



# Clarion

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To an author nothing is worse than to be ignored. Even if people disagree with what I wrote, I always like to receive some reaction and although I do not deem a private or public rebuttal in all cases necessary or even desirable, our readers may be convinced that I take notice of their expressed sentiments and opinions.

As our readers probably remember, some months ago our magazine carried a series of editorials about correspondence with churches abroad. I drew attention to the difference in the rules for correspondence. Our Dutch sister churches accepted the rule "to consult each other prior to changes or additions to Confessions, Church Order, and Liturgical Forms." We maintain the rule "to inform each other concerning changes of/or additions to the Confession, Church Order and Liturgical Forms, while the corresponding churches pledge to express themselves on the question whether such changes or additions are considered acceptable." I stated that the difference between "to consult beforehand" or "To inform afterward" is clear. It had been extensively discussed between Australia, The Netherlands and Canada. In the Acts of the Synod of Amersfoort 1967 a report of twenty pages was published in which this point played an important role. Over against Canada the churches in The Netherlands acceded to an Australian request and returned to the strict rule of consultation as beforehand. I made the critical remark that the Acts of Groningen-Zuid, however, show that now the whole Church Order has already been revised without previous consultation of the Churches abroad. Churches should act according to their rules or adjust them to the situation, rather than to use strong words and not to keep their promises.

In reaction to this article one of the Dutch deputies wrote me a letter and Dr. J. Douma began a series of articles in *De Reformatie*, entitled "Kritiek van Canada." Although this series has not been finished yet, I do not want to postpone an answer to the first part. In the first article my esteemed colleague summarizes my articles. I may thank him for his clear survey and in general for the honest manner in which he gave my words access to a Dutch audience. A minor addition to his rendering concerns the Canadian rule of correspondence. It does not say that the sister churches abroad may judge afterward whether changes of Confession, Church Order, and Liturgical Forms are acceptable or not ("De zusterkerken kunnen . . . achteraf met hun oordeel komen of de wijzigingen aanvaardbaar zijn of niet."). The rule, as I quoted it, state that the corresponding Churches pledge to express themselves on this question. They ought to judge whether changes of/or additions to these important Church documents are acceptable within the sister church relationship, or not. Nevertheless, Dr. Douma has captured the main difference as I described it: "consultation beforehand" (Dutch and Australian rule) and "information afterward" (Canadian rule).

In a second article my colleague alleges that my criticism is unfair. The Acts of Kampen 1975 make it clear that the Canadian Reformed Churches via their deputies have received a report about an upcoming revision of the Church Order.

Het valt gemakkelijk uit te rekenen dat de Canadese ker-

ken van voor de Kamper Synode de kans hebben gehad te zeggen over de nieuwe-kerk-orde-in-wording wat zij te zeggen hadden. Dat de deputaten in Canada niets gezegd hebben, zal niemand hen euvel duiden. Maar men kan onze kerken dan niet verwijten dat zij de zusterkerken er buiten lieten.

According to Dr. Douma the Canadian Churches had the opportunity to speak about the new-church-order-to-be. Nobody will take it ill of the Canadian deputies that they did not say anything. But nobody may reproach the Dutch churches with leaving their sister churches out of it. Therefore, Faber's criticism is unfair, although in Douma's view the Dutch rule for correspondence does not exclude all misunderstanding. An extreme interpretation is possible against the background of the letter of the Australian churches to the Synod of Amersfoort 1967. Everyone who reads this rule within the context of the Acts of Amersfoort, wonders whether it does not go too far that a confederation of churches first has to obtain approbation from the sister churches, namely, from the Synod of those Churches, before definitely introducing a revised church order or confession, or even a new Book of Praise. Possibly the Dutch deputies can give instruction on this point; the rule of "prior consultation" needs further clarification.

It is evident that Dr. Douma's interpretation of the Dutch rule for Church correspondence differs from mine. Where he primarily reads the rule with a view to *proposals* and *deputies*, I take it to speak of (provisional or preliminary) *decisions* and *synods*. He says: we sent proposals for a new church order to your deputies, and we so complied with our rule of "prior consultation"; I stated: you made a new church order binding without having heard the synods of your corresponding churches and thus showed that you cannot keep up your own strict rule. Basically I said, you rather return to the Canadian rule.

Dr. Douma himself asks for further study and discussion. With all due respect to my esteemed colleague, I would like to remark that his interpretation of the Australian and Dutch rule is unhistorical, illogical and not without danger for the good correspondence of our sister churches.

It is unhistorical, for who would defend an exegesis of this rule without the context of the Acts of the Synod of Amersfoort 1967 that accepted the rule? Dr. Douma himself is aware of the letter from the Australian churches that formed the occasion for the Dutch decision to abandon the Canadian rule. But there are other data too. If Dr. Douma had studied the Acts of e.g. the Canadian Reformed Churches, he would have found that the Synod of Edmonton 1965 decided to grant the request of the sister churches in South Africa to send them three copies of the reports of the Committees re: Creeds and Liturgical Forms. Synod, however, "did not agree with the suggestion of the Free Reformed Churches of Australia to consult with each other beforehand in case changes in Confession, Church Order or Liturgy are deemed necessary and before they are effectuated (changes necessitated by the conditions of the own country excepted)." From this Article 16 of the brief report of this Synod it is evident that the point at stake has never

been the desirability of sending *reports* to *deputies*. Nobody has ever quarreled with this. The issue of difference, however, was the effectuation of *decisions* of *synods* concerning the basic ecclesiastical documents. Article 92 of our Acts 1965 gives the following reasons:

De voorgestelde regeling is geen verbetering, daar het voldoen hieraan zou betekenen, dat indien een Generale Synode besluit een wijziging gewenst of noodzakelijk te achten, dit besluit eerst door een volgende Generale Synode van kracht gemaakt zou kunnen worden, waardoor de Schriftuurlijke voortgang van het leven der Kerken geschaad zou kunnen worden.

Uiteraard hebben de Kerken de vrijheid om vooraf met buitenlandse zusterkerken over noodzakelijk geachte wijzigingen overleg te plegen, indien zij dat wenselijk en noodzakelijk achten.

Dr. Douma now objects to what he calls an extreme interpretation of the Australian and Dutch rule. He says: Is the legality or validity of a revised church order, or revised confessions, or even of a revised form for baptism or the Lord's Supper dependent on the green light from, e.g., Canada and Korea? Do the Dutch churches have to wait for their new "Gereformeerd Kerkboek" because, e.g., time must be allotted to the Korean brothers to test the Dutch Book of Praise? I would answer to these rhetorical questions that the Dutch connection with the Korean Presbyterian Church came about *after* the discussion about the rules for correspondence. Moreover, it was precisely the Canadian objection that this strict rule would hamper the Scriptural progress in the life of the churches!

After Edmonton 1965 nobody said to the Canadian Reformed Churches: you misunderstand the rule favoured by your Australian sister churches. On the contrary, in 1966 our Australian brothers wrote to The Netherlands that "prior consultation" was possible and that it should not be abandoned out of fear of overloading the agenda of the synods. They argued that "prior consultation" only concerned changes or additions in confession, church order and liturgical forms. "En dat zijn toch zaken die maar zelden voorkomen en die zeker de synodale agenda niet overladen zullen." Sure, it would take the time space of at least two General Synods (six years). But they stated that these matters seldom occur, and deal with documents that have been valid in the church for hundreds of years. Therefore, according to the Synod of Armadale 1966, it would be good, if the way to definite decisions in these important issues would be longer than normal. In these cases there should first be provisional or preliminary decisions that do not have validity as yet. Only after these decisions have been tested and approved by the sister churches abroad should the churches take a definite decision.

From the Acts of Amersfoort 1967 it is clear that the Dutch Committee well understood the differences between the Canadian and Australian approach. They brought them even in a neat chart, and chose deliberately for the Australian strict rule. On the basis of their report, the Synod of the Reformed Churches in The Netherlands decided to return to the mutual obligation of "prior consultation."

How did the Canadian churches respond? Synod Orangeville 1968 heard a committee report that the far-reaching condition of "prior consultation is not necessary, feasible, practical or even possible." It pointed out what this "voorgaand overleg" would necessitate in mutual synodical actions. (Acts, page 97). Synod decided not to comply with the request of the Australian and Dutch churches, on the grounds that the existing rules provide sufficient safeguards

for maintaining the unity of faith with churches abroad and that the proposed new rule could result in such a complicated inter-relationship as to hamper church life in many cases. Again, neither the Australian nor the Dutch sister churches replied that the Canadian interpretation of this rule was extreme or a product of misunderstanding. My conclusion is that the Dutch rule has never been understood as speaking of prior consultation of *deputies* concerning *proposals* but always for *synods* with respect to provisional *decisions*. Dr. Douma's interpretation is unhistorical.

It is also illogical. The Synod of Bunschoten-Spakenburg 1958-59 had accepted the Canadian rule of information afterward and had added the mutual obligation of corresponding churches to express themselves about the acceptability of synodical decisions with respect to changes or additions in the basic ecclesiastical documents. Australia regarded this formulation still too weak and wanted a return to the stricter rule. But if this Australian rule would only have meant keeping deputies of sister churches posted of reports that are meant to lead to decisions, it would have *weakened* the mutual oversight in these important matters, rather than strengthened. For how does it go with reports sent to deputies abroad? The Acts of Kampen 1975, e.g., were received by our deputies in February 1977 and the last report concerning proposed changes in the church order was sent in the beginning of 1978, while the Synod of Groningen began in April of the same year. Apart from these not unimportant technicalities I cannot blame our deputies that they never sent any reaction with respect to *proposals* of a Dutch committee meant for the churches in The Netherlands. They are not supposed to work on the same level and in the same time slot as the consistories in another, be it corresponding, confederation of churches abroad. Deputies report to their own Synods and according to our Canadian rules our next Synod has to make a specific statement about the revised Dutch Church order. If I were a deputy, I would hesitate to make prior statements about changes in or additions to, e.g., the Three Forms of Unity. This belongs on the level of Synods. In the course of the discussion about the Australian and Dutch rule our Canadian churches have even expressed their willingness not to change their *confession* without "prior consultation," and this means consultation on synodical level. (Acts Orangeville 1968, Article 79: the Canadian Reformed Churches are fully willing to bind themselves by the promise contained in this "voorgaand overleg" whenever a change in the Three Forms of Unity is deemed necessary).

My last observation is that the interpretation, given by Dr. Douma, is not without danger. Every one knows that proposals may change quite a bit before they result in decisions. If the Dutch rule of "prior consultation" would simply mean that reports are sent to other deputies for correspondence, any reference to later specific synodical statements is taken away. This brings about a weakening in the mutual oversight.

We thank Dr. Douma for his contribution in the discussion and welcome his suggestion that the Dutch deputies study the need for clarification of their rules for correspondence. For the time being I cannot admit unfairness in my previous candid remark with respect to our beloved Dutch sister churches but I hope that our brotherly discussion may lead to uniform rules that are clear to everyone and serve best the purpose of maintaining the unity of faith in the bond of peace, without hampering healthy progress in the life of the churches.

J. FABER

# press review

## THE UNITY OF THE CHURCH

In *De Reformatie* of May and June of this year Prof. L. Doekes wrote a series of articles about the Church. It is very worthwhile also for us in Canada to pay attention to these articles. Therefore I hope to devote some Press Reviews to what Prof. Doekes wrote.

He begins his first article with the remark that time and again the matter of the church is dealt with in the press. "What is the Church?" "Where is the church?" And connected with these questions there is also the one about the true church: "Is that 'true Church' a reality or only an idea, or is it a vision of the future?"

Prof. Doekes further points to the fact that many international, as well as national organizations, like the WCC (World Council of Churches), the ICC (International Council of Christian Churches), the RES (Reformed Ecumenical Synod), and (in The Netherlands) the COGG (*Contactorgaan van de Gereformeerde Gezindte* = Contact organ of Reformed Denominations), have not brought forth many mergers of churches, but rather that lately within these organizations a division has begun to show. He, then, continues:

It is not a wonder, therefore, that efforts are being made to establish — right across the existing dividedness — a form of fellowship in which believers can meet and recognize each other, in order to confer together about the situation and about the possibility to serve the Kingdom of Jesus Christ.

Prof. Doekes then gives an example of the struggle for unity in an organization while there is no unity on the point of church membership. He mentions the attempt again to form an "evangelical alliance," which has as its goal: "To promote the unity of Christians who want to have an active place in church and society in a way that is faithful to the Bible." Prof. Doekes gives his comment and writes:

We cannot characterize this in any other way than as once again being a powerless effort to reach the goal [of unity, J.G.] via a by-way, without following, in the obedience of faith, the royal highway which the Spirit of Christ has pointed out: everyone who calls upon the Name of the Lord must break with iniquity, and maintain the unity of the church.

Many do not want to go this way. There are motives plenty for the flesh, the self-willed human thinking, to be kept away from that (royal) way [of breaking with iniquity, J.G.].

And Prof. Doekes adds that, when people have their excuses and do not go the way of obedience and breaking with what is sin,

Then there is more and more room for all kinds of errors and illusions. The unfaithfulness, especially of leaders, has a bad influence in broad circles, and persists in following generations.

The author shows the truth of what he wrote above in an example. The president of the EO (Evangelical Broadcasting Association), Rev. Glashouwer, is such an example of those who seek and promote unity among Christians in an organization instead of in the Church, with all the consequences that it brings along: there is no confessional binding; errors are permitted, because they are no longer recognized as errors.

In an interview with him the president of the EO said about the church that he had more and more trouble with the concept of "Church," and that he tried to get a view on the Church that was directly based on the Scriptures:

In the Bible we do not read anything about a national church, with synods and so on. At the most about voluntary contacts, but they ran via men (apostles) who were full of the Holy Spirit. I would rather emphasize the local "congregation" than some institution which is called "church."

Prof. Doekes points to the fact that in the New Testament sometimes the singular word "church" is also used for the churches together in a certain region, as in Acts 9:31: the "Congregation throughout Judea, Galilee, and Samaria." He writes further:

Now we understand what Rev. Glashouwer particularly has in mind. But precisely because we maintain the Reformed Confession, we sharply reject a hierarchically organized and ruled body, which calls itself "church."

In this respect Prof. Doekes can agree with Rev. Glashouwer. But Glashouwer does not only mean such a hierarchical organization. He rejects any church organization with a binding to doctrines. Prof. Doekes continues:

But this does not cause us to react in such

a way that we reject the organization of a church federation and decisions of synodical meetings. It is the Scriptures which prevent us from doing so.

The view of Rev. Glashouwer is a serious mistake. In it there is no place for dogmas which are ordered with binding authority by an ecclesiastical meeting to be kept.

Prof. Doekes refers to the meeting in Jerusalem of which we read in Acts 15. Now he does not want to place Acts 15's meeting on one line with synodical meetings. But according to him from this chapter and from the whole

book of Acts and other passages of Scripture it appears clearly that there ought to be an orderly living together of the congregations of Christ, and that they (that is the point) are bound together by *one and the same doctrine* in the unity of the true faith. Therefore what Rev. Glashouwer and many others do is not right: they place the local "congregation" over against "some institution" which is called "church."

Prof. Doekes points out that we can read in the New Testament that there was a well-functioning federation of Churches. And he adds:

The danger of error and hierarchy is immediately present when people let themselves be guided by a few gifted persons, while they do not maintain the unity of the church.

This is also a remark that is noteworthy. The history of the Church has given examples of gifted human leaders, who bound the church(es) to their own person, instead of to the truth of God's Word, and the true confession of the Church. A recent example from the history of our Canadian Reformed Churches is Winnipeg, where the Rev. DeHaan did not want to be bound to, and did not want to bind the congregation to, the Reformed Confession. According to him that was bringing the Church back again under a new law. In the Reformed Churches the office-bearers are called and promise to bind the churches they serve to the Reformed confessions, because they are in accordance with the truth of the Word of God. But let us go back to the article.

We then read that Rev. Glashouwer notices that many churches show the same picture: they have orthodox or evangelical as well as liberal believers as members. But according to him we must not take all the born-again believers out of the different denominations and bring them together.

But what we can do is this: bring them in fellowship with each other so that they can recognize each other. "Through the

# The Inerrancy of the Bible\*

## DEFINING INERRANCY

The title of this article bears a rather simple and straightforward heading, namely, "The Inerrancy of the Bible." Despite this fact, however, it may be that some of you are a little mystified as to the precise meaning of the word "inerrant." What does that term mean and imply? Well, "inerrant" or "inerrancy" is a term that is more and more being used in theology to qualify the exact nature of the Bible. Most likely you have heard it said that the "Bible is the inspired, infallible, and inerrant Word of God."

Now by "inspired" is meant that the Scriptures were written down by men who were influenced by the Holy Spirit with the result that what they

wrote is trustworthy and authoritative. The word finds its source in II Timothy 3:16 which states that "All scripture is *inspired* by God and profitable . . ." In the original Greek here the word for "inspired" means literally "God-spirited" or "breathed out," affirming thereby that the living God is the author of the Scripture and that Scripture is the product of His creative breath (quote from Baker's *Dictionary of Theology*, p. 286).

As for the term "infallible" when applied to the Bible, we mean that the Scriptures possess an absolute authority. They can never fail in their statements, promises, or judgments. All that they teach can not be contravened or contradicted, proven false or mistaken.

As the Saviour Himself stated, "Scripture cannot be broken" (John 10:31).

Finally there is also the term "inerrant" and it means that "the Scriptures possess the quality of freedom from error. They are exempt from the liability to mistake, incapable of error. In all their teachings they are in perfect accord with the truth" (Young, *Thy Word is Truth*, p. 113).

Now it is especially towards this last point that I wish to direct your attention. "Why?" you ask. "Why not deal with something more closely related to the issues of the day?"

My answer to that is that there is hardly a more up-to-date and important topic than this one. For is it not so that one's view of the Bible colours one's whole faith life? Our perspective of the Bible and its authority will determine how we live and act and regard our sexuality, our marriage, our work, our

*Continued on next page.*

## PRESS REVIEW — Cont'd.

work of the EO there comes about a visible unity of God's children. Thus we notice, within the EO and with people in the country, a communion of saints." If there are possibilities anywhere for a unity according to John 17, then this has to come about via a road as the one promoted by the EO.

Prof. Doekes then asks the question: "What unity is that then?" And he continues:

The voice of the leader says on this point: "We find our unity not in a number of the same dogmas, but in listening together to Christ." In the EO Christ must so live for the Christians that with amazement they notice: we are one. "And then there is no need for them to go and sit in the same church . . ."

On this view of Rev. Glashouwer, Prof. Doekes comments:

Thus speaks a retired minister of the Word, pointing at John 17, the prayer of Christ for the true unity of His whole church. It is not amazing that of that true unity at the one Lord's Supper table nothing is left.

In the remainder of the article it is shown that Rev. Glashouwer sees part of the "true ecumenicity" in the EO; and that according to him the EO-fellowship forms a unity. Prof. Doekes then speaks about the fact that in the EO two completely different views are adhered to: the one wants to hold on to the old doctrines of the church; the other is the revival, that means: the

charismatic view. Asked about these two totally different views Rev. Glashouwer compares them with the two wings of a bird, which are both needed for a bird to fly. In other words: in the EO there is no true unity, no unity in the truth.

And is it not exactly this that we can notice also on this North-American continent? On the point of the Church people are divided for many reasons. But over the walls of the denominations they built all kinds of organizations in which they work together as Christians. And in that way the "unity" in Christ is "experienced." They cannot be one in the same denomination. They can be in an organization. The doctrine, or denominational specialties, divide, but the organization unites. And in the Church those specialties can be maintained. I agree with Professor Doekes that this is wrong, unbiblical, and far from the obedience of faith.

It is also here that our Confession can help us. In Article 28 of the Belgic Confession we confess that it is the duty and calling of all true believers to join the true Church and not to separate from her. That true Church is the Church of which Article 29 so clearly gives the marks.

And when it is discovered that there is more than one Church that complies with the norms of Article 29, they must not seek to practice and experience the communion of saints in all kinds of organizations, so that the point

of Church unity can remain untouched. They must seek to come to Church unity. That is how the Churches of the Secession and of the Doleantie in The Netherlands united in 1892.

However, if it is found that a certain denomination does not live in obedience to the truth, but errs or admits errors in her midst, then not only is unity forbidden, but we must also not seek a unity with its members over the walls of the denomination in an organization.

We have a clear example of forbidden communion in I Kings 13: A prophet is sent by God from Judah to Israel with its self-willed religion at Bethel. The prophet has to speak his message and return. He is not allowed to stay at Bethel and eat, and have communion of saints with believers in Israel. That did not mean that in Israel there no longer were any believers. On the contrary. It is even so that the LORD, in His faithfulness, time and again sent His prophets, precisely to that unfaithful Israel, with its wrong, disobedient places and forms of worship. But those prophets did point out what the sins were, and what the right place of worship was: Jerusalem.

For this time I leave the matter with these lines. Prof. Doekes wrote more in following articles, to which we hope to give attention in subsequent issues of our magazine.

J. GEERTSEMA

children, our values — everything. Those who confess “Thy Word is a lamp unto my feet and a light unto my path” (Psalm 119:105), will exhibit a different life-style than those who march to the beat of their own drum. The Bible and how we view it is always an essential matter.

#### THE BATTLE FOR THE BIBLE

And perhaps that is especially true today. For at the present time controversy reigns as to the exact nature of the Bible. It is a controversy that is not merely localized to the liberal-leaning churches and theologians. No, it also exists in the so-called “evangelical” camp, and even, I might add, in the so-called “Reformed” camp. My reason for saying this relates to a book that was published about three years ago and the reactions that it has spawned. The title of that book is *The Battle for the Bible* written by Harold Lindsell, the recently retired editor of America’s largest and most influential evangelical magazine *Christianity Today*.

In this, what has become an increasingly controversial book, Dr. Lindsell asks the basic question: “Is the Bible inerrant or not?” and he answers it with a resounding “Yes.” However, in the process, he manages to stir-up an enormous amount of theological dust. How does he do this? Well, let me sketch for you in broad lines the basic points of his book.

#### INERRANCY AN EVANGELICAL PROBLEM

In his opening chapter entitled, “Inerrancy an Evangelical Problem,” Lindsell states that “the only true and dependable source for Christianity lies in the book we call the Bible” (p. 17). But then he proceeds to ask the question whether the Bible is a reliable and trustworthy guide to religious knowledge (p. 18). To this question, he says, there are only three possible answers: the first is that the Bible is *not* at all trustworthy; the second possible view is that it can be trusted as truthful in *all* its parts; the third possibility is that the Bible contains *some* truth and *some* error (emphasis mine).

For Lindsell personally only the second answer is a true one and he adds that the two thousand year history of the Christian Church backs up his conviction that the Bible is completely trustworthy; it is infallible or inerrant (p. 19). However, and here comes the fly in the ointment, “more recently, among those who call them-

selves evangelicals, there has been a marked departure from the viewpoint held by them for so long. More and more organizations and individuals historically committed to an infallible Scripture have been embracing and propagating the view that the Bible has errors in it” (p. 20). And the implications of this, he feels, are enormous. Although the differences that exist at present may be small, they are almost certain to increase and doctrines that are now believed will soon be tossed overboard. Disaster will result in a loss in missionary outreach and passion, a lulling of congregations to sleep, an undermining of their belief, a producing of spiritual sloth and decay, and ultimately it will lead to apostasy (p. 25). As a result of all this, he feels that he needs to speak out on this issue. So far the opening salvo.

#### INERRANCY A DOCTRINE OF SCRIPTURE

In his second chapter “Inerrancy a Doctrine of Scripture” Lindsell proceeds to examine the Scriptural evidence that he says supports Biblical inerrancy. After defining “inspiration” much as we have already, he deals with a number of basic texts. The first is the already alluded to “All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (II Timothy 3:16, 17). Here he stresses that God indeed is the author of Scripture. The writers produced a product, which, while it was their own, was also the Word of the living God (p. 34). The second proof text referred to is II Peter 1:21, “No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.” Here Peter claims that the prophetic word did not come from human impulse. It came from God Himself. And it was the Holy Spirit who moved in the hearts and minds of men to accomplish this purpose. Men were the divine instruments. In addition to these texts others passages are referred to as well.

Lindsell also draws our attention to the common phrase “thus saith the Lord,” to incidents of fulfilled prophecy and to archaeology. It is all marshalled to show that inerrancy is a true Scriptural quality.

From Scripture, Lindsell moves on to examine church history, and here he says the record is equally clear and emphatic on the side of inerrancy. He

asserts that *before* the 19th and 20th century the matter was not even an acute issue. Josephus, the Jewish historian, Church Fathers like Clement, Irenaeus, Tertullian, Cyprian, Clement of Alexandria, Origen, Athanasius, Chrysostom, Jerome, Augustine are all cited as supporting inerrancy. In addition, Reformers like Luther and Calvin, confessions, theological seminaries, preachers like Spurgeon and Wesley, are listed as supporting Lindsell’s basic premise.

After this historic tour our attention is directed to certain concrete examples of where errancy has successfully or unsuccessfully challenged inerrancy. The examples given are the Lutheran Church—Missouri Synod, the Southern Baptist Convention, Fuller Theological Seminary, the Free University at Amsterdam and more.

#### CASE STUDY: THE LUTHERAN CHURCH — MISSOURI SYNOD

The first case that Lindsell mentions in detail is the case of the Lutheran Church—Missouri Synod. This largest of Lutheran church bodies in the U.S.A. — over 3,000,000 members — has always held to an inerrant Scripture. In 1932 it adopted a brief statement of its doctrinal position, the first article of which stated among other things that “since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters” (p. 76).

Yet as time went on such a clear statement in favour of inerrancy came under increasingly heavy attack. One theologian somehow managed to come up with the idea that the gospel has to be distinguished from the Scriptures and that whatever had to do with the Gospel was inspired, while whatever had to do with the Scriptures may well have errors in it. Another man stated that as for the historicity of Adam and Eve, it was “an indifferent matter” (p. 80). To him it did not matter at all whether the Bible has errors or not. Still another attack upon inerrancy came from the official seminary Concordia where the historical-critical method of Bible interpretation was being used. It led to a rejection of many of the miracles, the temptation story and the details of the story of Jesus’ baptism (p. 81).

The results of such attacks were

not long in coming. In 1970 a dissertation was published which showed that while the average church member remained theologically orthodox or conservative in his views (89%), the percentage was somewhat lower among ministers serving local congregations (69%); however, of the so-called "elite" — the professors, teachers, administrators — only 51% believed in inerrancy and among those under 35 years of age less than 35% believed in it (p. 83). Evidently the Missouri Lutheran Church was slowly drifting into the liberal camp. She was in danger of following the United Presbyterians, the Methodists and a host of others.

And she would have too, were it not for the fact that miraculously the members of that church became alarmed and went on the offensive. They elected a new president J.A.O. Preus in 1969 who stood solidly behind the inerrancy of Scripture. Under his leadership the tide was turned. The Seminary was spring-cleaned; the true character of Scripture re-affirmed. The Lutheran Church—Missouri Synod revived her heritage, a rarity indeed in a day when liberalism rarely, if ever, seems to lose her grip.

Needless to say, none of this was accomplished without controversy. The newspapers, also in Canada, reported the matter and came out almost full-square in favour of those poor persecuted liberals who wanted freedom of enquiry and investigation into the Scriptures. Still, their influence did not win the day. Scripture did, and continues to do so in the Lutheran Church—Missouri Synod.

#### CASE STUDY: FULLER THEOLOGICAL SEMINARY

Another case of inerrancy under attack that Lindsell mentions is the case of Fuller Theological Seminary in California. This seminary was founded in 1947 due mostly to the efforts of Charles E. Fuller. He aimed for a seminary that would provide the "finest theological defense of biblical infallibility or inerrancy" (p. 107). To that end the faculty and the trustees soon adopted a statement of faith which stated among other things that the books of the Bible are "free from all error in the whole and in the part." Each member of the faculty and the Board of Trustees was required to sign this statement every year without mental reservation (p. 108).

Nevertheless by 1962 doubts began to surface as to whether the

actual teaching at the seminary was in harmony with the statement of faith. The chairman of the Board made known his convictions that the Bible contained errors; the son of the founder, Daniel P. Fuller, changed his viewpoint. A faculty appointment was made even though the appointee did not believe in inerrancy. A new president was appointed whose orthodoxy was doubtful (p. 108). The statement of faith no longer had to be signed on an annual basis. Almost all who did sign it, did so with mental reservations. The faculty moved further and further away from its original basis. And the result? Fuller Seminary, although still thriving today, can no longer be termed a Seminary faithful to God's inerrant Word.

#### CASE STUDY: THE CHRISTIAN REFORMED CHURCH

Another case of indifference regarding inerrancy as cited by Lindsell is the Christian Reformed Church and its relationship to the Free University of Amsterdam. This institution has moved away from its historic moorings and now tolerates those who undermine the authority of the Scriptures. Prof. G.C. Berkouwer — one of her leading lights — has gone on record as saying that he has "great hesitations concerning the historicity of Adam" (p. 135). H.M. Kuitert of the same institution has declared that there are historical discrepancies in the Bible, that Genesis 1-11 is not real history, that the story of Jonah is fictional, etc. (p. 136). One rather revealing remark of Lindsell's is when he states, "And incidentally it was Kuitert who was a major speaker at a ministers' colloquium of the Christian Reformed Church just a few years ago. I happened to follow him the year after he had been there, and it was plain from the reaction that my own adherence to infallibility was accorded a mixed reception: those who held it were delighted; those who were opposed to it were unhappy. Fortunately, or unfortunately, I was not aware that Kuitert had been there the year before me, but it was apparent that within its leadership the Christian Reformed Church is also struggling with the inerrancy issue" (p. 136).

These then are some of the examples that Lindsell uses to indicate that the Bible is being undermined in institutions and churches that once stood strong in its defence. You can find more examples in his book. After detailing them all, he proceeds to out-

line in another chapter called "Deviations that Follow When Inerrancy is Denied" that "once biblical infallibility is surrendered it leads to the most undesirable consequences. It will end in apostasy at last" (p. 142) and "I am saying that whether it takes five or fifty years any denomination or parachurch group that forsakes inerrancy will end up shipwrecked."

In his ninth chapter he handles the topic "Discrepancies in Scripture" (a matter that we will touch on shortly). In his tenth he deals with the matter of Charles Augustus Briggs and the decline of Union Seminary under the heading "How Infection Spreads." After which there follows a concluding chapter. Thus far, then, the book of Harold Lindsell, *The Battle for the Bible*.

J. VISSCHER

(To be continued.)

\*A revised version of a speech given to the ladies of the Canadian Reformed Church community in the Fraser Valley in Chilliwack on Wednesday, June 27, 1979.)



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EDITORIAL COMMITTEE:

Editor: J. Faber  
Managing Editor: W.W.J. VanOene  
Co-Editors: J. Geertsema, Cl. Stam,  
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News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

## GRAND RAPIDS

A year ago the First Orthodox Presbyterian Church of San Francisco dismissed its organist after he admitted to being a practising homosexual. The dismissed organist has now taken steps to sue the church, its pastor, and the Orthodox Presbyterian Church Presbytery of Northern California, claiming illegal discrimination.

Basis for the complaint is a 1978 San Francisco city ordinance forbidding discrimination in employment on the basis of sexual preference. The attorney representing the church, Mr. John Whitehead, sees the lawsuit as a most significant case, saying he considered it one of "two or three cases now in the courts which will go far to determine the current definition of separation of Church and state."

The pastor of the First Church now being sued, the Rev. Charles A. McIlhenney, states that the organist was not a member of the congregation, but before assuming duties as an organist had made a creditable Christian profession which he later maintained was still valid in spite of his homosexual activity. Commenting on the lawsuit he said: "We will fight this effrontery to the Church of Christ. Jesus is Lord — not Caesar. Neither the state nor any group of men can dictate to the Church which He purchased with His own blood. They are not asking for this man's job back. They are demanding that the laws of God give way to the laws of sinful men." (RES NE)

*Christianity Today* (Volume XXIII, p. 1273, September 21, 1979) remarks: The only major chink in the defense, according to some observers, is that W. was never required to become a member of the church — an oversight that technically exempted him from the disciplines of membership. Therefore, the observers say, his only relationship to the church was as an employee in a job that did not require involvement in verbal ministry — seemingly excluding him from the doctrinal standards of those who engage in public ministry. That point is certain to be argued long and hard.

\*\*\*

## GRAND RAPIDS

The Bible is not a dead book in Communist-ruled Hungary, not even in Communist circles. According to the *Encyclopedia of the Bible*, recently published by the Hungarian Communist Party, "Without the Bible, not only can the general history of the European peoples not be understood, but also the past of Hungary, our art and our language, are unintelligible. The Communist movement is part of an European-wide development and has its roots in our culture which is very much determined by this book." The first edition of 50,000 copies was quickly sold out. (RES NE)

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The Pope has ordered disclosure of Vatican finances, for centuries one of the world's best-kept secrets. The Italian magazine *L'Espresso* reported last month that John Paul II pushed through an order for publication of the Vatican's budget before the end of this year. He has the support, it claims, of Cardinal Agostino Casaroli, the Vatican Secretary of State. Publishing details of church finances "is so revolutionary," said *L'Espresso*, "that only a foreign pope would have the courage to bring it off." (C.T., XXIII, 1194)

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## JOINVILLE, BRAZIL (RNS)

A growing number of Roman Catholic theologians "believe that the Augsburg Confession can be interpreted in a Catholic way," Lutheran World Federation leaders were told here by a representative of the Vatican secretariat for promoting Christian unity.

But Prof. Aloys Klein, a German theologian now stationed in Rome who has responsibility for Lutheran relations, told the annual meeting of the LWF executive committee that problems have developed over the implications of the word "recognition." (CN)

\*\*\*

## ST. PAUL, MINNEAPOLIS (RNS)

Father Albert duBois, a retired and "deposed" canon of the Episcopal Church, is waiting to hear from the Vatican on the request of an unofficial group of former Episcopalian congregations to become part of the Roman Catholic Church.

Father duBois said the cause he represents involves about seventy congregations and 100 priests in the United States, Mexico, Canada, and England. He said most of the U.S. congregations left the Episcopal Church following its 1976 General Convention in Minneapolis which approved the ordination of women and adopted a new prayer book. (CN)

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## HAMBURG, WEST GERMANY (RNS)

Lutheran Bishop Hans-Otto Woelber of Hamburg has sharply criticized what he called the "wretched mixing up of the Gospel and politics" by the World Council of Churches.

In an interview with the press service of the Evangelical Alliance, he charged that the WCC has gone so far as to "support warring movements, for the sake of promoting Christian aims."

Bishop Woelber said it was misleading for the ecumenical organization to say money going to "militant liberation movements" was for humanitarian purposes. "In reality, this help is releasing other resources for the military struggle," he declared. (CN)

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*Christianity Today* (XXIII, 1278) reports: Missionaries again will be able to work in Brazil under resident visas, according to church sources in Rio de Janeiro. Last year the Brazilian government tightened restrictions on foreign visitors, issuing only tourist visas. The change reportedly was in reaction to the United States government's stand on human rights and its subsequent pressure on Brazil.

vO



# Report on a Marvelous Tour <sup>5</sup>

ISRAEL: MAY 1979

*Jerusalem and surroundings: Bethlehem; A Sunday in the "Holy City"; New (=West) Jerusalem.*

In order to spread my material proportionately over three articles, I have to combine our visit to some sites which are not directly related to each other, lying well apart, nor viewed by the groups in that order. There is no reason for readers or travel companions to be upset about it though, because actually it is only our walk through old Jerusalem on Monday morning which is being omitted.

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## BETHLEHEM

After the busy schedule of this Saturday morning, we were quite pleased that the program allowed us to take it easier in the afternoon, as the bus took us to Bethlehem. The name "Bethlehem" means "House of Bread" in Hebrew (in Arabic: "House of Meat"). I need not relate here the occasions the city is mentioned in the Bible. A child knows that! It figures prominently in Biblical history. It is the setting for the book of Ruth, the great-grandmother of King David. He was born in Bethlehem. And here our LORD and Saviour was born.

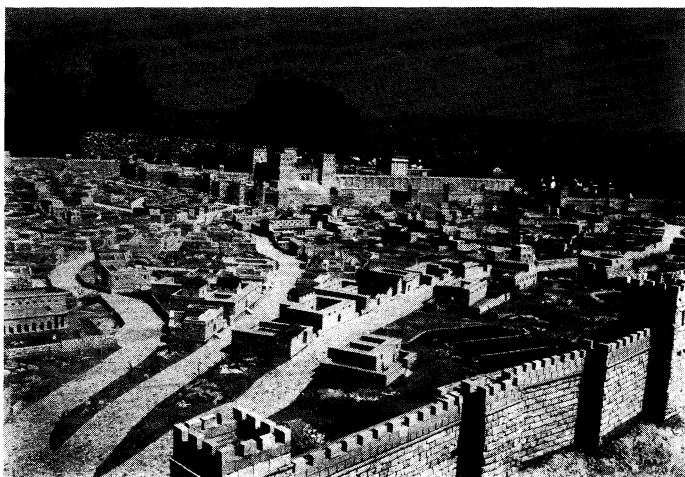
On our way we passed the United Nations Headquarters and also the Kibbutz Ramat Rachel, the last Jewish outpost on the border with Jordan before the Six-Day War; then Mar Elias Monastery. A monastery, right, but it

also served as principal bastion to the Jordan Army. Here is where the battle took place.

Going south, to the left we see the so-called Shepherds' Fields. The bus turns left, to the restaurant, for it is about lunchtime now, and according to schedule the groups are going to have their lunch here. You are really out in the country here, though country means: desert. The sons of the desert, the Bedouins, had their tents pitched right at the back of the hotel. Different from those of the Beer Sheba area, the Bethlehem bedouins were willing to receive us as guests in their tents so as to become better acquainted with their way of life. In this environment it was not so hard to bridge the gap separating us from the shepherds of the gospel of Luke, tending the flock when suddenly the angel appeared to announce the birth of the Saviour. Also the scene of the young David shepherding the flock of his father's can easily be envisaged.

In the restaurant the groups had their lunch, but as far as the first tour is concerned, the wish: "Goede bekomst!" ("May it do much good to you") did not come true, as many of them found out that night or the next day, as at least twenty of the thirty did not feel too well, frequenting the wash-room that night and the next day. As the reader will understand, I cannot go into details here. All of us were occupied with the same question: How come? A thing like this does not

happen incidentally. Was it the conditions of the freezer in the restaurant that left something to be desired? A week later the second group was forewarned, so armed beforehand. Amos and I were going through the bus: Be careful with beef and especially with chicken (often on the menu in Israel). Fortunately, no problems arose the second time, although this particular restaurant had a certain reputation, Amos told us. In a shop of the restaurant those who liked to do so could buy a keepsake, and a ticket for a visit to the Bedouin tent, and many availed themselves of the opportunity. What followed now certainly was the funniest part of the tour. A non-Bedouin guide introduced us to the five or six men seated in a row on the ground. One of them was the sheich and he welcomed us in the Bedouin way, by treating the members of the group with a little cup of coffee, black and bitter, which the guest had to drink, sipping audibly and breathing out loudly, in token of appreciation!! After an exposition on manners and customs, a little concert was given by the men, one playing a pipe, an other beating the drum, a third plucking a one-stringed instrument. After a while the sheich went into a kind of rapture and started one of the dances of the desert, accompanied by the shouting, "Heja, heja, jahaha" or something like that. It sounded like a kind of war-dance. Some may have wondered what we were in for. Just wait and see. The grey-haired man suddenly approached one of the ladies in our group, inviting her by gestures to join him in his enthusiasm. But who in our midst had ever studied the dance of the bedouins? So the best she could do was to imitate him in front of him or behind his back — for most of the time he turned his back to the lady — meanwhile pulling faces toward the group. Then another lady was invited and a third. And that was it. In the opinion of one of the members, husband of the lady concerned, the bearded sheich gave evidence of good taste! *Waarvan acte!* "*Honni soit qui mal y pense,*" as they say in French. At the conclusion of the performance a cup of tea was offered, sweeter than syrup, and the excursion



*Model of the Old Jerusalem.*

wound up with a camel ride on the premises. I for one had been looking forward to this event, so I was the first one — excuse me — to mount the ship of the desert, the one-humped dromedary. The way a camel rises under the rider is an experience in itself and at once you understand what is the use of the camel's saddle with its two poles, one in front and one in the back. To ride a camel is like being on a ship, so the name: "ship of the desert" is really appropriate. My example was followed by many others. Of course, the cameras clicked over and over.

After a two-hour stay in the Shepherds' Fields it was time to go to the city. Yes, city throughout. Many a member of our tour, having his imaginations about the friendly town and its scene from what he can gather from the Bible, may have wondered, "Is this Bethlehem?" The road led us directly to the Manger Square, a large open plaza in front of the Church of the Nativity. From the outside the structure looks more like a citadel than a church. Even the traditional tall church doors are absent. Instead, there is a small opening, four feet high. Appropriately it is called: the door of humility, as every one has to bow to enter, up to and including Pope Paul, as a tour guide told. The first church was erected by Emperor Constantine in the fourth century. The present structure is the result of restoration carried out by the crusaders. Three Christian "churches" share rights in the church. Close to the square is the Armenian church, the Greek Orthodox is in the centre, at right angles to the axis of the former, while the Roman Catholic, looked after by Franciscan Friars, is at the other end.

In the Greek Orthodox basilica we



*The tour leader, Prof. H.M. Ohmann, enjoys a camel ride.*

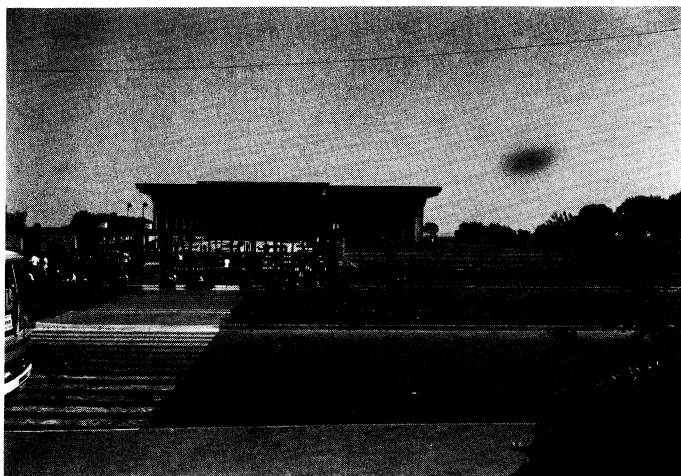
went via the transept, passed the iconostasis sideways. Before the altar were stairs descending to the Grotto of the Nativity. Here a fourteen-pointed star on the floor marked the spot where Jesus was born. Next to the grotto was the chapel of the manger, where the virgin Mary is said to have placed the new-born child. The three churches concerned have reached a status quo, each of them proceeding via their own way to the grotto. The worship is first of all a matter of monks and priests, but judging from the Orders of the service in Arabic spread over the benches in the Roman Catholic church the spiritual interests of the Bethlehem population are served here just as well.

For Bethlehem is from of old a Christian Arab town, just like Nazareth. Is that why they were so extraordinarily friendly as we met them in the street, or when we were about to enter their store? "You are my friend! You are my old friend; nice to see you again after such a long long time." Or: "You are such a wonderful lady! I'd like to

make a proposal, for I am a lonesome man, a bachelor." Yes, that is how we were welcomed. Other tour members gave a different explication, but I like to view the matter from a more spiritual side. Be the store keepers ever so much government-controlled, the store keepers and their employees should have firmer control of their emotions. Although, let us not forget, we are in the Mediterranean area here, and my readers have learned enough about their Italian and Greek fellow-citizens, who are more frank with their emotional life than we westerners, so as not to be too surprised.

No bargaining in these stores, we had been told in advance. You'll get a good discount. On the day of our departure we found out that we would have been better off if we had waited until we were in Tel Aviv for many purchases.

However, let us not be too pessimistic. Drinks were offered free. Many wonderful keepsakes could be bought, among others, camels and camel-bags, Torah scrolls within the proper cylinders, jewellery. And that is Bethlehem, a place plunging its roots deeply into Bible history: Rachel, her tomb is shown at the northern entrance to the city; Boaz and Naomi and Ruth, and so on, Micah and Jeremiah (41:17) and finally our LORD and SAVIOUR, GOD INCARNATE. An Arab Christian community is maybe the best to keep His memory alive — though I don't know much about their spiritual life. And, what is more, how are the sheep instructed by spiritual shepherds contending with each other for a share in the "holy place" in an often all-but-holy way! We got a foretaste here of what we would meet again in an even more complicated way in the "holy"



*The Knesset, Israel's Parliament Building.*

city, where He, Jesus Christ, suffered and died.

Moreover, how commercialized the city is! All on account of the fact that HE was born here?! Is that the fruit with which He is pleased?

The bus took us back to Jerusalem. Bethlehem is not far away, about five miles south, a fifteen-minute drive, and the Ariel hotel was on Derek Hevron, the way to Bethlehem. Well, we arrived before the evening. The Jewish sabbath was over. As to the evening, our groups had a choice. Either they could be entertained some place not far from the hotel where a program of Israeli folklore was offered (Whoever likes to know more about that, let him approach one of my fellow travellers who has been there; the program on the second Saturday turned out to be a disillusionment, I learned later), or they could entertain themselves in the lobby of the hotel, exchanging views with other tour members, or be by themselves in the hotel room. The Jewish sabbath was over. That implies that the day after the sabbath, the Sunday, was to begin. We were on the eve of Sunday! Sunday, the Lord's Day in Jerusalem! Imagine. The very place where the greatest of wonders giving rise to the shift from Sabbath to Sunday came to pass.

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#### A SUNDAY IN JERUSALEM.

In a way there is nothing to be reported on this day, namely, on a tour of this day, for no tour was planned (a matter of fact); so this day can be left out. However, is that what Christians do with the Day of the Lord, if it happens to fall within their itinerary? I wonder. That day we would be at

leisure, sure. And that day is meant to be a pleasure. Two services were to be held in the hotel, and arrangements had been made in advance at the desk with Mr. Mordechay, the manager. The swiss room, a long narrow room (*een soort pijpela*) with a long table and a lectern was available. So, we did not go to some "holy place" to have holy supper there, or even to be baptized there, as some groups are in the habit of doing.

I spoke of "services." Was it a "service?" you may wonder. On behest of which congregation or consistory was it going to be held? It was a meeting and the man at the lectern had to speak an edifying word. It was necessary to get used to it that day for the writer of these lines, who, for more than 23 years now, always had lifted up his right hand after the votum. The attendance was good, as is to be expected, but beyond all expectation, when you take into account that on the first tour many did not feel all that well. Be that as it may, those who could possibly make it showed up at ten o'clock. The sole announcement before the service was that whoever could not hold out any longer was permitted to disappear.

In the morning the sermon — excuse me: edifying word — was on Psalm 48, summarized under the theme: THE LORD'S MANIFESTATION IN HIS CITY, and the points: 1) This God is a Great God, encompassing all that there is; 2) A powerful God over against the enemy; 3) A faithful God throughout the generations. The entire service was in English. In the afternoon at 5:00 p.m. the service was in Dutch, to meet the desire of some more Dutch-oriented in our midst. For convenience's sake, psalms and hymns

were sung from the *Book of Praise*. Since Ascension Day was close by (from the window of the hotel we had a look out on the Mount of Olives), the text was: Luke 24:50-53 summarized under the theme: CHRISTUS VAART VAN DE OLIJFBERT, OOST VAN JERUSALEM, OP NAAR DEN HEMEL. 1) Hoe Hij heengaat: de discipelen Zijn zegen gevend; 2) Waarom Hij heengaat: deze aarde heeft geen plaats meer voor Hem; 3) Hoe de achterblijvenden dit verwerken: in blijdschap in de Tempel.

After the services a cup of coffee was served and the attendants had a get-together for a while. As for the rest of the time, in the afternoon, several members of the group availed themselves of the opportunity for a short or longer walk outside the hotel, be it in the new, be it in the old part of the city, for both were close by the hotel. The two of us did, and we met many others on our stroll through old Jerusalem. It was in anticipation of what we were going to witness the next day, Monday.

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#### THE TOUR THROUGH NEW (=WEST) JERUSALEM.

For the moment I skip my report on the Monday morning excursion, which provides sufficient material for a separate article, and proceed right away to the program for the afternoon, all for convenience's sake. Outside the Jaffa Gate at the Hativat Etzioni the bus, which had been waiting there all the time, picked us up at noon for a tour through new Jerusalem.

"New Jerusalem" sounds a little strange in the ears of those who are familiar with the book "The Revelation to John," and the vision of the New Jerusalem descending from heaven. Believers are looking forward to the day this vision will come true. The new Jerusalem tourguides and tourists speak of is something else, and has nothing to do with a vision. Although when I look up *The Holy Land; a Picture Book to remember her* by this new Jerusalem has sprung from a vision. I read there:

South from the Jaffa Gate lies Yemin Moshe. A settlement dating from the latter half of the nineteenth century, it was the result of a *dream* of a new Jerusalem outside the walls of the old city. Standing somewhat incongruously atop the old settlement and dwarfed, now, by the en-



The Garden Tomb.

Continued on page 448.

# news medley

Did you notice the grammatical blunder in the previous "News Medley"? I wrote, "We see how good this works in Irian Jaya." That should, of course, have been "how WELL this works." At first I thought that it *might* be a mistake made at the printer's, but one look in my copy of the copy convinced me that I alone am to blame for it. There is the rare occasion when I have the correct reading in the copy but when the error is to be sought in Winnipeg. Some time ago I wrote, "Before I get into trouble . . ." which appeared in print as "before I get in trouble . . ." and thus was beyond my control. At other occasions the "compu-setter" is so kind as to correct errors I may have typed in my haste. The trouble is: we are always in a hurry and that brings its own dangers and drawbacks.

One of these days one of the brothers said to me, "But you make lots of grammatical errors, too!" He said that when I pointed to a mistake which I discussed earlier, namely that people of Dutch background have the tendency to write "The family so-and-so" instead of the correct "the So-and-So Family." The former is Dutch, the latter English.

I then asked my brother whether he did not love me sufficiently to point those mistakes out to me so that I might be able to correct them. Upon my prodding, he finally mentioned that I oftentimes begin a sentence with "And . . .," something which, as he stated, is incorrect English. I'll try to avoid that, although a few days later another brother, who has made English his special field of study, assured me that that was elementary-school grammar; that several well-known writers oftentimes do begin a sentence with "And . . ."

There I am then, caught in the middle, as so often, so this time. Let from the above flow forth the request to tell me when I make a mistake quite regularly, so that together we can work on continuous improvement. I'll keep going at it; don't let me struggle all alone!

Herewith we proceed to the news.

The most important item of general news is, I think, that the provisional Hymn Section has reached all the Churches that ordered them. When I received the booklet, I leafed through it, looked at the size, at the number of pages, at the number of songs, and thought, "Is that now all? Have we laboured for so long on such a small booklet?"

However, the songs cover the whole work of redemption which the LORD our God has worked through the Saviour Jesus Christ and which He is working out and completing by the power of the Holy Spirit. All the aspects of that mighty work are mentioned and sung about in the sixty-five hymns which are being proposed.

I hope that this result of many months of discussions and study will be studied thoroughly by the Churches. The appearance of this provisional report is a few months later than planned and hoped for; consequently, the deadline for remarks will have to be extended somewhat. If there are just a few minor remarks, such would not matter. Frankly, we do not expect any major criticism, for we have gone over the songs many a time with an extremely fine comb, so to speak, and are convinced that this product can stand the scrutiny of the membership.

Let me, however, not elaborate on this for the

moment and under this heading. The whole matter of the Hymn Section deserves a separate article, also in connection with the fact that only so many copies were printed as had been ordered by the Churches. Thus the present number of copies will have to serve us for two years at least, namely until the definitive *Book of Praise* can appear — something which won't be until about a year after Synod 1980. The Churches had, for that reason, better be careful to hoard and keep together the number of booklets they have received!

Since I am not aware of any fortieth or forty-fifth wedding anniversaries, we turn to the news from the Churches.

The month of September is the month in which plans are revealed for the working-season of the societies. Such is the case also in the Fraser Valley. Last year a series of evenings was held dealing with the various chapters of Francis Schaeffer's book *How Should We Then Live?* This year a course of no fewer than eighteen lectures has been planned. The first six lectures will deal with the History of Political Sciences Dealing with Christian Living closing the series. That is an ambitious program, as everyone can see, and we could only sigh, "Wished that these lectures were published for all our readers to benefit from them!" Who knows!

Concerning the individual Valley Churches the following is to be mentioned.

In Langley the building committee asked "for approval to prepare the building site for construction of a church building. Granted."

New Westminster's Consistory decided "to propose a change in the suggested Classis regulations to be discussed at the upcoming Classis. In summary, we propose that future Classis meetings (no doubt, they mean: future Classes, vO) always be convened in either Cloverdale or Langley in view of our responsibility as stewards of our time and money."

If I am well-informed, the rule is now that the convening Church also is the receiving Church. Thus, whenever Houston or Smithers are convening Church, the Classis is held at that place, whereas Classis is held in the Valley when one of the Valley Churches is convening Church. I think I understand the reasoning behind that: it divides the burdens somewhat proportionately and prevents that the brethren from Houston and Smithers are always the ones that have to travel the seven hundred miles down the Valley. The argument which New Westminster brings to the fore should be considered very seriously: now it happens two out of seven times that ten brethren have to travel that distance, have to interrupt their daily work, have to be compensated for lost wages, have to be away from home for at least three of four days, whereas, if the Classes were always held in the Valley, that would apply only to four brethren. Then indeed the question is justified whether that is managing our time and resources well.

I had the same thoughts when I read that the Regional Synod will be convened in Smithers. In the Carman bulletin the Rev. Van Rietschoten tells the Congregation that he will have to travel to Houston and Smithers to attend the peremptory examination of Candidate G.H. Visscher, and that then two weeks later he will have to go there again for the Regional Synod. Although I do not begrudge the membership in the Bulkley Valley the opportunity to sit in at a Regional Synod, yet I question also in that case whether the time and resources are managed wisely when sixteen men have to travel to the farthest Church in the area to

have their Synod. I think that the arrangement which we have in Ontario North is the best and fairest arrangement: we have our classical meetings always in Toronto for the sake of the brethren from Ottawa. Financially it does not make much difference: the costs of travelling are divided proportionately anyway.

The other time I mentioned New Westminster's suggestion to Hamilton to start mission work in Brazil. Now the "Press Release" tells us: "A Letter from the Church at Hamilton regarding the mission work in Brazil. They have decided (in principle) to start a new mission field in Brazil."

Reaching Edmonton, we learn that the situation may speed up the division into two separate Churches. Originally it was decided to "ease into" such a division, to have it brought about gradually. Once again it is noted that, once things start to develop, they oftentimes develop at a faster pace than we could foresee when we set out on that path.

The growth of the Congregation renders it necessary to elect more elders and a deacon. The question comes up: "Should the whole Congregation vote for four elders in just one of the two Wards?" The same question, Rev. de Bruin writes, is to be raised with the calling of a second minister. What definite information can be given to a prospective minister if it cannot be determined as yet which part of the Congregation will be his specific "field of labour"?

I condensed the arguments considerably, but even so you will understand that there is a tendency to come to a definite split as soon as possible. That is a development which is to be considered favourable for true Church growth. We'll keep you posted.

The Consistory of Carman meanwhile decided that new plans shall be drawn up for the erection of a new Church building. This shall be done "with the understanding that the total cost shall not exceed \$335,000 and preferably lower; also with the understanding that he (the draftsman, vO), within this budget, will attempt to present a design where the pews are arranged around the pulpit in a fan shape."

It seems that I am getting more and more out of touch with reality, for I almost fainted when I saw the amount mentioned above. Would the recent drop in the price of gold result in some more favourable figures? I don't know. What I do know is that those Churches that already have a Church building which is adequate can call themselves happy and fortunate.

It seems that ministers sometimes have the weirdest tasks and have to do things which everywhere else are done by others. In some instances, I must admit, it is their own fault, since they have a tendency to do everything themselves and not to delegate a sufficient number of tasks to others. It seems to be extremely difficult to let go of things. On the other hand, when you see that things have to be done and that there are not enough volunteers or that the one who offered himself for the job is either negligent or incapable, you go and do it yourself, for things have to be done. That has nothing to do with "dominocracy," although that danger is always present.

Now "the case" which occasioned the above remarks. The Toronto bulletin contains the following passage in the brief report on the Consistory meeting: "One of the brethren suggested to relieve Rev. Mulder from handing out bulletins at the church exit. This task will now be taken over by the elders, thereby leaving the pastor free to meet and talk with members and visitors."



## 50th Wedding Anniversary



*Mr. and Mrs. Arend and Aaltje Schulenberg hope to celebrate their 50th Wedding Anniversary on November 14, 1979, D.V. They were married in Enschede, Holland, on November 14, 1929, moved to Hoogeveen, Holland, in 1948, and then moved to Canada in 1956, where they settled in Beamsville, Ontario, and resided there ever since. Both enjoy good health and love gardening. They have six children, all of them married, five sons living in Canada, and one daughter in Holland. They also have twenty-five grandchildren and four great-grandchildren. Mr. Schulenberg has been an elder for several years in both Smithville and Lincoln Churches.*



I do not know for what reason the office-bearers hand out the bulletins in our Toronto sister Church, but to me it seems to be a task which without any problems could be fulfilled by the ushers. That's how we do it here and that's how it is being done in most of the Churches insofar as I know them. However, each one is free to follow his own way in this respect.

Above I spoke of the courses which are planned for the Fraser Valley. In Grand Rapids there are similar plans, although not as elaborate. A "Course of religion will be given . . . if interest is shown. It is also open to non-members of our church. If you would know of people who

would be interested, ask them to come. This course will deal with present day religions, trace them back to their origin in history, show influences of philosophies, and evaluate them according to the Bible." I hope that many non-members will come to attend those courses in order that in this way they may find the way to the Truth.

In Hamilton a Post-confession Class will be held. "Every Sunday a ditto will be put in the front foyer of the church on the blue-carpeted 'bench.' This informs you of the topic and allows you to do some forestudy. The class will be divided into two 30-minute sessions — with a coffee break in between. The first 30 minutes will be more instructional and the second 30 minutes more for discussion."

I am wondering about the word "forestudy." I have looked in the dictionaries that are at my disposal, but have not been able to find it. Thus I have the impression that it is another of the words from the Yankee-Dutch vocabulary. We were always urged to make "voorstudie" and it seems to me that that word was simply "translated" as "forestudy," but that we should not use it. If anyone knows whether it is a proper English word, could he or she please tell me? Or could anyone find or coin a proper substitute for it? It could, of course, "become" a proper English word, for language is a living thing, always changing, but that might take a few generations. Who helps?

The Hamilton bulletin further contains a few short pieces telling about the experiences with the Vietnamese families that arrived. I found these short pieces so interesting and, perhaps, representative for the experiences everywhere, that I decided to insert them in today's medley, hoping that I do not violate any copyrights!

Before I give you the quotations, I mention that in Watford the plans for the establishment of a school become more concrete by the month or even by the week. Nothing definite can be reported as yet.

Now the pieces from Hamilton's bulletin. I won't say anything after that and for that reason greet you from this place.

In Mt. Hope airport I waited among the crowd gathered to receive the boat people. I think that we were all a bit nervous. It is no small thing to be responsible for a group of people coming from completely foreign background and speaking a foreign tongue.

Mr. Vanderhout tried to help in that problem. He handed out sheets with Vietnamese and English most necessary words, and we all started studying. The word closest to our language was "cow," meaning "bathroom." Mr. Wildeboer took matters firmly in hand. He gave out tickets bearing the flight number of each family for the "captains" and helpers. Also tickets bearing the same number for each one of the three families. I was with the 783 group. Keys to the houses were handed out and transport arranged. When we were allowed in the hall we saw a very quiet group huddled together. We found the families assigned to us and pinned the tickets on their clothes. By pointing out they understood that we by numbers, belonged together. I showed the father my sheet with Vietnamese and wanted him to know that he was welcome. But it was not his language. So much for our study. I reached out to a child and it came immediately in my arms. A strange feeling, a five year old, light as a three year old, and feeling like putty. No sound Dutch weight there. What this child must have seen! The van of Mr. Van Veen had plenty of room for our group. During the ride we tried to communicate in all

known languages, even Dutch, but no chance.

But we communicated! At one moment I discovered that we had received more than we knew. The mother is expecting a baby. When I saw that, I thought of the text: "Alas for those who are with child and those who give suck in those days." A text always connected with war in my thoughts. When we arrived in the home we were all anxious to see the reaction of the family. I cannot find words to describe it. The closest it comes to: they were stunned. The oldest girl was the one to take over. She seemed to be the leader in taking in all strange new things and how to work these. Strange? Yes, the electric water kettle, the hot and cold water taps, etc. When we went upstairs the sandals came off, so we dropped our shoes too! Finally the interpreter came, but, alas, he did not speak their language either. Then Connie came and we received answers to our questions. The families have no religion. We cannot even imagine that! I admire the ladies who got everything so ready for the "lost sheep." May they find the great Shepherd and may that be the blessing of their coming to Canada, our home and native land.

#### *Some notes of observation on our Boat People*

Since the Boat People are sponsored by all of us, and not all can have close contact with them, I would like to share some of my experiences with you.

On Tuesday morning I took Tom and Ann and the Grandma and children from Rice Ave. to their relatives on Magnolia Dr. Everybody was happy and excited. The 6-months-old baby was in a walker, wearing a white crocheted jacket and bonnet. The children took their cousins to the closet and excitedly showed them all their toys. I wished you could have heard all the happy chattering. Their mothers had in the meantime gone upstairs and the whole domain was proudly shown. The linen closet was opened and pillow cases were taken out and stroked as if they were made of velvet. The people show lots of hospitality. One gets a chair right away and a cup of tea. My son (4) has received more apples than he will eat in a week. Today (Wednesday) we found apples in the freezer of one of the homes. We also had our first invitations to lunch. It was taken "Vietnamese-style." The leafs which come with the kitchen table were placed on the floor. The food was placed on this and the whole family squatted around these boards. The rice was placed in cereal bowls and eaten with chopsticks.

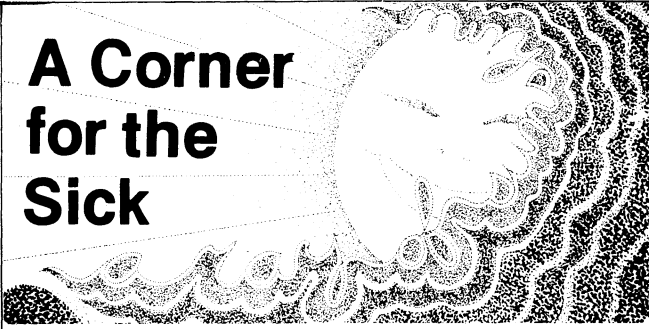
Communication is a problem. One nods, smiles, points, pulls, and draws a multitude of pictures. They are all anxious to learn the language. The children are already answering me with "O.K." and then we all laugh.

vO

## **Proverbs 3:19-20**

The LORD by wisdom founded the earth;  
by understanding He established the  
heavens; by His knowledge the deeps  
broke forth, and the clouds drop down the  
dew.

# A Corner for the Sick



And you He made alive.

Ephesians 2:1

When we read chapters 1 and 2 of Paul's letter to the Ephesians, we are reminded again of the beauty of the gospel. We may see that it is only by grace that we are made alive.

God, Who is rich in mercy, out of the great love with which He loved us, has made us alive together with Christ. It is not our own doing. It is the gift of God. When we compare those beautiful comforting words with I Peter 1:3-25, it will make us realize the more how much reason we have to lead thankful lives.

We confess in Lord's Day 21 of our Heidelberg Catechism, Question and Answer 54, that we are and forever shall be a living member of the church. We are made alive by Christ, and we may show this in the communion of saints by serving each other as we confess it in Question and Answer 55 of Lord's Day 21: "What do you understand by the communion of saints? First, that believers, all and everyone, as members of Christ, are partakers of Him and of all His treasures and gifts. Second, that everyone must know himself bound to employ his gifts readily and cheerfully for the advantage and salvation of other members."

This does not mean that we have to limit our abilities to do good to our brothers and sisters only, but they are the first to be served. Let us also remember Paul's advice to the Colossian congregation, "As therefore you received Christ Jesus the Lord, so live in Him, rooted and built up in Him and established in the faith, just as you were taught, abounding in thanksgiving."

\*\*\*\*\*

From Mr. and Mrs. Hofsink, Helga's parents, we received a thank you note with more information about her handicap. I will quote part of the letter, for it is nice for everyone to share.

"We would like to tell you a little about Helga, who is afflicted with cerebral palsy. As such she has very little control over the movement of her body. She cannot talk. Yet, she is a bright girl, and those who know her can carry on quite a conversation simply by asking her questions. She answers by the way she smiles (she does a lot of that!), and by the way she turns her eyes. Before long you'll know what she's done that day, what she had for breakfast, who has been to see her, and who gave her that chocolate bar."

Helga now lives in the Bradley Center, the extended care wing of the Chilliwack Hospital. She comes home every Sunday and stays until Monday. She also comes home for special occasions such as her birthday. Her parents and friends can visit her anytime. She was very happy with all the cards, messages, and visitors she received for her birthday and hereby extends her thanks to everyone who remembered her.

Send your requests to:

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

## BOOKS

Merle Meeter, editor, *The Country of the Risen King: An Anthology of Christian Poetry* (Grand Rapids: Baker Book House, 1978), \$12.95 U.S., 446 pages. Reviewed by W. Helder.

In this anthology Merle Meeter, formerly Associate Professor of English at Dordt College, presents more than 120 poets as our guides throughout the "country of the risen King." He has "tried to use the normative teachings of Scripture to evaluate the Christian content of each writer's work." The result is a selection of more than five hundred specifically religious poems that would appear to be generally orthodox in their theological emphasis. Recognizing that doctrinally flawless verse is not necessarily good poetry, Meeter adds, "Artistic sensitivity and craftsmanship were also important factors in my choices."

The first of the three parts of the book, entitled "Contemporary Poets," occupies about three-quarters of its pages. A few of the names — for example, Eliot and Auden — are familiar to students of English literature. Margaret Avison, probably Canada's finest Christian poet, is also included. But, surprisingly, about thirty of the poets in this section are young North Americans with Dutch surnames, many of them graduates of Calvin College and Dordt College. Although it may well be, of course, that the Christian Reformed community is to be congratulated for being unusually prolific in producing Christian poets, one really cannot help wondering whether Meeter has not given this group undue literary prominence.

Only a quarter of the anthology is devoted to the work of "Historic Amer-

ican and English Poets." Here we meet Milton, Herbert, Hopkins, Thompson, and other authors of note. A few less familiar ones deserving recognition — such as Edward Taylor, the American Puritan pastor and poet — are represented as well. However, in a book which bears the subtitle "An Anthology of Christian Poetry" this second section must certainly be regarded as disproportionately small. The reader's disappointment will border on indignation when he turns to the third section: "Medieval Poems, Renaissance Madrigals, Spirituals." Precisely one page is allotted to each of these categories.

Although Professor Meeter has been rather quirky in compiling his anthology, he nevertheless introduces to us many poems that ought to be more widely known and enjoyed. May the reading of good poetry increasingly foster among us an appreciation of language as one of God's great gifts to man.

## MARVELOUS TOUR — Continued.

croaching high rise blocks, stands the Montefiore Windmill, named after Sir Moses Montefiore whose *vision* and idealism brought about the building of Yemin Moshe which was to lead, eventually, to the construction of the modern Jerusalem we see today.

As for the windmill, within walking distance from our hotel, "it is the only place in Jerusalem where there is no wind," Amos said, smiling.

It is time for lunch and the bus takes us to the "Jerusalem Theatre," of strikingly modern architecture, as the guide says and we saw. The restaurant is in the theatre up the stairs in a kind of open gallery. For the tour members who like to look it up on the map, it is in the Rehov David Marcus in the suburb Qomemiyut or Talbiya, a prominent neighbourhood, for close by is the Presidential Residence! On this occasion the guides tell about Israel's administration. The president is elected by parliament for five years. The president always is either a scientist or a philosopher.

We are entering another subdivision now: Rehavia, the richest area of the city, where the upper classes have their residences. We see in passing: the King's Hotel, at the intersection Keren Hayesod-King George V and Ramban-Agron; also at this intersection is the Hechal Shlomo, the seat of the Chief Rabbinate of Israel.

Although the order in which buildings, etc., were shown to us was not exactly the same for the two tours, both groups passed: the Monastery of the Cross in the Valley of the Cross, believed to be the site of the tree from whose wood the Cross for Christ's crucifixion was made. From here, straight ahead, one sees the Israel Museum the largest museum in Israel with the Park of the Statues of Billy Rose, among others, and, above all, The Shrine of the Book! Its peculiar shape is styled after the top of the jug in which the Dead Sea scrolls were discovered. I already touched on this museum when reporting on Qumran. On continual display here are copies of the entire scroll of Isaiah, Habakkuk and its commentary, and other fragments of the Bible text; further, all those scrolls giving an insight into the life of the Qumran community, like the *Scroll of Discipline* and the *Scroll of the War of the Children of light against the Children of Darkness*. During the second tour the bus stopped here and the

group could visit and watch the wonderful finds of 2000 years ago.

In this very area is the head-office of the Prime Minister, but first and foremost the world-known Knesset, Israel's parliament, so often in the limelight in the time of the peace negotiations with Egypt. Although we did not enter, the bus stopped in front of the entrance to give us the opportunity for a closer look at the gate (calling to mind the horrifying enclosure of a Nazi concentration camp). Opposite the entrance is the eight branched candelabra, the giant menorah.

Also in this area is the University campus. Some 25,000 students are enrolled here at present. Here at the Givat Ram is the largest campus. The other, the original one, was and still is on Mount Scopus, beside the Mount of Olives.

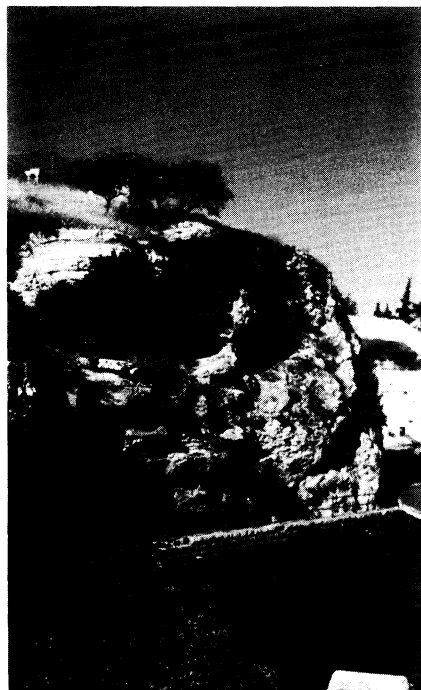
In passing we could catch a glimpse of the Dutch Embassy. We had no time to visit Yad Vashem, the hall of remembrance of the second World War. There were more things that were skipped.

Two lengthy stops were made that afternoon. On the grounds of the Holy Land Hotel the group left the bus to walk around and look at the Miniature model of Jerusalem of about 66 A.D. I mentioned it already and compared it to Madurodam. This comparison holds true only in certain respects, of course. The visit is really instructive. Here one can take in the whole scene of New Testament Jerusalem at a glance. The buildings are constructed of the original materials used in those days.

After having touched at Ein Karem, now at the very outskirts of the modern city, once a village by itself, which is said to be the birthplace of John the Baptist — here is also the modern Hadassah Medical Centre — the bus took us (a long way) to the vicinity of the northern Gate of the old city: the Damascus Gate. Here we were going to have the last stop of the day. What we had come for is generally known as "Gordon's Garden Tomb." Gordon's Garden Tomb, what is it?

In answer to this question I would like to go a little deeper into this matter, of interest to all who base their lives on Christ's death and resurrection. General Gordon, a notable British soldier,

hero of Khartoum, was on leave in Palestine in 1883. Looking out of his window he was impressed by the location and skull-like appearance of a rock, rising abruptly



*Golgotha.*

from the open ground that then fronted it, and felt that it bore relation to the Biblical description of the place of Christ's execution. His letters to friends in England aroused considerable interest, and in time the hill itself became known as Gordon's Calvary . . . As to this site, Jewish tradition associated it with the Place of Stoning . . . Christian tradition with the martyrdom of St. Stephen." Since executions had to take place outside the city, Jesus also suffered and died outside the city-gates (Hebrew 13:12). Which was in accord with Roman practice as well, wherewith very crowded highways had preference so that many might witness. "The ground adjoining the tomb was once a fertile garden. Several cisterns were discovered with a considerable capacity, one of 200,000 gallons of water . . . Evidence of the existence of a Vineyard came with the discovery in 1924 of a fine winepress.

In 1883 General Gordon was convinced that he had located Golgotha. As a result of his activities a fund of 2000 Engl. pounds was raised with which to purchase the ground in front of the Tomb and extending southward to the skull face . . . Dr. Conrad Schick, a noted archaeologist in Jerusalem was invited to report concerning its age and style . . . He identified the tomb as Jewish, though later used for

### FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on October 13, 1979.



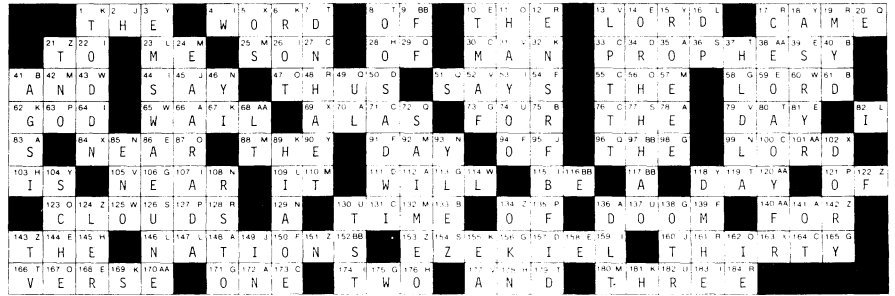
Christian burial. Although challenged, this view has been supported by later discoveries and Sir Flinders Petrie in 1937 agreed that it was a Jewish tomb of the Herodian Period. Dame Kathleen Kenyon, a celebrated British archaeologist, stated in 1970, "It is a typical tomb of about the first century A.D."

The Tomb-face is unusually shaped and the "ledges" on either side may indicate a vaulted roof of an early church having been erected over the ground in front of the Tomb. There is an Anchor (early Christian symbol) etched on the rock face to the left . . . Inside the Tomb are several loculi, typical of a family vault. When first discovered in 1867, two painted crosses of the Byzantine era were noted on the walls of the chamber.

General Gordon died here in Khartoum in 1885, making a stand against the on-slaught of the Mahdi, a Moslem fanatic upsetting British rule in the entire Sudan. His theory is still alive. Is it a proven fact? I'll never forget the words of another British soldier, who was our guide in the garden, a retired officer of the Rhodesian army, with his large army-hat: 100% certainty we do not have; we do have valid arguments, we think. But what matters is the fact: "He who died has risen from the dead!" In conclusion, I can agree with General G.D. Wiseman of the Salvation Army who said, "Whatever the case, all members of our party felt that the Garden Tomb came closer in spirit to the actual place of His burial than the Holy Sepulchre church, with its bustle, commercialism, and denominational rivalries." This does not settle the matter though. The prime argument to settle it is, as our guide Luba observed, that the place of execution has to be not only outside the wall and gate, but even beyond a certain area adjoining the walls and surrounding them, which was considered sacred as well. If this view may throw weight into the scales, they turn in favour of Gordon's Tomb, its being at a greater distance from what then was the wall of Jerusalem.

H.M. OHMANN

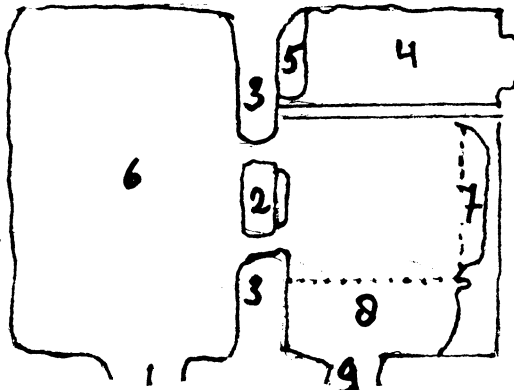
## ANSWERS TO DOUBLE CROSS



- |   |   |
|---|---|
| A. A state of ruin and waste                  | D E S O L A T I O N<br>136 78 83 35 70 66 148 112 141 172     |
| B. What a Christian must always be            | R E A D Y<br>75 133 21 61 40                                  |
| C. The enticement of sin                      | T E M P T A T I O N<br>55 173 30 33 76 71 164 131 100 27      |
| D. Having good judgement                      | W I S E<br>111 157 50 34                                      |
| E. Interpreter of dreams, etc.                | S O O T H S A Y E R<br>54 14 59 10 144 39 86 81 158 168       |
| F. Condemn                                    | D O O M<br>91 94 150 139                                      |
| G. Closely united                             | Y O K E F E L L O W<br>165 171 156 106 73 98 113 58 138 175   |
| H. Mythological hunter                        | O R I O N<br>176 145 112 28 178                               |
| I. What the wrath of God pressed out of Jesus | B L O O D Y S W E A T<br>115 159 26 22 64 53 44 4 183 107 174 |
| J. Can move mountains                         | F A I T H<br>95 45 149 160 2                                  |
| K. Beating B.B.                               | T H R E S H I N G<br>1 181 6 155 169 89 67 32 62              |
| L. Son of Keturah                             | M I D I A N<br>23 109 16 82 147 146                           |
| M. Covenant                                   | T E S T A M E N T<br>180 24 25 88 92 132 57 42 110            |
| N. Annual                                     | Y E A R L Y<br>46 85 129 108 99 93                            |
| O. Where Elijah hid himself                   | C H E R I T H<br>123 11 167 87 162 47 56                      |
| P. Sustenance                                 | F O O D<br>135 63 121 127                                     |
| Q. Roman governor                             | F E S T U S<br>29 20 72 96 49 51                              |
| R. Where Joseph was buried                    | S H E C H E M<br>128 161 12 17 46 164 19                      |
| S. "Honeycomb" Ancestor of Samuel             | Z U P H<br>154 126 36 77                                      |
| T. Eliezer's father                           | D O D A V A H<br>7 8 179 119 166 80 37                        |
| U. What money is to evil                      | R O T<br>182 137 74 130                                       |
| V. Ancestor of Joshua                         | L A A D A N<br>13 52 31 79 177 105                            |
| W. Small part of God's dominion               | W O R L D<br>65 125 60 124 43                                 |
| X. Son of Caleb                               | A R D O N<br>69 163 102 5 84                                  |
| Y. What Israel walked across                  | R E D S E A<br>15 3 118 104 90 18                             |
| Z. Head scripture case                        | F R O N T L E T<br>122 142 134 151 21 114 153 143             |
| A.A. Openly                                   | F R E L Y<br>140 101 170 38 68 120                            |
| B.B. A bunch of stalks: refer to K            | S H E A F<br>152 97 116 117 9                                 |

### PLAN OF THE TOMB

1. Entrance to outer room, hewn in rock.
2. Low threshold to graves.
3. Short low rock walls between the rooms.
4. Finished loculus (burial place).
5. Pillow cut in rock.
6. Weeping chamber.
7. Rough ledge.
8. Unfinished loculus.
9. Small window.



DECLINED:  
the call to the Church at Albany,  
Australia.

REV. J. GEERTSEMA

of Chatham, Ontario.

# Books

*Parents in Pain: a book of comfort and counsel* by John White. Intervarsity Press, 1979. 244 pages. Bookseller's price: \$6.25, reviewed by H.C. VanDooren.

A fellow Church member gave me a free copy of this book with the condition that I review it for the readers of *Clarion*. I was quickly caught up in his enthusiasm and, not wanting to pass up a good deal, I took the book home with me. Admittedly, I expected to be plodding through one of those dubious "learn to solve your own problems" books. There are many of these glutting the book market. Instead, I found a well-balanced treatise of the plight of Christian parents with problem children.

Dr. White is a psychiatrist and a Christian, who teaches and counsels in the Winnipeg area. Most of all he is a parent himself who, judging by the intimate style of his writing, seems to have first hand experience with the sense of failure of parents who see their children take the wrong turn in life. Dr. White sympathizes with parents who are bewildered by what is happening to their children. He hints at the fact that the impact is more acute with Christian parents because of the notion that Christians are mostly immune to serious problems with their children. Hence, if there is something wrong with your child, there must be something lacking in the parents. The author challenges this form of "determinism," and goes further by offering a careful exegesis of Proverbs 22:6 to argue that the godliest and wisest parents can never guarantee wisdom or godliness in their children. Dr. White is also concerned that parents in pain often seek the wrong counsel by either turning to a kind of false spiritualism which seeks to manipulate the will of God, or resorting to the latest psychological techniques for manipulating their child's behaviour at the expense of understanding his uniqueness.

The book is divided into three parts. Part one considers how child rearing has become such a complex task in this day and age. Part two centres on parent-child relationships where mistrust and severe conflict has caused an intolerable situation where outside help may be needed. The third part amplifies the theme: "as Christians we are called not to do what works but to do what is right. We are to follow the

Biblical injunctions not to pretend we own our children, but to discipline them and pray for them despite what we may consider to be undesirable results" (page 16).

My appreciation for this book is increased by the author's excellent use of Biblical references, and his underlying desire to be truly Biblical. This often seems to be a difficult task for people in Dr. White's position who often end up brow beating their readers with their own pet theories, liberally spiced with platitudes and a sprinkling of Bible texts. Dr. White, instead, approaches the topic with great humility and declares, time and again, that he does not have all the answers.

I was intrigued by the chapter on professional help and admired the author's courage in challenging the idea that the best counsellor is a Christian counsellor. Dr. White contends that God can use non-Christians to assist us, and he places a lot of emphasis on experience over qualifications. Dr. White would have us choose a competent and experienced non-Christian over an inexperienced Christian counsellor. The boldness of this statement is somewhat softened by the author's belief that we must not fall into the trap of limiting God, and that we should allow for help to come from unexpected sources. For "Elijah was fed and sheltered first by a starving widow and later by ravens" (page 144).

While parents may be confused and even offended by White's endorsement of counsellors outside the Church, they cannot help but be impressed by the soundness of many of his other comments. One good example is White's discussion of the meaning of punishment and discipline, and the significance of true mercy in

the relationship between a parent and a child. Many other Christian writers who concern themselves with the matter of correcting misbehaviour have made too many compromises to a-Biblical viewpoints, and are sometimes indistinguishable from their secular colleagues. (A recent example is Fenema's *Nurturing Children in the Lord* where he draws a distinction between chastening and punishment (page 104-106); another example is Dobson's *Dare to Discipline* which advocates too many child-management techniques based on a kind of behaviourism). In contrast to other writers, White is very wary of embracing certain techniques or programs just because they work, and several times he makes the comment that we are to do what is right — not what works. What is "right" is defined as being aware of God's Will through a thorough understanding of His word, and a good understanding of our responsibilities and limitations as parents. Another good point, albeit somewhat obvious, is the emphasis on a sound marriage relationship which allows the parents to stand together with their children. The closing chapters of the book offer an excellent argument for the relevance of prayer in seeking comfort and guidance, as well as finding "what is right."

Despite some weaknesses, this book is recommended for parents, but especially for parents with teenagers who show signs of straying. Perhaps by reading a book like this more parents will be less reluctant to come out of the woodwork and seek each other out in sharing their pain. Or do we still pretend that drugs, alcohol abuse, troubles with the law, are not making inroads among our young people?

H.C. VANDOOREN

## Proverbs 30:10-14

Do not slander a servant to his master, lest he curse you, and you be held guilty. There are those who curse their fathers and do not bless their mothers. There are those who are pure in their own eyes but are not cleansed of their filth. There are those — how lofty are their eyes, how high their eyelids lift! There are those whose teeth are swords, whose teeth are knives, to devour the poor from off the earth, the needy from among men.

# our little magazine

Dear Busy Beavers,

For Reformation Day, October 31, I wanted to tell you a very exciting story!

You have all heard the name John Calvin, right?  
So I thought I would write about John Calvin.  
He was a very important Reformer.  
So I read and read about John Calvin.  
But do you know something?

John Calvin went to lots of different schools and universities.

He wrote many, many books.  
But he was never "kidnapped" like Luther.  
He never fought battles as Zwingli did.

And yet, I wonder how many of you Busy Beavers go to a school called "John Calvin School"?

Do you know why?  
Calvin helped translate the French Bible.

Calvin also wrote many books about the Bible.

He worked hard all his life to tell as many people as possible the truth of God's Word.

Busy Beaver *Julius Wierenga* has a story about John Calvin for you.

### *John Calvin's Youth*

John Calvin was born July 10, 1509 in the place called Noyon. John had received a good mind from the Lord, and beside that he was not lazy but rather a hard working boy. He used the talents the Lord had given him.

His father let him study to become a priest. Calvin was allowed to have instruction from a nobleman because his father was an honourable citizen, and hereby he got a very good education.

In 1523 Jeanne Franc, the mother of Calvin, died.

When he was 12 years old Calvin was chosen chaplain, but he could not do the work himself. A poor priest did the work for him, but he got the (most) money.

In that same year he went from Noyon to Paris. He lodged with his uncle. In Paris he was instructed in the Latin language which he would need later on in his life. He studied really hard.

He was still Roman Catholic and believed everything the church taught.

His mother had taught him to have great respect for the church. Yet he studied the Bible with the help of others. But in those days that was already dangerous because there was persecution going on in Paris at that time. Calvin and many others were not afraid of this. Through the study of the Bible it became clear to Calvin that the Roman Catholic Church was wrong in many points. Calvin did not break with the Roman Catholic Church right away but later he did.

In 1531 Calvin's father died.

In 1533 came the great change in Calvin's life. He was 24 years old then, and then he became a Christian and saw the full truth of God's Word. From that time on Calvin chose the

side of the Protestants and soon he too was persecuted by the Roman Catholic Church.

### THINGS TO DO

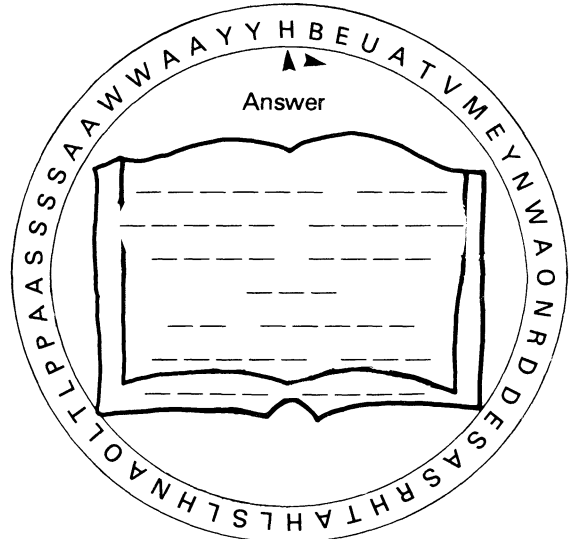
Later in his life John Calvin had a very beautiful motto. Maybe you have seen a picture of it?

Try to find a copy of it. Make a picture of it and send it to me; for a reward!

Do some hunting around on your bookshelves or ask for help. See what you can do. (Psst! Maybe you can trace it!)

### *Reformation Day Quiz*

Skip every other letter in two trips around the circle. Print the letters on the blanks below.



### FROM THE MAILBOX

Did you get all your six letters written *Yvonne Van Amerongen*? I think you must be doing very well on your science, aren't you? I'm glad you enjoy Our Little Magazine, Yvonne. Thanks very much for your interesting puzzles, and be sure to write me when you move!

Hello, *Mary Van Raalte*. It was nice to hear from you again. Thank you for your entry. It was all right, and nice and neat. Write again soon.

How do you like High School *Nancy Van Raalte*? And how do you like your new teacher? I'm glad you had such a nice holiday. It makes it easier to get to work when school starts again, right?

\*\*\*\*\*

Have you sent in your picture for the Drawing Contest? Now there are TWO things to send in (1) Drawing Contest picture; (2) Picture of John Calvin's motto.

And now . . . a surprise!

We have some news yet! About our BIG SUMMER CONTEST!

I received beautiful entries. You Busy Beavers did a good job. It sure wasn't easy to find just TWO winners, one senior and one junior. But anyway here they are: for the Seniors the winner was Busy Beaver *Joyce De Gelder* and for the Juniors, Busy Beaver *Linda Knol*. Congratulations to you both. Keep up the good work. And I hope you'll like your prize!

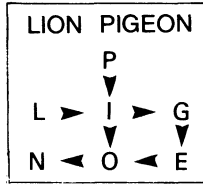
Till next time, Busy Beavers.

Keep busy!

With love from your  
Aunt Betty

# Bible Animal Life

Words can be found in the puzzle grid in spirals, each one proceeding clockwise or counterclockwise around the first letter. Successive letters follow horizontally or vertically, not diagonally. Letters in each word do not cross each other but words do overlap as illustrated.



N E V

N E H A P O L

G R O R D E N O X E T A S Y H E

I K S A S I T T S R M U R Y R E E O R O N

T C S Z E L P E G A G H A A D G R U H

E O C H E L I R D P Y T O B R S N N I

R C K A M E V A P S A H M E A G O D C

R E F T R O N Z E V E W E H Y S N R O

P O L I C E I L I L J A N E E K E N

L A U Q C A H A K C E G L S Y C

E N A P E T N O H A M O I M A

T H C I L T A L E E

N A R R T F L D R

A P W O S L O W H

E H S W L P F E L A

L E P N A L R O X B M

T S Y A

ASS  
ANTS  
APES  
ANTELOPE

BOAR  
BEARS  
BADGER  
BEHEMOTH

COCK  
CAMEL  
CONEY  
CATTLE  
CHAMOIS  
CHAMELEON

COCKATRICE

DOGS  
DONKEY  
DRAGONS

ELEPHANT

FOX  
FERRET  
FALLOWDEAR

GECKO  
GAZELLE  
GREYHOUND

HEN  
HARE  
HART  
HIND  
HERON  
HORSE  
HYENA

JACKAL

KITE

LAMB  
LIZARD  
LEOPARD

LEVIATHAN

MOLE  
MUREX  
MONSTER

OSPRAY  
OSTRICH

PELICAN  
PYGARG

QUAIL

ROE

RAVEN  
REPTILES

SWAN  
SATYR  
SPARROW  
SWALLOW

UNICORN

VIPER

WOLF  
WHALE  
WEASEL

S. BETHLEHEM