a part of his mother's body but is a separate and distinct human being. Human life in the womb develops according to an ordered and predictable pattern which begins at conception and continues through the pre-natal period, infancy, childhood, adolescence, maturity, and old age. For example, within a few weeks of conception the unborn child has developed his own heart (18-24 days), brain waves can be detected at 43 days after conception, and by 7½ weeks the parts of baby's body are present and will grow from there on in size and sophistication of use of his limbs and other parts of his body.

Given the permissive climate of the times, other organizations chimed in to push for a widening of the abortion law: the National Board of the Y.W.C.A., the National Council on the status of Woman, the University Women's Club, the Jewish Women's Council, and the United Church of Canada, to name but a few. The Liberal Party in power at that time brought for-

ward legislation which became law in August 1969. This abortion law provided that an abortion may be performed when in the opinion of a hospital therapeutic abortion committee the continuation of the pregnancy would, or would be likely to, endanger the life or health of the mother.

Unfortunately the word "health" was never defined with the result that abortions in the name of "health" are being performed for reasons of social or economic expediency. In February 1977, the federal government released the results of a study (Badgley Report) it had commissioned on the operation of the abortion law in which it was stated (p. 212) that "many physicians whom the committee met on its visits to hospitals across Canada openly acknowledged that their diagnoses for mental health were given for purposes of expediency and they could not be considered as a valid assessment of an abortion patient's state of mental health."

Thus the faulty law on abortion has opened the door to over 325,000 deaths since 1969 with over 50,000 now being performed each year. This exceeds the total number of Canadian servicemen (39,319) reported killed or missing during all of World War II. As a result, no one need inquire any longer about our empty classrooms, asking the question: "Where have all the children gone?" for the answer echoes in our hearts and minds: "They are dead and gone, everyone, often victims of a surgeon's capitulation to a woman's request to put her convenience before the right to life of her innocent, unborn child."

Some hospitals in Canada are now killing more babies through abortion than they are allowing to be born: Toronto General Hospital and Toronto Wellesley Hospital, to name but two. What a travesty of justice and what a sad reflection on the times in which we live. As mentioned above we are required to pay for these abortions through our respective provincial health insurance plans and through the federal government's support of organizations such as Planned Parenthood Federation of Canada. According to the Badgley Report (p. 151) Planned Parenthood is the largest abortion referral agency in the country, and this organization has since 1972 passed resolutions supporting unrestricted abortions. At its annual meeting in 1977, it passed a resolution endorsing the establishment of abortion clinics across the country. In spite of this,

Planned Parenthood receives over 90% of its income from federal grants supplied by the Canadian taxpayer. In 1976 Planned Parenthood's income for the year was \$716,359 of which only \$16,000 (2% of its total income) came from the public at large. The rest came from huge federal grants, including \$600,000 from the Department of Health and Welfare. It is also disturbing that Planned Parenthood in its own report issued at its 1977 annual meeting stated that it no longer regards itself as a "service agency" but rather as an "agent of change." Change to what? To the hedonistic, sexually permissive society literally at our expense?

Where is the permissive abortion law leading us? It inevitably is leading us down the darkened passageway to infanticide and euthanasia. Once we accept a concept that an individual has the right to decide privately to take the life of another human being without being answerable for his action, then a dangerous precedent is set — dangerous to all other vulnerable members in our society such as the handicapped and the aged. It was recently made public that at Toronto's Sick Children Hospital between the years 1950 and 1971 50 cases of children with Dawn's Syndrome (commonly referred to as mongolism) were refused medical treatment and were allowed to die, and it should be added: they died a slow agonizing death of starvation and dehydration because they were born with an easily corrected bowel obstruction (which appears in about 10% of Dawn's Syndrome children) which prevented them from digesting their food. In the summer of 1977, an Anglican committee on Death and Dying brought forward a report to their General Synod recommending that children born with severe neurological defects should have their lives terminated on the grounds that such children are not really human beings since they are "incapable of spiritual or intellectual life." But the Lord is sovereign and those who are less than perfect are part of God's divine plan, and not a mistake of nature.

"Who has made man's mouth? Who makes him dumb, or deaf, or seeing, or blind? Is it not I, the Lord?" (Exodus 4:11). Surely man cannot destroy life that God has created, for as Christians we are united in our fundamental conviction that life is not accidental, but the gift of God. The beautiful words of Psalm 139:13 tell us:

"For thou didst form my inward

parts, thou didst knit me together in my mother's womb"; and Jeremiah 1:5:

"Before I formed you in the womb I knew you, and before you were born I consecrated you."

On the occasion of Mary's visit to Elizabeth, when Mary was pregnant with Jesus, and Elizabeth with John the Baptist, "the babe leaped up" in Elizabeth's womb as though to state that John was already rejoicing at the coming of Jesus.

In Matthew 10:29 we read: "Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will." If God cares for each sparrow in the field, then how could God not love and cherish the child in the womb? The Scriptures tell us God's love and knowledge of the individual is in all stages of life, before as well as after birth. His love is so personal and so intimate and overwhelming that it calls forth renewed confidence in, and worship of, the Lord, the Giver of life. Deliberately to destroy a life so created and cherished by God is an act of violence against God Himself.

We must not condemn those who seek abortions. Rather, God has told us to love our neighbour as ourselves, and the woman who is under stress from an unwanted pregnancy needs help. Would Jesus not say, "Fear not, I am with you"? Thus we must exercise our Christian values of compassion and tenderness toward our neighbour, the mother of the child, and reach out to her with love and practical help.

One thing is absolutely certain; namely, that the time has come for Christians to rise up and take direct action as it is incumbent upon us to exercise our influence for what we consider to be right under God's ordinances. As it is expressed in the New Testament, whatever you are doing, whether you speak or act, do everything in the name of the Lord Jesus; put your whole heart into it, as if you were doing it for the Lord and not for men.

In this regard, there would appear to be no better time than right now to act as a federal election will soon be held in Canada. This gives us a very special opportunity to take Christian action by ensuring that men and women will be elected to Parliament who will stand up bravely for life. This forthcoming election is so extremely significant because there is no question that those elected will be voting on an amendment to the abortion law. As a

result it is absolutely crucial that pro-life men and women will be given all the support and assistance during the election. To work in the forthcoming election, the pro-life movement in Canada recently formed a political organization called "Campaign Life" whose objective it is to assist in organizing in each riding a group of dedicated men and women who will make abortion an issue in the election. Their task will be to make voters in their riding sufficiently concerned about this issue and to convince them to cast their vote on this single issue. Certainly, pragmatic politicians will be arguing that voters must consider their good record in other important areas and that abortion is "merely" one issue. However, if we as Christians believe that abortion takes the lives of thousands of innocent babies each year, then it must be an overriding issue for us.

Every Christian, regardless of his other interests, should take part in the pro-life movement as no Christian can excuse himself lightly from his duty.

Campaign Life greatly needs your help, both financially and personally. Campaign Life can be reached at Box 5303, Station "A," Toronto, Ontario. Phone (416) 961-5144.

Church News

ACCEPTED:
to London, Ontario:

CANDIDATE J. DE JONG

of Hamilton, Ontario, who declined to: Guelph, Ontario; Neerlandia, Alberta; Watford, Ontario; Winnipeg, Manitoba.

This is to inform you that as of September 1, 1978, the mailing address of the Canadian Reformed Church at Langley, B.C. will be:

Canadian Reformed Church
Post Office Box 3012,
Langley, B.C. V3A 4R3

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on September 2, 1978.

Letters-to-the-Editor

Dear Rev. Van Oene,

In *Clarion* dated July 15, 1978 your first article appeared of Psalms and Hymns. On page 308 you write about rhymings and poems. I have always learned that there is a difference between these. A rhyme is something out of the ordinary, something everyone can do. But a poem is something great, somewhat majestic. In your article you almost equalize them. Even *Webster* agrees with me.

1. *Rime or Rhyme*: Identity in vowel sound, and if the words end in consonants, the consonants also as in

try, cry, eight, light. *Rime Royal*: a name formerly given to the stanza of seven lines of ten syllabled verse in which the first and third line rime, etc.

2. *Poem*: a metrical composition; a composition in which the verses exist of certain measures, whether in blank verse or in rime; a composition characterized by pleasing and imaginative thought, expressed in language artistically constructed.

Thus far *Webster*. Biblical poems must answer all these points mentioned in *Webster* and if possible even beyond, because we have to do with the Word of God. If a poem is made,

and is to be set on music, an other difficulty appears (our music committee has to struggle with that problem), the iambic. Someone can make a beautiful poem, but to put it on music can be an impossible task, because the iambic is on the wrong place. To solve this problem, revising the poem is the only answer. I do believe that the Committee has a difficult task to fulfil, as well in poetry as in the music. If you are able to make a poem, you are not always a *poet*. If you can play the organ that doesn't make you a composer. These two, *poetry* and *music*, have to work together to make it all beautiful and we have a wonderful *Book of Praise*, and let it be to the glory of God's holy Name. With brotherly greetings,

J. NOBELS

Dear Brother,

I was very happy to see the letter of the Rev. G. Van Dooren in the July 29th issue of your magazine. I felt precisely the same way when I read your comments in *News Medley*, but it's nice when someone from within your own circles objects to this kind of writing. For with him I am convinced that this kind of writing must stop.

Sad to say, you did not really answer Rev. Van Dooren. Instead of admitting wrong, you simply tried to defend your actions. That grieves me. In my opinion, what you wrote (and write at other times) is simply a manifestation of "kerkism." It gives the impression: We know it all; no one from outside our circles can tell us anything new or better than we already know. The Canadian Reformed Churches do not give a very attractive picture when the editor of their official magazine writes in such a manner. I would advise: Don't make those church walls so high and impregnable! The truth is not limited to the Canadian Reformed Churches.

While I'm writing anyway, let me mention another point: The Canadian Reformed people are very scared of "hierarchy" in the church. So am I! But in practice, your "news medley" is often more of a "meddling" in the internal problems of the local congregations than a "medley." And in practice that is "hierarchy."

I'm not saying these things to be nasty, but just to let you know how an "outsider" sees you. The wish of Robert Burns still has value: God, give me the grace to see myself as others see me.

Sincerely in Christ,
J. TUININGA, Lethbridge

RESTLESSNESS — Continued.

kinds of structural lines are used. (See Ex. 1.) These lines, according to its originator, Rev. H. Hasper, are not rests but "architectonic marks to cause the congregation to sing a sentence or part there of in the same breath."¹ They have the same function as commas and periods in reading. They do not signal "take a breather." According to him we should sing Psalm 138 as follows:

"With all my heart will I record (quick breath)

Thy praise, O Lord, and exaltation (quick breath) etc. (See Ex. 1.)

That kind of restlessness leads to breathlessness!

Research in the psalm tunes, since Rev. Hasper's pioneerwork, has clearly shown that the measured rest is an integral and essential part of the tune and not, as was at first thought, a peculiarity of polyphony (meerstemmige muziek). It is to be hoped that the rest will be restored in the definitive *Book of Praise*, and that the melodies will be notated in such a way that incorrect singing of the Psalms may be avoided. (See Ex. 2.)

In the meantime a few suggestions.

(1) Take a pencil (or pen) and mark the difficulties in your *Book of Praise* as follows; (See Ex. 3) While you are at it also mark the following psalms with the same difficulties. Psalm 21 no rest between lines 5/6; 48, 3/4; 5/6, 9/10; 52, 1/2, 3/4; 55, 2/3, 4/5; 56, 3/4, 7/8; 61, 1/2, 4/5; 75, 1/2, 3/4; 81, 1/2, 3/4, 5/6; 97, 2/3; 99, 1/2, 3/4, 5/6, 7/8; 150, 1/2, 3/4.

(2) Practise singing them.

(3) Listen to the organ. Hopefully the organist plays in time.

(4) Perhaps the minister could, as does

the Rev. Van Oene, "pay special attention" to the difficult psalms by reminding the congregation when the psalm to be sung is announced.

There is yet another problem area. This time not at the end of a phrase but at the beginning. The first note of each line is normally long. There are, however, a number of psalm lines that begin with a quarter note ♩ preceded by a quarter rest ♪; Psalm 1, lines 2, 5; 8, line 4; 9, line 4; 43, line 2; 103, lines 3, 6; 104, line 2; 115, line 2; 137, line 3; some hymn tunes have this peculiarity too, e.g. Hymn 1, lines 2, 4.² These lines basically present the same difficulty as those mentioned above. There the anticipated half rest does not come; here the anticipated half rest is only a quarter. If we used the so-called "half tactus," a down-and-up movement of the hand (↑↓), it should become clear that such lines begin on an up movement, or, in other words, that the first notes of these lines are unaccented. (See Ex. 4.)

D.W.L. Milo once wrote, "The point (in congregational singing) is not the hobby of some church music nut — but the praise of Israel on which the God of heaven is enthroned. If in former times choirmasters were needed, surely we could give it a little effort?"

I couldn't agree more!

S. VANDER PLOEG

¹Hasper, H. *Calvijns Beginsel voor den Zang in den Eredienst*. s'Gravenhage, 1953. p. 679.

²Our *Book of Praise* has eighth rests ♪ in Pss. 104, 1, 2 and 137, 1, 3; these should be quarter rests ♪.

our little magazine

Dear Busy Beavers,

Everybody's going back to school. You have your own desk, and books, and pencils, maybe a pen. You watch films. You take turns answering and asking questions. Teacher says, "Work quietly."

But what about children long ago and far away?

Can you imagine a classroom full of boys reciting their memory work as loudly as possible, over and over again? That's how lessons were learned in a Chinese village school.

Can you imagine a group of small schoolboys squatting on the floor holding wax tablets in their laps to practise their handwriting? Only when they were very good at writing were Greek boys allowed to use "paper" and ink.

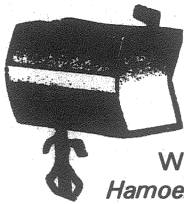
How would you like to sit on a log bench to learn your letters from a "horn book"? A colonial horn book was a thin board with a piece of paper fastened on it. On this paper were the alphabet and some prayers. Over this paper was a thin sheet of horn to protect it like a plastic cover. You would recite over and over again just like the boys in the noisy Chinese village schools!

At first Israelite boys did not have formal schools. But their fathers taught Israelite children the Bible stories about Adam, Noah, and the patriarchs just as you learn them at home and at school.

Some Animals

Hamster, horse, pig, and moose,
Elephant, alligator, old grey goose.
Crocodile, cow, small pet cat,
Dog and chicken and old grey rat.
Monkey, ape, big baboon,
Robin, sparrow, big loud loon.

Thank you for sharing this poem Busy Beaver *Joyce De Gelder*.



Welcome to the Busy Beaver Club *Joanne Hamoen*. We hope you'll really enjoy being a member of our club. Congratulations on your baby sister, Joanne. I really like her name.

And welcome to you too, *Greg Hofsink*. We are happy to have you join us. How were your swimming lessons, Greg? Thank you for your puzzle. Write again soon.

Welcome to the Club, *Diane Smith*. Be sure to join in all our Busy Beaver activities. Thank you for your poem, Diane. Are you getting a new barn built?

Hello *Greta Bosscher*. Thank you for a nice chatty letter. I'm glad you're having such a good holiday, and that you had a fine report card. Thank you for your contribution for the BIRTHDAY FUND PROJECT, too, Greta.

Did you enjoy your holiday at the cottage, *Linda Knol*? Did you have lots of boat rides? I'm glad you enjoyed the quizzes.

Thank you for your contributions for the BIRTHDAY FUND PROJECT, *Sharon Knol*. I think you had lots of fun having your relatives over. Did you get to help your mother while she was teaching V.B.S.?

How did your swimming lessons go, *Joyce De Gelder*? I see you have been keeping very busy! Thank you for your poems and Book Look, *Joyce*. Bye for now.

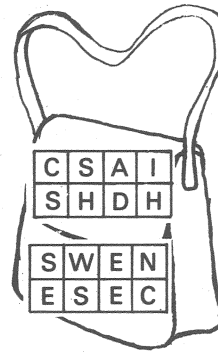
Thank you for your story, *Florence Visser*. It was nice to hear from you again. Write again soon!

Did you have a nice vacation with your camper *Alan Janssens*? You're really keeping busy on the farm, aren't you? I'm glad you like our puzzles. Thank you for your contribution to our BIRTHDAY FUND PROJECT, *Alan*.

Hello, *Edith Hofsink*. I'm glad you had such a good time on the train. Thank you for your contribution to the BIRTHDAY FUND PROJECT and also for your puzzle circle. I'm looking forward to reading your story, *Edith*.

QUIZ TIME

Can you unscramble the letters and find out what Mary is taking to school in her brand new denim school bag?



At Odds with Others

Draw a circle around the word in each group that does not fit.

1. Levi, Judah, Samson.
2. Moses, Peter, Andrew.
3. Euphrates, Jordan, Galilee.
4. Mary, Sarah, Martha.
5. Saul, David, Ezekiel.
6. Barnabas, Jonah, John Mark.
7. Joshua, Caleb, Jeremiah.
8. Dinah, Leah, Rachel.
9. Jerusalem, Jordan, Jericho.
10. Tyre, Sinai, Nebo.

(Answers next time.)

Now let's see if you had all placenames and provinces matched correctly last time.

- | | |
|--------------------|---------------------|
| B.C. — Surrey | Que. — Arvida |
| Alta. — Neerlandia | N.B. — Fredericton |
| Sask. — Saskatoon | N.S. — Halifax |
| Man. — Carman | P.E.I. — Summerside |
| Ont. — Guelph | Nfld. — Cornerbrook |

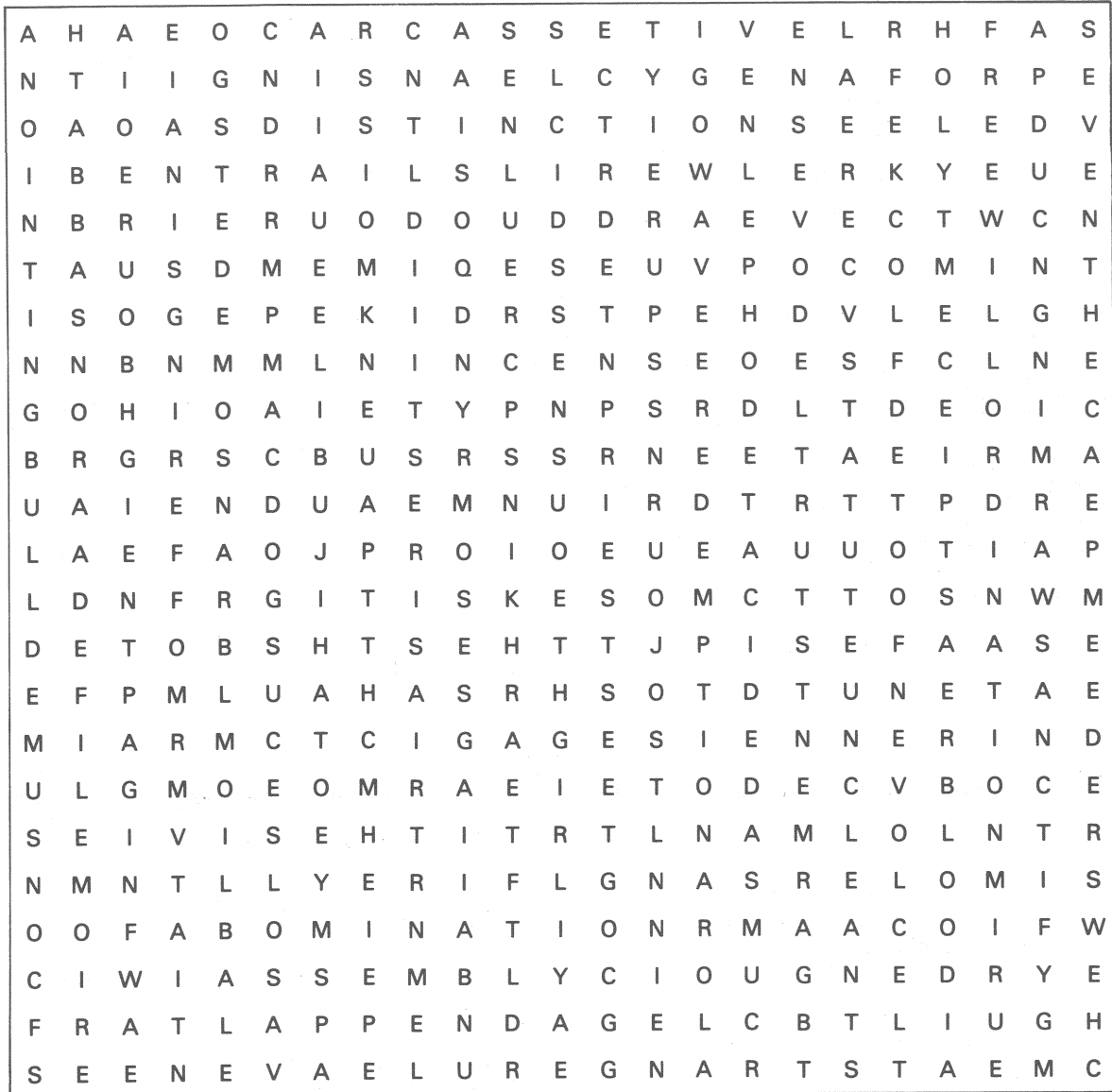
How did you do? Did you get them all right? Good for you!

Keep busy! Hope to "see" you next time!

Yours,
Aunt Betty

Word Search Puzzle No. 31

LEVITICUS



Aaron
abomination
altar
anointing
appendage
assembly
atonement

blemish
blood
breastpiece
bull
burnt

camp
carcass
cereal

chews
clean
cleansing
cloven-footed
congregation
consumed
convocation
cud

dedicate
defile
devoted
distinction
due

entrails
ephod

fiftieth
fire
flock
freewill

garments
girded
God
guilt

holy

incense
iniquity

jubilee

kin

lamb
law
leaven
leprosy
Levites

male
meats
memorial
Moses

neighbour

odour
offering

oil
ordination

peace
perpetual
priests
profane
pure

ransomed
redeem
redemption
rest
restitution
righteousness

sabbath

sacrifice
sanctify
seventh
Sinai
sojourns
statute
stranger
swarming

tithe
Thummim
turtledoves

unclean
Urim

wave

W. Diek