

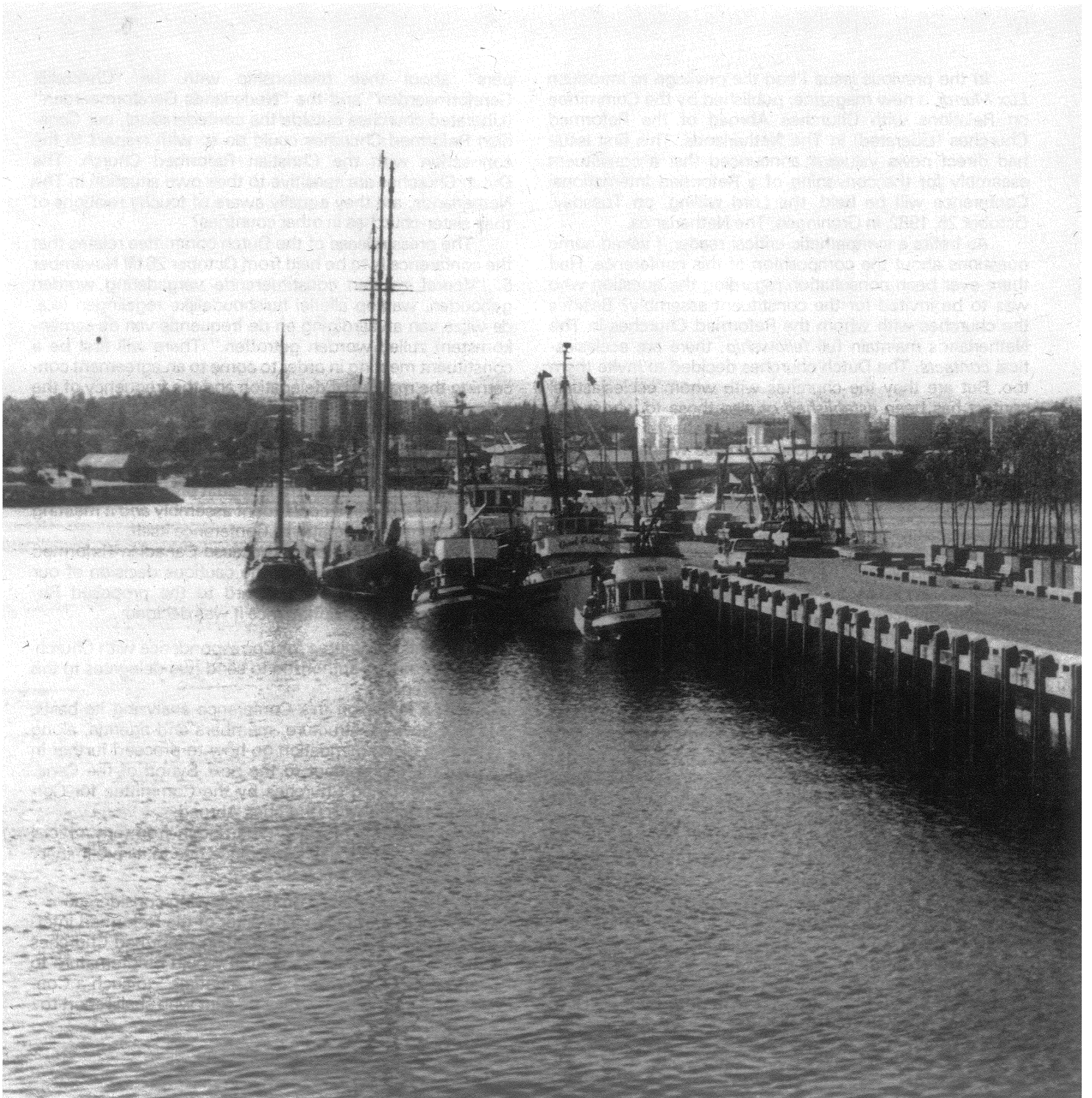


# Clarion

THE CANADIAN REFORMED MAGAZINE

Vol. 31, No. 10

May 21, 1982



## A Constituent Assembly

In the previous issue I had the privilege to introduce *Lux Mundi*, a new magazine, published by the Committee on Relations with Churches Abroad of the Reformed Churches (Liberated) in The Netherlands. This first issue had direct news value: it announced that a constituent assembly for the convening of a Reformed International Conference will be held, the Lord willing, on Tuesday, October 26, 1982, in Groningen, The Netherlands.

As befits a sympathetic-critical reader, I asked some questions about the composition of this conference. Had there ever been consultation regarding the question who was to be invited for the constituent assembly? Besides the churches with whom the Reformed Churches in The Netherlands maintain full *fellowship*, there are ecclesiastical *contacts*. The Dutch churches decided to invite them too. But are they the churches with whom ecclesiastical contact has been *established* or also those to whom this was *offered*? Would it not have been better to restrict the *constituent* assembly to those churches which live in full ecclesiastical fellowship with one another?

In the meantime, the surface mail brought *Nederlands Dagblad* of March 23, 1982. It carried a summary of a semi-annual report of the organizing Committee on Relations with Churches Abroad. This report spreads more light than *Lux Mundi* did. We hear that twelve church confederations have been invited for the first International Conference of Reformed Churches. The invitation includes also those to whom ecclesiastical contact has been *offered*: the Free Church of Scotland, the Dutch Reformed Church of Sri Lanka, the Reformed Presbyterian Church in Taiwan, the Reformed Church of Japan, and the Reformed Church in South Africa (the "Doppers"). Besides them our Dutch sister-churches invited those churches with whom they live in ecclesiastical fellowship: the Free Reformed Churches of Australia, the Canadian Reformed Churches, the Presbyterian Church in Korea (Korya-Pa), the Reformed Churches of East Sumba/Savu, the Free Reformed Churches in South Africa, the Presbyterian Evangelical Church of São Paulo, and the Evangelical Presbyterian Church of Ireland (a candidate for this fellowship).

In the previous editorial I expressed some fear with respect to difficulties that may arise concerning the *status* of the delegates and the *basis* of the constituent assembly. Let us not elaborate on the point, now that we know the names of those who have been invited. Let me only give as my opinion that, if the Dutch churches question the "Dop-

pers" about their relationship with the "Christelijk Gereformeerden" and the "Nederlands Gereformeerden" (Liberated churches outside the confederation), our Canadian Reformed Churches could do so with respect to the connection with the Christian Reformed Church. The Dutch Churches are sensitive to their own situation in The Netherlands; are they equally aware of touchy relations of their sister-churches in other countries?

The press release of the Dutch committee relates that the conference is to be held from October 26 till November 5. "Vooraf zal een constituerende vergadering worden gehouden, waarop allerlei huishoudelijke regelingen (o.a. de wijze van afvaardiging en de frequentie van de samenkomsten) zullen worden getroffen." There will first be a constituent meeting in order to come to an agreement concerning the manner of delegation and the frequency of the assemblies or conferences. I gather from this information that our brothers in The Netherlands now aim for a two-fold assembly. Synod Arnhem 1981 only spoke about "a constituent assembly for the convening of a Reformed International Conference." The March press release seems to speak about both a constituent assembly *and* a meeting of the Reformed International Conference itself.

We mention this point, because Canadian Reformed delegates will have to study the cautious decision of our last General Synod. With regard to the proposed Reformed International Conference it was decided

- a. That the Committee for Correspondence with Churches Abroad be authorized to send two delegates to this conference;
- b. That a report on this Conference analyzing its basis, aim, powers, structure, members and agenda, along with a recommendation on how to proceed further in this matter, be sent to the next Synod of the Canadian Reformed Churches by the Committee for Correspondence with Churches Abroad;
- c. That Synod Smithville 1980 refrain from any official endorsement of this Conference due to its preliminary character (Art. 153, E7).

This decision was based on the following consideration: Seeing the preliminary character of the Reformed International Conference, the Canadian Reformed Churches should proceed with caution. It would be premature to send "delegates with a clear mandate" to such a Conference, yet delegates may be sent who shall report to

Synod concerning this Conference in order that a warranted position be taken ["Synod" must mean: the next General Synod, J.F.].

One should not forget that this decision was based on a draft invitation that only requested to send delegates to "a constituent assembly for the convening of a Reformed International Conference." This draft invitation gave the impression that the Conference itself — Conference as a body or as an assembly or council, to be convoked from time to time — would become a reality later, possibly even after General Synod of 1983. The wording of our decision about this draft invitation is not very clear. Synod Smithville 1980 speaks about "this Conference" three times. In the first sentence I take it as "this constituent assembly": send two delegates to this Conference. In the second sentence it must mean the proposed ecclesiastical organization itself: send a Report to the next Synod and analyze basis, aim, powers, structure, members, and agenda of "this Conference." In the third sentence "this Conference" must again mean "this constituent assembly": Synod Smithville 1980 refrains from any official endorsement of "this Conference due to its *preliminary* character" (emphasis mine, J.F.).

Be this as it may, the tendency of this decision of our last General Synod seems evident. Smithville 1980 wanted the Canadian Reformed Churches to proceed with caution. The brothers in Smithville did not envisage more than a *constituent* assembly in which the unity of faith as gift and mandate would be discussed. Furthermore, the basis and the name of a Reformed International Conference — if one was to be established — would be considered, as well as the meaning and authority of judgments and conclusions of such a Conference. The draft invitation also spoke of "by-laws" concerning method of delegation, of drafting the agenda and dealing with it, and frequency of meetings. It did not especially mention a discussion about members or participants, but this point has not been forgotten by our General Synod. Smithville 1980 speaks of "basis, aim, powers, structure, *members* and agenda" of a coming Conference and wants the decision whether the Canadian Reformed Churches will be "members" of such a Conference to be taken by the next Synod.

According to my analysis delegates of the Canadian Reformed Churches may fully participate in the discussions of a "constituent assembly." They will have to make clear, however, that the Canadian Reformed Churches did not give "any official endorsement of this Conference due to its preliminary character." In this respect the Canadian delegates are observers who have to gather material for an analysis and a recommendation to be sent to Synod Cloverdale 1983. Our delegates will do wise to study this decision of Smithville 1980 carefully and not to exceed the boundaries of their mandate. They should refrain from any action that goes further than a discussion of the points mentioned by our last General Synod.

To some this cautious approach may seem to be the umpteenth sign of narrow-mindedness of at least a segment of the Reformed, Liberated churches.

The South African professor Dr. B. Spoelstra published an interesting essay entitled "The Reformed Ecumenical Synod" (*In die Skriflig*, Dec. 1981). It is possible that later I will come back to his description of this fragment of Church history in this twentieth century. Let me now only mention that at the end of his article he refers to the attempt of the Liberated Reformed Churches in The Netherlands to establish a more narrow ecumenical Synod.

He then adds: "The rigorism of this denomination and the normative significance they attribute to their own interpretations of all kinds of ecclesiastical and theological issues besides Scripture and Confession, makes one put a big question mark behind the viability of this, liberated RES (Reformed Ecumenical Synod)."

Dr. Spoelstra spoke these words in January 1981. Later he introduced delegates of the "Liberated" churches who were to attend and address the Synod of his Reformed Church in South Africa. One would be inclined to ask: Is his judgment about rigorism now weakened or strengthened? And if Dr. Spoelstra already discovers rigorism in the attitude of the churches that now organize a constituent assembly for a Reformed International Synod, what will he say about the caution exercised and propagated by the Canadian Reformed Synod of Smithville? Outsiders could obtain the impression that we are nothing but harsh and strict extremists.

Nevertheless, when I express my preference for a preliminary meeting of Reformed Churches that have the same confessional standards — the Three Forms of Unity — and the same Reformed church polity, I am seeking for what the "Doppers" thought to find in the Reformed Ecumenical Synod: a manifestation of true Spiritual unity, be it in a modest manner. Moreover, temporization with respect to the plans of our Dutch sister-churches could keep open avenues for a future full-fledged participation of the Reformed Church in South Africa itself. At the moment this Church is still a member of the Reformed Ecumenical Synod.

It seems wise to temporize, also for the sake of e.g. the Orthodox Presbyterian Church. This church with whom the Canadian Reformed Churches have established a preliminary ecclesiastical contact, has not been invited for the "constituent assembly" in the fall of this year. If one wishes to establish an International Conference of Reformed *and Presbyterian* churches, why should the OPC then be excluded? We could certainly use some more time and consultation before a Reformed International Conference is established. According to Orthodox Presbyterians the Reformed Ecumenical Synod is given a last chance to make its position clear in 1984 with respect to continuation or termination of the membership of the Dutch synodical churches. Should we take this into consideration or not? If the general wish of our Reformed sister-churches would be to go in the direction of an international conference or council which includes Presbyterians, is it then not possible to have a constituent assembly now in 1982 and convoke the first meeting of this conference itself for 1985? The twelve churches that are now invited will then have ample opportunity in their general synods or assemblies to decide about the proposed structure. In the meantime, the Reformed sister-churches could even use the intermediate period to discuss their common affairs. We should have had such discussions years ago already.

It is clear that basis, structure, and method of delegation — to mention a few of the items that Synod Smithville 1980 summed up — will render sufficient material for a constituent assembly within the time span set by the organizing committee in The Netherlands. Our Dutch brothers should not set their expectations too high and their pace too fast. Otherwise they will be disappointed as far as the Canadian Reformed Churches are concerned. We would like to spare them such feelings.

J. FABER

---

## FROM THE SCRIPTURES

---

*“Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body, but as an appeal to God for a clear conscience . . . .”* | Peter. 3:21a

---

# The Mark of Freedom

The believers whom the apostle addresses here were troubled and confused. They had recently confessed the lordship of Christ, and professed their faith in Him. But this confession had led them or their relatives and friends into prison. Many acts of public mischief were unfairly blamed on the Christians in this time, and many of them had to suffer injustice at the hand of the mighty Roman state. The legal pronouncements of the official courts of the land threw them into confusion and doubt. The gospel seemed to have no power. It promised freedom, but only gave bondage. Was God now turning against them?

It is interesting to see how the apostle — who himself repeatedly wrestled with doubts — does not tell the believers to get over their misgivings, and be a little more believing. He does not point to some inner strength that they must have, which will invariably save them, even though they feel rather lost. At this point, he can only point to one thing. And that is not an inner feeling, but an outward sign. He points to the sign of *baptism*. He reminds his readers that they are baptized, and as such they are recipients of a great gift, the gift of God’s salvation.

How could that be such a big help to the believers in prison? What would that mark do for them now? No one could see it. Yet that mark was very important to them, and the apostle wants to draw this to their attention. It was their badge of true freedom in prison. It was their assurance of innocence with the sentence of guilt.

For what does the apostle do? He encourages the believers to keep in mind the *real* relationship of bondage and freedom in their imprisonment, and to remember that essential freedom is not simply freely walking about, but being free from *sin* and its ruinous, encroaching power. And the point is not simply to opt for the freedom to move about; rather, the believer is called to repeatedly choose for the freedom from sin and bondage that comes with Christ. He must repeatedly uphold the good confession — even in imprisonment. And it is not faith which saves him; rather, *baptism* is his mark of freedom.

For faith can take strange and shaky routes in prison. But baptism *remains* “a trustworthy seal and testimony that we have an eternal covenant with God.” Baptism ensures us of the abiding covenant. And the believers were able to appeal to God on the basis of that covenant. With every pronouncement of condemnation from the worldly courts, they could win a forensic declaration of innocence from God through Christ. With every renewed bondage in prison, they could appeal to God and be assured of true freedom in Christ.

That was — and still is — the great comfort of baptism in the face of trial. In the whirl of struggle and temptation, a believer has a hard time to keep things straight. He will not easily reach to his faith, or easily arrive at *internal* assurances of innocence. But we may look to what God freely gives in grace — *apart from* ourselves. He gives a clear conscience! He gives the true and abiding righteousness, the righteousness that comes by being ingrafted in Christ, and sharing in His death and resurrection, through the covenant.

And one can easily notice how the apostle puts things in the proper perspective in the whole passage. He attaches the real freedom of the believers to the ascension of Jesus Christ, whose lordship is a freedom-giving and freedom-declaring lordship. The legal, binding statement from Christ’s heavenly court overrides any unfair and unjust declarations by earthly courts who abuse their lawfully instituted powers. Christ has the final word! And it is through upholding the message and proclamation of Christ that one is and remains *truly free*.

In this context Noah serves as a remarkable example, not only because of the flood which prefigures baptism, but also because of his situation which the judgment of the flood brought on. Noah appeared in bondage — eight people caught in an ark; in reality, he was free, and repeatedly declared free. Gen. 6:9. His mockers and revilers appeared free — they spent their days in carousing while Noah laboured on the ark; in reality they were in bondage, and ended up in bondage. The life-giving and freedom-declaring work of Christ pronounced the judgment of eternal bondage to these “spirits in prison,” as Peter calls them. It brought the real condemnation to them, while simultaneously declaring the believers to be truly free.

This constitutes a rich comfort for the confessor of Christ today. No matter where life takes us, we have the mark of freedom on our foreheads. That mark *requires* faith; at the same time, it also *strengthens* it, especially in times when it can be hard to find. For it provides us with powerful assurance in the face of our own characteristic tendency to waver. Christ has bought us and has fully cleansed us with the sacrifice of His precious blood. In Him our sins are taken away. In Him we are washed clean and may be truly free. And with Christ’s freedom, earthly bondage has lost its power. Nothing can pluck us out of His hand, John 10:28. He has released us from the bondage of death and communicates to us the life of His flesh. With such a gift, who has any reason to fear?

J. DEJONG

## M.A.R.S. Mid-America Reformed Seminary

The reader knows that in the beginning of 1981 eight Christian Reformed ministers in Iowa took the initiative to start a new Reformed seminary. The plans are to open the doors in September of this year. On the first day of October last year, a "School Day" was held. The Rev. Nelson Kloosterman had a speech at that meeting which appeared in *The Outlook* of December 1981 in an adapted form. From it I will quote a number of excerpts. At the beginning he asks two questions:

- 1) Is the new seminary needed for the Christian Reformed Churches? and
- 2) Is the new seminary wise for the Christian Reformed Churches?

He answers:

As a context for proper answers to these questions, it would be helpful to provide a brief description of the spiritual climate in which the Christian Reformed Churches live in the early 1980's. I would describe this global cultural climate as being heated by the friction of light with darkness . . . . The church is surrounded with persistent attempts to seduce her into moral and ideological companionship with the world. The world, rather than the Word, comes to set the agenda for the church.

And we are not left untouched . . . . I have been told . . . that, whereas in the 1950's, administrators and counselors dealt with frequent alcohol abuse, on campus, and in the 1960's with frequent drug abuse, in the late 1970's and early '80's a frequent counseling problem is homosexuality. Both faithful worship attendance and faithful church discipline appear to be relics of a past age . . . . And complaints about preaching abound on various levels within the Christian Reformed Churches.

What then is needed for the Christian Reformed Churches? The answer . . . that a certain identifiable segment of

believers within the Christian Reformed Churches is giving — a new seminary.

We seek to practice confessional integrity . . . , strive toward Biblical godliness through the maintenance of a lifestyle which is antithetical to the world . . . . We are *for* an infallible, inerrant Bible, which is the Word of God . . . . We possess an enthusiastic loyalty to the Christian Reformed Churches' historic confessional identity, unity, style and practice . . . . We are for the faithful exercise of church office according to the authority of Christ Himself in service to the Word of God in the midst of the obedient congregation . . . . Finally, we stand committed to a certain kind of preaching which is God's authoritative address to the congregation, whereby Christ gathers His church and the saints are equipped for obedience in the world.

(We) live among others who have opposing commitments. They hold to a Bible whose authority is limited by the human author's intentions . . . .

We live in the churches among those who are committed to an ecclesiastical identity, style and practice which are free of constraints embedded in revealed, propositional Truth, committed to a Holy Spirit who leads immediately, sometimes contrary to the revealed Word of God which that Spirit is supposed to have inspired.

We understand that what is referred to here are charismatic, Pentecostal influences, through which people say that the Holy Spirit guides and leads, but whereby emphasis on abiding by the true doctrine of the Scriptures and on keeping the commandments is not maintained, to say the least. But let us continue:

We live among those who are desperately committed to the opening of offices in the church to women, who seek to justify their pursuits by removing from the concept of office Christ-centered authority and replacing

that with humanitarian service. Our opponents follow a practice of public worship that abolishes form in favor of spontaneity, reduces God to a co-celebrant, and identifies the value of "going to church" merely in terms of the benefits we get out of it.

It is good to read here again what was quoted above: "We are for the faithful exercise of church office . . ." And "We stand committed to a certain kind of preaching which is God's authoritative address to the congregation . . ." The men of MARS want to maintain a preaching in which "Thus says the LORD" is clearly maintained. They want a church office with the authority that the Bible gives to men; and not an office that is characterized by humanitarian service and that in that way is opened up for women.

The listeners were asked to notice that there is not a difference here in opinion, but in commitment, and "a difference of belief and practice." Further:

Notice secondly, that we who are the promoters of the new seminary did not originate or generate this difference of commitment. The new doctrines of the church, the Bible, the nature of office, of preaching, of public worship, of mission work — these have not been born out of the womb of the confessional conservatives within the churches. And so the often heard question asked of the conservative, "At what point would you actually leave the denomination?", we reply, "We shall remain. When will the *real* dissidents be leaving?"

On the one hand, how true this is! Not those who hold on to the Reformed Confession and practice, but those who deviate, are the dissidents who disturb the peace. On the other hand, the assertion "We shall remain" is not only unrealistic, but as an absolute statement not biblically correct either. The Bible contains the call "to go out" of what is false and not to have part in the sins of others. See Rev. 18. Christians had to leave the synagogue, Calvin and Luther left the Roman church. Hendrick de Cock broke with the Dutch Reformed church; Gresham Machen, with the Presbyterian church. A true church can become a false church. If it is really as bad as the picture given in this article shows, the possibility of the necessity of leaving should be left open; or, if the situation is not so bad that a leaving is really a must, is, then, a new seminary truly necessary? But let us listen further:

We return to the main question: Why do the Christian Reformed Churches need a new *SEMINARY*? The answer: Because this segment of the churches believes with all its collective heart that the seed of revival, restoration and rebuilding within the church is a certain kind of preaching . . . , confessional, covenantal, textual/thematic and Christo-centric preaching . . . . We need the new seminary to prepare men to preach the Word of God with uncompromising integrity and unfailing competence, so that the church is once again the center of the believer's life as the spiritual "mother of believers." To rebuild life, we must rebuild the church. And to rebuild the church, we must rebuild the pulpit.

. . . What will this new seminary do to the Christian Reformed Churches? Some are afraid that we are starting another church; others wish we were. Both are mistaken. By God's grace, out of our enthusiastic commitment, we must direct our efforts by *this* question: what will Mid-America Reformed Seminary do *for* the denomination?

It will give us a choice . . . , a choice in ministerial training. Such competition, we believe, will produce better quality all around. It will provide checks and supervision, a need to excel in seminary education.

Do others in the Christian Reformed Churches see and accept this new seminary in the same way? Not really. *The Banner* of April 19, 1982, pays quite a bit of attention to this new seminary, both in an *Editorial* and in the "News and Features" column. The latter informs its readers that two full-time and two part-time professors have been appointed to the faculty: "Dr. David Van Gelder . . . will be teaching Old Testament Studies and Hebrew; Reformed Bible College Professor Dr. Timothy Momsma will teach Apologetics and Church History." They are the full-time professors. Part-time professors will be "Dr. P.Y. DeJong for Homiletics and Pastoral Care, and the Rev. Henry Vander Kam will teach Doctrinal Studies. Rev. Nelson Kloosterman will study New Testament and Ethics for two years in Kampen at the seminary of our sister-churches, and then teach these subjects. After this information is given, we read:

Initial support for the new seminary was fueled by dissatisfaction with Calvin Theological Seminary . . . .

But board and faculty of the Mid-America Reformed Seminary themselves have adopted a more concilia-

tory tone. Kloosterman, one of the initial critics, says his board now wishes "to open up the lines of conversation with the faculty of Calvin Seminary for the purpose of seeking cordial cooperation."

After having stated that "accreditation remains a question," the article says:

An even larger question is whether MARS graduates will be able to be ordained in the Christian Reformed Church. Will students give up three or four years of their lives without some certainty of ordination?

How will they go about getting that permission? "I can't answer that," responded Kloosterman. "We believe we ought to discuss this matter with the Board of Trustees of Calvin Seminary and with the Calvin faculty as well."

In the way this information is given one can taste the disagreement with the MARS endeavor. This rejection and opposition is expressed much stronger yet in the *Editorial* in the same issue of *The Banner*.

God knows the true intentions of those who started a movement for an alternate seminary in the Christian Reformed Church. As far as I can see, the Mid-American Reformed Seminary (MARS; see pp. 20-21) was born in secrecy and nurtured on suspicion. The leaders have used language that deceives their loyal listeners and insults their fellow officebearers. Their rash and unauthorized action has now put them in a position where they cannot possibly deliver what they have promised . . . .

Ever since MARS acquired a building, a board, and a budget the tone of the leaders has become less strident and quite friendly. Their board members have visited the campuses of Calvin College, Dordt, and Trinity, and they received the same courtesies as representatives of Calvin Seminary. Their first appointees to the faculty speak in an irenic spirit about "cooperation" with Calvin.

I am not sure that I admire them for this friendliness. Is the old rhetoric still being used at congregational meetings and fundraising events? And are we courteous and respectable when we become "colleagues"? I think the loyal supporters of the alternative seminary are going to feel like voters who believe the election promises but are puzzled when their candidates move into office . . . .

The rhetoric seems to be good for everyone who is loyal and who is conservative. They sing a psalm, and they open their wallets. I think these leaders are deceiving the people, rather than leading them to maturity in Christ . . . .

The men of MARS say to their supporters: you have to pay some extra money so that we can send Nelson Kloosterman to the (Liberated) Theological Seminary in Kampen. There he will get the vision to make better New Testament preachers. And he must also teach ethics, probably in a more Calvinistic way than Dr. Minnema and Dr. Stob are doing at Calvin Seminary. Then MARS tried to get Martin Woudstra to come from Calvin to Orange City. But he declined.

And so we play our orthodoxy game. Until we arrive at the judgment seat.

The attack in *The Banner* shows a total rejection. The eight ministers are accused of not having gone the ecclesiastical way: they did not come with objections to the Board of Calvin, or to the Synod.

This is also one of Prof. H.C. Hoeksema's objections; I shall quote him later.

One can admit this. But there is also the other side of the coin. And that side is that all the protests against the ideas of e.g. Dr. Verhey had no results. These men did not see any result in that way.

But let us listen to what Prof. Hoeksema of the Protestant Reformed Churches writes in his *Editorial* in *The Standard Bearer* of April 1, 1982, under the title "A Fly in the Ointment":

Thus far the *Standard Bearer* has not commented editorially on the movement—chiefly in Christian Reformed circles—to establish the Mid-America Reformed Seminary in northwest Iowa. From a formal, church political viewpoint this is largely an in-house affair for the Christian Reformed denomination; and if that denomination wants to tolerate a so-called alternative seminary, that is their affair. Personally, I do not believe that the establishment and operation of a seminary of any kind is the proper work of an association, no matter how homogeneous such an association may be. I have always believed that the work of a seminary is a phase and an extension of the work of the preaching of the Word, and that as such it is the work of the church institute, not of a society. Nor can appeal be properly made in this connection to the example of the Free University of Amsterdam in The Netherlands. There have always been supervising deputies of the General Synod of GKN to exercise oversight over the Theological Faculty of the Free to the extent that it served as a source of candidates.

Nor do I believe that the establishment of an alternative seminary is the proper and honorable way to follow. After all, the underlying motivation for this movement is dissatisfaction with the denomination's official seminary. Why, if there is such dissatisfaction and doubt concerning the orthodoxy of Calvin Seminary, do not these loyal Christian Reformed men make an issue of it and demand that there be an official investigation conducted, and, that if the outcome of said investigation reveals heretical teachings, there be a purge? An example might be that of the investigation which was instituted in 1920-'22 into the instruction of Dr. Ralph Janssen, which led to his deposition because of his erroneous views concerning the inspiration and infallibility of Scripture. Merely to establish an alternative seminary will not prove to be a solution to the alleged problem; and I predict it will not even serve ultimately to preserve a kind of island, or enclave, of orthodoxy in the Christian Reformed denomination.

The *Standard Bearer*, therefore, cannot laud this movement.

But even worse, in our opinion there is already a fly in the ointment . . .

I received a paper written by Dr. van Gelder, entitled "The Judgment On Women (an analysis of Genesis 3:16)." As the title suggests, the paper is concerned with the meaning of the judgment pronounced upon the woman in Genesis 3:16 . . .

The paper deals especially with . . . the expression, "and thy desire shall be to thy husband."

Now my concern in this editorial is not with Dr. van Gelder's interpretation of that expression as such, although I would not agree with it.

My concern is rather with his view of this entire passage . . .

According to him it is a *poem!*

He writes as follows on page 3 of his paper:

"The immediate context of verse 16 is the *poem* which covers verses 14-19. (italics added) Here God pronounces His judgment upon the serpent (14-15), the woman (16), and the man (17-19) . . ."

My concern is about the idea that this is a *poem*, rather than a literal, historical account, or narrative.

Limiting ourselves to this immediate passage, vss. 14-19, for the time being, we may point out that there are only two possibilities here, neither of which is acceptable:

1) Either this is poetry in which the words of the Lord God are literally recorded, and then you obtain the absurd

conclusion that the Lord God pronounced stern judgments in *poems*. I say that this is an *absurd* conclusion. What earthly judge actually pronounces judgments in poetry? How much less the Lord God!

2) Or this is poetry in which we do not have a literal account of real words of the real Lord God speaking in real speech which was "sensually perceptible" (to use the expression of Assen, 1926 in the Geelkerken Case) to the real serpent and real Eve and real Adam, who had real ears to hear these real words. Then there is only a poetic, literary, account here — something which opens the door to all kinds of possibilities of interpretation. Then Dr. van Gelder may have a fairly orthodox interpretation of Genesis 3, but the door is nevertheless opened to all kinds of unorthodox interpretations.

But there are other problems.

If vss. 14-19 are a poem, what objection is there to explaining vss. 1-13 (the account of the fall itself) as a poem? And what objection is there to interpreting the remainder of Genesis 3 as a poem. And if Genesis 3, why not Genesis 2 and Genesis 1? And why not forward into Genesis 4 and following chapters?

And what becomes, then, of the whole position that in the first chapters of Genesis we have a literal historical narrative of real events and real persons?

To my mind, the Mid-America Reformed Seminary already has a fly in its ointment, a fly which will "make the ointment of the apothecary to stink."

The ironic aspect of all this is that it is precisely this matter of the interpretation of the first part of Genesis which has been the occasion of criticism of and dissatisfaction with Calvin Seminary and in connection with the rejection of the candidacy of a Mr. Libolt.

This sounds quite bad. But on this point I would like to defend the men of MARS. It can be that one says too much in calling verses 14-19 a poem. But a look in the Hebrew Bible (Ed. Rudolph Kittel) shows that these verses are written in poetic form, like most of the prophecies of Isaiah, much of the prophecies of Jeremiah and of the other prophets. The reader can easily check this with the RSV. When the Hebrew text has a poetic form, showing on the page in the fact that the lines are not filled to the end, the RSV does the same. Prof. Hoeksema says that his concern is that these verses are called "a poem rather than a literal, historical account, or narrative."

He makes a contrast between a poem and a literal, historical account or narrative. I would say: if the text in the Hebrew Bible is given in a poetic form, this does not have to exclude that it is a literal, historical account at the same time. When so much of the prophecies are given in the same poetic form, that does not make them less true as prophetic words of the LORD. But I agree that we have to be very careful in these days.

One thing is very evident: the men of MARS realize themselves that staying within the Christian Reformed Churches, and setting up an alternative seminary "for the denomination," is binding them hand and foot to, and making them so completely dependent on, those whom they oppose. This makes their position, if not completely impossible, then almost impossible. And it is here that I have my difficulties: How long can they on



THE CANADIAN REFORMED MAGAZINE

Published bi-weekly by Premier Printing Ltd.  
Winnipeg, Manitoba

Second class mail registration number 1025.

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.  
1249 Plessis Road,  
Winnipeg, Manitoba, Canada R2C 3L9  
Phone: (204) 222-5218

ADDRESS FOR EDITORIAL MATTERS:

CLARION  
P.O. Box 54,  
Fergus, Ontario, Canada N1M 2W7

EDITORIAL COMMITTEE:

Editor: J. Faber  
Managing Editor: W.W.J. VanOene  
Co-Editors: J. Geertsema, J. DeJong

#### IN THIS ISSUE:

Editorial — A Constituent Assembly	
— J. Faber . . . . .	174
From the Scriptures — J. DeJong . . . . .	176
Press Review — M.A.R.S. — J. Geertsema . . . . .	177
Capital Calling . . . . .	180
What is the World Council of Churches	
— K. Deddens . . . . .	181
International — W.W.J. VanOene . . . . .	182
News Medley — W.W.J. VanOene . . . . .	184
A Ray of Sunshine — Mrs. J.K. Riemersma . . . . .	186
Blessed are all who take refuge in Him	
— D. DeJong . . . . .	187
Sine Nomine — Without a Name . . . . .	190
Press Release . . . . .	192
Our Little Magazine — Aunt Betty . . . . .	193

#### SUBSCRIPTION RATES FOR 1982

Regular Mail Subscription Rates		
Canada		\$20.75
U.S.A.	U.S. Funds	\$23.25
International		\$31.25
Air Mail Subscription Rates		
Canada		\$37.50
U.S.A.	U.S. Funds	\$37.50
International		\$52.50

the one hand oppose liberalism even to the extent of setting up an alternative seminary, while on the other hand cooperating with this liberalism in the same church. How long can they continue to work together with those of whom they are convinced that they break down the church? I sympathize very much with them. They want to be and to remain Reformed and to lead the Christian Reformed Churches back to the truly Reformed tracks. But will they be allowed? It does not sound that way. May the Lord guide and lead them in His way. We follow the development with interest and sympathy.

One last remark: did the reader

notice that in Rev. Nelson Kloosterman's article there is repeated reference to "the Christian Reformed ChurchES (plural), and not of the "Christian Reformed Church" (singular), as is so often done. The use of the plural is the correct Reformed way of speaking. Also we are a federation of local Reformed Churches, which each for itself are body of Christ, autonomous local church, agreeing to form a federation with other Reformed local churches, and binding ourselves then to the mutual agreement for the federation in the Church Order. It is a joy to read and notice this.

J. Geertsema

---

## "Capital Calling"

The perception of the average person is that Ottawa is a well-established sleepy Civil Servant center, mostly associated with government, parliament buildings, office blocks, politicians, and Mounted Police. True, if you enter, for example, from the west, you witness an overall view of the Ottawa Valley, with little visible evidence of polluting smoke stacks, industrial sections, or whatever makes a city industrialized. It is indeed, for us Ottawans and our visitors, a clean, quiet government-like city. Everyone, including the regional planners, like to keep it that way.

Nevertheless, the other side of the coin must be seen. For starters, according to the 1981 interim census, metropolitan Ottawa-Hull has a population of 708,500, the fourth largest urban region in Canada and bigger than four Canadian cities that now have N.H.L. teams.

Ottawa's ethnic background is 57% British, 23% French, and 20% of other descent. "Hull" and its region, across the Ottawa River, is mostly French-speaking. "Vanier," a suburb on the east side of Ottawa, named after the late governor-general, the Honourable G.P. Vanier, is also an area of mostly French-speaking people. The rest of Ottawa's population is fairly well intermixed.

Around 1800, Ottawa-Hull was established as a fast timber and trading community, due to the connec-

tions towards the St. Lawrence Seaway.

The population dramatically increased again between the years 1826 - 1832 with the construction of the Rideau Canal.

In 1855, the municipality "Bytown" was incorporated and renamed Ottawa. For many years, the city was the site of Canada's largest saw and paper mills, and by 1900 the banks of the Ottawa River were crowded with warehouses, lumber yards, and factories. Think only of "Eddy Matches" and "White Swan" products.

Most of the older industrial sections have now been taken down or relocated to other areas outside the city, leaving the city thriving mainly on the civil servants' sector. Reminders left of those earlier days are the mansions erected by those lumber barons in an exclusive section of historic development, the famous "Rockcliffe Park." Our government leaders and many Embassies are located there.

In recent years the industry in Ottawa has become diversified and Ottawa is no longer a one-industry town. As the speaker of the Canadian Chamber of Commerce (Board of Trade) said at the opening of their new headquarters, recently relocated to Ottawa, "Big things are happening here."

Latest statistics show that about 33% of the work force is employed by the federal government; 29% is in community business and personal

services, such as hospitals, universities, lawyers, accountants, hairdressing and hotels; 24% of the manufacturing sector is listed as high technology firms, producing computer products, programmings to aero-space, and defence components.

The timing of the city's transition could not have been better. Federal government employment reached its peak in 1978, when there was talk of shaving the civil service by 60,000 jobs, decentralization; but due to high technology, the city bounced back to life and emerged as a high technology Capital.

New companies are being set up, while other well-established, out-of-town technology firms move in. There is a distinct advantage here for the local high-tech. industry. Federal research laboratories, like National Research Council, Communications Research Center, Bell Northern Research, Bell Canada, Mitel, System House, and many others, have their main or major home here. Also the closeness to other industrialized cities, such as Toronto and Montreal (4 hrs. and 2 hrs. respectively), makes it relatively easy for exchange of ideas, personnel, and services.

The developments are mostly concentrated on the west and south sides, and with an above-average expansion of the city, the local planners see the region's booming high-tech. industry providing as much employment as the federal government in the near future.

If the constant and regular request for skilled labour in the local papers is any indication of the hustle and bustle in the high-tech. field, it also provides additional spin-offs in many other directions, from solar energy to quality clothing stores.

One more factor that cannot be underestimated in the city is the quality of life itself. Since transportation and location seems of no importance for the high-tech. industry, a lifestyle of quaintness, quietness, and quality tends to be important. Ottawa has the advantage of a "small town" with the facilities of a big town, while it offers a variety of recreational facilities unmatched by any other city its size.

Though Parliament may still grab the spotlight, but Ottawa is more of a business center than most people realize and is not only to be associated with Mounties in red.

Ottawa, December 1981



---

# WHAT IS THE WORLD COUNCIL OF CHURCHES (W.C.C.)

By K. Deddens.

Reprinted from LUX MUNDI with permission.

## INSTITUTION

Before World War II, in 1938 at Utrecht, the "World Council of Churches" came into existence.

The World Council of Churches was founded officially after the war in 1948 in Amsterdam, The Netherlands. It was on August 23, 1948, that the Amsterdam congress issued a message with the following information:

Here in Amsterdam we have committed ourselves to Him all over again and we have concluded an alliance by the formation of this World Council of Churches: We intend to stay together." Approximately 150 churches joined the W.C.C.

## CONSTITUTION

The character of the World Council was described in its Constitution as follows:

"The World Council is a fellowship of churches, which accept Jesus Christ our Lord as God and Saviour."

Further it says that the Council wants to serve the churches which are represented in it and to be an instrument for them through which they can testify unanimously to their common faith in Jesus Christ and so cooperate in those fields, wherever it is necessary.

The W.C.C. does not desire to take over the functions belonging to the churches, neither to control them, nor regulate them juridically.

It tries to find the setting up of a community of thinking and working among its members, and it refuses any thought of forming a kind of church unity structure, independent of the churches which joined it.

However, in an official declaration the W.C.C. added to this Constitution the clause that it "does not concern it-

self with the manner in which the Churches will interpret the foundation."

In other words, when becoming a member of the W.C.C. a denomination does have to agree with the foundation, at least officially; but how that foundation is read and explained is a matter of the respective denominations. The W.C.C. does not want to concern itself any further with the whole "interpretation."

Not many words need to be wasted on the completely unbiblical character of this statement, which, because of its arbitrariness of interpretation, can be subscribed to by even the most sectarian group — which is in fact done. It would be difficult to be more unbiblical to an organization which claims to be a community of faith. It can hardly be more misleading.

## MANDATE

What did the W.C.C. intend to do? It is important to examine the tasks which it intended to undertake. In that way the sequence of its history may be understood more clearly.

No fewer than seven tasks are mentioned:

1 To carry on the work of the two world movements for Faith and Order and for Life and Work.

2 To facilitate common action by the churches.

3 To promote cooperation in study.

4 To promote the growth of ecumenical consciousness in the members of all churches.

5 To establish relation with denominational federations of world-wide scope and with other ecumenical movements.

6 To call world conferences on specific subjects as occasion may require,

such conferences being empowered to publish their findings.

7 To support the churches in their task of evangelism.

Those are the seven tasks. But the *aim* of the W.C.C. is nowhere expressly mentioned. That aim, however, is quite clear. The management of the W.C.C. has never left any doubt about it and it has been repeated in a variety of ways: The aim is to come to the one, universal world-church.

Another point is also clear: *relativism*. Every member of the W.C.C. will have to admit that he knows part of the truth only. Together the members have the whole truth, which is reputed to be universal.

But relativism is one of the principal pillars on which the W.C.C. rests. Geneva is the centre of this powerful organization.

For many years Dr. W.A. Visser 't Hooft has been associated with Geneva. He was already secretary of the provisional world council in 1939 and continued in this function in the W.C.C.

The W.C.C. is a world-wide organization, which has the world-church as its aim. But it is an organization which is not founded in Holy Scripture, but on the power of *man*.

It is necessary to keep this in mind with all activities which are displayed by the W.C.C.

(To be continued)

*LUX MUNDI*, the new magazine of the Committee on Relations with Churches Abroad (of the Reformed Churches in The Netherlands). Published semi-annually.

Address: The Rev. G. Van Rongen, Willem de Zwijgerstraat 5, 8331 GR Steenwijk, The Netherlands. Subscription fee: U.S. \$5.00 per year, postage included.



*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.*

Completion of Israeli withdrawal from the Sinai was accompanied by an unexpected turn of events: the Egyptian government told the Mennonite Central Committee (MCC) to transfer or terminate its community development projects, including an irrigation scheme, at El Arish. These projects were designed to help Arab families become self-sufficient after earlier Israeli withdrawal from the western half of the peninsula. MCC representative David Osborne said they would comply but are seeking the reasons for these orders. Earlier the MCC had been instructed to restrict itself to church-related activities. (CT)

\* \* \*

Zimbabwe's prime minister has threatened to close churches that preach against the government of his Zimbabwe African National Union party. Speaking to a massive crowd in Manvuku Township last month, Robert Mugabe said that certain unnamed churches were doing this and that he would ask for an explanation. "We allow churches and people to worship whom they like and how they like and, likewise, we expect the churches to leave the government and politics well alone and stick strictly to worship," he said. (CT)

\* \* \*

Militant Protestants drowned out a sermon by the archbishop of Canterbury as he preached in Liverpool, England, last month. Their hisses, jeers, and anti-Roman Catholic hymns forced Runcie to cut his message short and retreat from the parish church of Saint Nicolas to his car as the police held back the 100 or so demonstrators. They were protesting Pope John Paul II's scheduled visit to their city this month. (CT)

Biology graduates from Jerry Fallwell's Liberty Baptist College can now be certified as teachers in Virginia public schools. In what the *Washington Post* hailed as a 'victory for biblical creationism,' the Virginia Board of Education decided Liberty Baptist College graduates may teach biology in state high schools even though they are trained in scientific creationism. Only one person on the nine-member board voted against the accreditation. A professor of biology at James Madison University (Harrisburg) William Jones, compared creationism to voodoo before casting his negative vote. But other board members approved the program because it will teach students evolutionary theory as well as creationism. (CT)

\* \* \*

Nicaraguan authorities backed down when the Roman Catholic church dug in its heels recently. The Sandinista had cancelled the usual pre-Easter vacation because of the "imminent threat of invasion" from the United States, and ordered the Catholic church to move its traditional morning Good Friday mass late afternoon to keep people at their jobs. After the Catholic hierarchy refused, the authorities reversed their order. Catholics have also protested Nicaragua's treatment of its Miskito Indians in the northeast sector of the country. By contrast, Protestants, through the evangelical development agency CEPAD, have echoed the Sandinista line, issuing a statement that expresses "sadness" at the "warlike, intolerant, and arrogant attitudes of the government of the United States towards Nicaragua." (CT)

\* \* \*

#### **VIRGINIA BEACH, VA. (RNS)**

Gen. Efrain Rios Montt, the "born-again" Christian who heads Guatemala's new junta, says he turned down his presidential salary and expense allowance as a sign of his sincere efforts to turn the country around.

In an exclusive interview with Dr. Pat Robertson, president of Christian Broadcasting Network, the 55-year-old military leader said, "I have a salary because I am a military man. I am a brigadier-general, so I earn about \$1,000 a month, plus I have free food. I have everything I need. I don't own farms or ranches or property, but I own the whole world because I am a co-heir with Christ."

The general, who had obtained the permission of his church's elders before accepting the invitation to head the new junta, said in his interview with CBN that "God has brought a cloud of peace. He has permitted a change of government without violence and without death." (CN)

\* \* \*

If California prison chaplains have their way, the only one who will hear prayers and other conversations in chapels of that State's correctional facilities for youthful offenders will be the Lord Himself.

The chaplains are fighting a plan by the California Youth Authority to put bugging devices into the chapels. Bugs are not used in adult correctional facilities.

A spokesman for the youth authority said the devices were needed in the chapels for security reasons, but confessed that he could not recall any serious incidents that had taken place. C.E. Curtis, president of the Greater Stockton Ministerial Association, charged that the plan would violate the youths' religious freedom and the priest-penitent privileges of the clergy. Inmates, he said, "need a sanctuary where they can go without fearing that 'Big Brother' is listening." (Min.)

\* \* \*

#### **CHICAGO (LCUSA)**

Lutheran and Reformed theologians meeting here March 25-27 in the third round of dialogues endorsed "with enthusiasm the basic agreements" reached 16 years ago in the first modern-day talks between the two traditions.

In the first round of discussion held from 1962-1966, Lutheran and Reformed theologians said, "we see no insuperable" obstacles to pulpit and altar fellowship and therefore we recommend to our parent bodies that they encourage their constituent churches to enter into discussions looking forward to intercommunion and the fuller recognition of one another's ministries."

Summary statements and papers from the talks were published in a book entitled *Marburg Revisited*, which refers to a 1529 meeting held in the German city of that name. There, rival Protestant factions led by Martin Luther and Swiss reformer Ulrich Zwingli tried to present a united front against the Roman Catholic princes.

Though the 1962-1966 discussions broke new ground, the dia-

logue's recommendations were not formally approved by any of the participating church bodies.

A second round of Lutheran-Reformed dialogues was held in 1972-1974, but participants were unable to agree on a common statement from the talks. (CN)

\* \* \*

#### VATICAN CITY (RNS)

Sir Mark Heath, the first ambassador to the Vatican in more than four centuries, presented his credentials to Pope John Paul II at a ceremony in the Apostolic Palace here.

The ceremony on April 1 came just two months before the pope's scheduled visit to Britain, the first by any pope.

On March 18, Swiss-born Archbishop Bruno Heim, the newly named pruncio to Britain, presented his credentials to Queen Elizabeth II in London at a ceremony in Buckingham Palace. The rank is equivalent to that of ambassador.

The ceremonies marked the formal resumption of full diplomatic relations for the first time since King Henry VIII broke with Rome in 1534. (CN)

\* \* \*

Harry and Esther Hough, a Leigh, England, couple who have been foster parents to 47 children, recently applied for permission to adopt a child. Social service workers in this city north of Manchester turned them down. Their marriage was just too happy, the workers explained! A child growing up in their home would not be sufficiently exposed to "negative experiences."

Not only that, the officials went on, the two "had few, if any, negative experiences when children yourselves, and also seem to enjoy a marital relationship where rows and arguments have no place."

The best one can say for the ruling is that it leaves most parents eligible to adopt a child. There aren't many parents like the Houghs. On the other hand, the ruling does, indeed, seem to be just what Mr. Hough called it — "beyond belief." (Min.)

\* \* \*

#### SAN DIEGO, CA. (EP)

Liberal theology did something to Josif Ton that years of Marxist teaching failed to do. It destroyed his faith. Ton, a recently exiled Romanian Baptist leader, told his story to an audience of some 3,000 at the con-

cluding service of the Congress on the Bible here.

Ton told how he had survived Marxist indoctrination in high school and at a university in Cluj where he and nineteen other evangelical students organized a Bible-study group that met secretly on Friday nights. They had only one Bible among them, he said. But in seminary in Bucharest, recalled Ton, he was exposed to liberal theology and he soon embraced it. "I was finished," he said.

He went on to deliver a scathing attack against liberalism in the pulpit, painting it as a step among the path to secularism and totalitarianism. (CC)

\* \* \*

#### NEW YORK (RNS)

The recent election in El Salvador showed that leftist guerillas have little basis of support and was a "mandate for peace," according to an American team that monitored the balloting.

The March 28 balloting was "a forward step in the institutionalizing of democracy," said a report by Freedom House.

Freedom House is a New York-based, non-partisan organization that monitors political and civil rights in countries around the world.

In a report issued here, the election-monitor team said it has found no evidence that the election was marred by "gross fraud," or that intimidation or violence by the radical left had dictated the election results. (CN)

\* \* \*

#### WASHINGTON (RNS)

A proposed constitutional amendment to allow the states and Congress to enact strict abortion laws has been cleared for a Senate floor vote.

The Senate Judiciary Committee's favourable vote on the so-called Hatch Amendment marked the first time since the Supreme Court legalized abortion in 1973 that an anti-abortion measure has won full committee approval in Congress.

Sen. Orrin G. Hatch, its sponsor, argued that the full Senate should have a chance to debate the question. Since the Supreme Court legalized abortion a decade ago, neither house of the United States Congress has had the opportunity to directly express its views," he declared.

The proposed amendment declares: "The right to abortion is not secured by this Constitution." If

passed by a two-thirds majority of both the House and Senate and three-quarters of the state legislatures, it would allow the Congress and the states to have "concurrent power to restrict and prohibit abortions," provided that a more restrictive state law would be controlling. (CN)

\* \* \*

A unanimous decision by the US Supreme Court on February 23, 1982, overturned a western Pennsylvania judge's ruling that their religious beliefs entitle Amish employers and employees to an exemption from Social Security and federal unemployment taxes.

The case arose from an Internal Revenue Service claim that Edwin Lee, an Old Order Amish carpenter from Lawrence County, Pennsylvania, owed \$27,000 to cover Social Security taxes he had not paid or withheld on behalf of himself and his employees since 1970. The Amish believe that the church and the family should take care of the elderly, and they do not claim Social Security benefits when they reach the age of eligibility.

"The tax system could not function," observed the court, "if denominations were allowed to challenge the tax system because tax payments were spent in a manner that violates their religious beliefs."

*Gospel Herald* quotes a Mennonite professor's comment that the Supreme Court decision is "a blow to religious liberty in general," but "in the long run it is better for the Amish to pay it. If they were exempt, it would create jealousy." (TB)

vO

#### CONSULATE GENERAL OF THE NETHERLANDS

One Dundas Street W.,  
Box 2, Suite 2106,  
Toronto, Ontario M5G 1Z3  
Phone: (416) 598-2520

#### OPSPORING ADRESSEN:

SMID, Ale, geboren op 24 maart 1917, naar Canada vertrokken in 1950.

VERMEER, Arie (of afstammelingen) geboren op 18 juli 1876, te Amsterdam, naar Noord Amerika vertrokken in 1896.

BAKER-ZIJLSTRA, Trijntje, geboren op 5 augustus 1914 te Hoogeveen, naar Canada vertrokken in 1951, laatstbekende adres te Clinton, Ontario.

DE WAAL, Anthonius, geboren op 5 april 1916, naar Canada vertrokken in 1956.

WEISTRA, Wytze, geboren op 8 maart 1925 te 't Zand naar Canada vertrokken in 1950.

De Consul-Generaal, voor deze:-  
MW. G. SCHNITZLER

# news medley

Our congratulations to brother and sister A.J. Van Sydenborgh in Burlington who, on May 6, celebrated their fiftieth wedding anniversary. As word of this happy occasion did not reach me in time to offer these congratulations before the event, our wishes may be welcome even after the fact. Our wishes are that they may continue to enjoy the favour of the Lord and, with their children, grandchildren and even great-grandchildren may see the good of Jerusalem and the blessings in the midst of Zion, until its completion is there.

Continuing with Burlington, we first go to Burlington West.

Our readers may remember that plans exist in this Congregation to call a second minister and to work towards the establishing of a second Church, either by dividing the existing Congregation approximately in half, or by instituting another Church with part of the membership of the present Burlington West who declared themselves in favour of such a move. Plans for the latter course become firmer all the time. This also has its effect on the plans to call a second minister. The Consistory came to the following conclusion.

The Consistory decides not to make any changes in the decision made last year in regards to splitting the congregation, but not to call a minister till the matter of instituting a church in the Waterdown/Flamborough area is resolved. This does not mean that the calling committee should be idle, but should proceed to gather information on possible ministers to fill the still existing vacancy. It would, however, not be practical or fair to extend a call to a minister when there is not a clear picture of what and where future divisions and territories are going to be.

One can only agree with this careful course. From what I read about it I have the impression that the matter is being pursued with caution and without antagonistic frictions. My impression is that in Burlington West the brothers and sisters are avoiding what I was told years ago by a colleague: he said, "Watch out that the institution of a new Church does not become a new 'Liberation.!' It seems that this is sometimes the case indeed, but I cannot discover any symptoms of it in Burlington.

As for the progress which is being made with the institution of a new Church in the area mentioned by the Consistory, we read the following in the bulletin.

Since the meeting of March 26th, the committee working for the institution of a new church has held a few meetings to discuss what steps to take next. A meeting was held with the committee of the Hamilton church exploring the directions the Hamilton Church should take with respect to its growing size. As a result of that meeting, a letter was written to the Hamilton consistory requesting permission to contact members of the Hamilton Church living in the areas of West

Flamborough, Dundas and Aldershot to find out how these people feel about becoming involved with the institution of a new church. As of now no reply has been received from Hamilton. When a positive response has been received, the people in West Flamborough, Dundas and Aldershot will be visited. Some members in Aldershot have already shown a favourable response.

The next general meeting of all those living in the East and West Flamborough, Dundas and Aldershot areas affected by the institution of a new church, will be scheduled as soon as a reply has been received from Hamilton consistory. We anticipate this will be in early May.

If the Hamilton Consistory agrees that the committee contact the brethren and sisters living in the above mentioned places, there could be a fair-size Congregation right away. Hamilton — as our readers will recall — is also struggling with the problem of a balcony. This would become superfluous if various members joined a new Church. Besides, geographically it is also much more logical if the members living there should go to Flamborough or even Waterdown. They have to travel all the way to the other end of Hamilton to go to Church, a trip which takes them at least twice as long as it would take them to go to Church in Waterdown. For some it may well be three or four times as long. Both Hamilton itself and the new Church would benefit in more than one respect, I am convinced. As soon as further news is published, I shall pass it on.

It is always nice when one can quote from someone who knows what is going on. Thus I pass on here what the Rev. Van Beveren wrote in the Ebenezer bulletin about College matters.

Prof. C. VanDam and family will be leaving for the Netherlands this week for half a year. As was published before, Prof. VanDam received from the college a leave of absence to enable him to finish his doctoral studies towards a Th. D. degree at the Theological Hoogeschool at Kampen. We wish the professor much success under the Lord's blessings, and we hope the family will return healthy, preferably with some tan. This summer Rev. G. VanDooren will have reached the age that he has to step down as a regular lecturer at the college. Since no replacement has been found yet for the course 1982-1983, the Board of Governors has decided to use another option open to them, namely to appoint Rev. VanDooren temporary instructor for one year. We are thankful that our retired minister still is active and able to do the responsible work at the College.

In the neighbouring Church of Hamilton, the Consistory decided to add one elder and one deacon to the Consistory. This will be the result of growth of the Congregation, and for this in itself we can be grateful.

The Rev. Huizinga also wrote a few lines in the bulletin about letters written to the Consistory, containing names of brethren deemed fit for the office of elder or deacon. I think it is worthwhile to quote what he wrote about it, for there still seems to be quite some misunderstanding about the request made by several Consistories, that the letters should contain specific reasons why this particular brother is being recommended.

I would like to use this column to make a few remarks about the submission of nominations for office-bearers. While the consistory does receive letters stating specific

reasons for the nominations, most of the letters stated: "I consider the following brother(s) suitable, according to I Timothy 3, for . . ." Is this really sufficient? I think not. Then you leave it totally up to the consistory to judge this brother in the light of I Tim.3. You may have participated in submitting names but you have done little else. It would be much better to state: "brother . . . is an apt teacher, patient, manages his own household well, very hospitable, a good leader, very knowledgeable or well-respected by outsiders." After all, if you objected to a nomination or to the election of a brother by stating simply, "according to I Timothy 3, I consider him unfit," the consistory would be perfectly correct in dismissing such an unspecified allegation. Similarly, in my opinion, you do everyone a greater service by specifying your consideration(s) for the nomination(s). This is not to say that all the letters not stating reasons for the nominations are discarded or should be discarded. After all, the consistory must weigh every nomination whether it is received from the congregation or from the consistory itself. But my point is that you help yourself in deciding nominations, you help the nominee, and you help the consistory if you state the biblical grounds for your nomination(s).

I should like to draw the attention especially to the argument that a Consistory cannot do anything with letters which remain vague, in the matter of accusations as well as in the matter of recommendations. Sending letters with nominations is not the same as casting a vote. Even though the latter, too, is just an advice to the Consistory, the Consistory, having asked the advice of the Congregation, must have very serious reasons not to follow it. Discussing and deciding about letters with nominations does not carry the same weight as taking into account a vote by the Congregation for which the consistory asked.

Going a little further East, we arrive in Smithville. there the problem of "overcrowding" is felt, too. The request for family pews had to be denied, mainly on the ground of the number of pews available in relation to the membership.

The committee's finding was that, as the situation now exists, when there are more church members than there is actual seating capacity, this is impossible unless some way is found to increase the number of seats available in the church building. The consistory thankfully acknowledges the work done by the committee and decides to follow their recommendation not to have family pews at this time.

Going south a little more, south-west in fact, we visit London. There "the consistory decides that the book-keeper will give receipt for identifiable donations to the deaconry on request basis only." Just recently, in a discussion, I remarked that it would not be strange at all if, when the deacons have weekly- or monthly- returning obligations, members give regular contributions for the care of the needy and receive receipts for income tax purposes. I added that, in all likelihood, there would not be all that many Churchmembers who could benefit from such receipts, since most of the Churchmembers are already over their deductible twenty percent when adding their contributions to the Church and those to the School. I do mention London's decision, because there may be some here and there who could benefit from a similar course of action.

In passing, we mention that in Orangeville "the consistory decided to ban the smoking in the building including the steps."

Quite a while ago (but I did not get the bulletin any earlier) the Toronto Consistory decided "out of the Home Mission Budget \$400.00 will be sent to the Church at Smithers to assist them in their work among the Indians. Some Deacon collections will also be devoted to this cause."

I have the impression that, with all the support they are getting, Smithers will proceed with their project. It is also my heartfelt wish that their work may be so blest that we get a truly "native" Church in our federation. Then it will become the clearer that we have not come in vain to this country and did not come just to make a good living and to have a comfortable existence, but to contribute truly towards the spiritual upbuilding of our people in this country.

Barrhead is busy building a parsonage, and the building plans in Immanuel Edmonton have not yet proceeded very far.

The Providence Edmonton Consistory "decided to inform the Committee of Administration that the maintenance for the church building will remain at \$20,000.00 and that it is the responsibility of the building manager to set his priorities in regards to what needs to be done first."

This is a wise decision. It does happen sometimes that Consistories appoint a committee for certain matters, but then, when the committee reports to the Consistory, discuss the whole matter anew, as if no committee had considered it and come to definite conclusions. Once a committee has been appointed to take care of specific things and has received its mandate, the Consistory should leave things up to this committee, requiring, however, a regular report on its activities, but not interfering and trying to do the things which had been entrusted to the committee.

There is only one point about which I have my doubts. Should the responsibility of setting priorities be left in the hands of just one man? That, I do not consider a wise element, although, on the other hand, the final decision should be with one and not with many.

The other time I already mentioned that in various bulletins the Congregations are reminded of the necessity to give their contributions regularly. Some Congregations are even twenty percent short of the budgeted amount. The expenses, meanwhile, are increasing, and thus the sign is on red in several places.

It is, therefore, comforting to read in one bulletin, "With thankfulness we note that the business income of many of us has been favourably affected by a rise in hog prices." When this is written in a bulletin, we can only conclude that the treasurer of the Church was one of the persons able to note the increase and to do so with thankfulness!

Of which we take note.

Which note we pass on, that it may be multiplied to the joy of all of us.

vO

*OUR COVER*  
*Victoria Harbour,*  
*photo courtesy John Van Laar.*

## A Ray of Sunshine



LORD, all my longing is known to Thee, my sighing is not hidden from Thee. Psalm 38:9

*Sometimes when we get down in spirit we know that we ought to pray to God, but our minds do not know how to express all our problems. The best way to overcome this feeling of inadequacy is to turn to the Scriptures. Many of God's children experienced hardships which sometimes became too much for them.*

*When we read the Psalms we can see the reality of feelings of despair. Notice the way God's children get out of their valleys of despair. David expressed this many times. What stands out among these expressions is the saying: "I believe," "I trust," "I will sing of Thy mercies," and "Praise the LORD."*

*God's children have a place of refuge. They are not left to themselves. They will experience the goodness of the Lord. All they need to do is ask in faith. The Lord will hear their prayers. Sometimes their patience is being tried. David experienced this in his life. His advice in Psalm 27 is, "Wait for the LORD; be strong, let your heart take courage." David knew that with the Lord as his Helper he did not have to fear, even if a solution for his problems had not materialized as yet. He testified of God's protection in verse 5, "For He will hide me in His shelter in the day of trouble; He will conceal me under the cover of His tent, He will set me high upon a rock . . . I will sing and make melody to the LORD." Indeed, if we do not know how to pray, if our faith is at a low point, let us remember those beautiful words in Romans 8:26; "For we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words." And in Hebrews 4 we read: "For we have not a highpriest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin . . ." "So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false [read Chapter 6], we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf . . ."*

Where high the heavenly temple stands,  
The house of God not made with hands,  
Christ has the greatest honour gained,  
Yet very God and man remained.

Our great High Priest, our Saviour, Lord,  
Gives to His saints on earth support,  
Since He through all the heav'ns has passed.  
To this confession we hold fast.

Our Surety and our Lord is He  
Who shed His blood on Calvary,  
Who now enthroned at God's right hand  
Completes the work which God has planned.

Though now ascended up on high,  
He hears and answers every cry.  
To Christ, who pleads before God's throne,  
Our many weaknesses are known.

He, too, was tempted, suffered pain;  
Yet free from sin did He remain.  
He who did all temptation thwart  
Now takes our misery to heart.

Let us then boldly seek God's face,  
There to find mercy, help, and grace:  
Our great High Priest will intercede,  
Come to our aid in time of need.

Book of Praise

\* \* \* \* \*

We have received the following thank you note:

"Christine received many cards and pictures for her birthday. We would like to thank everyone who remembered her.

With Christian greetings, (Mrs.) Mary Breukelman."

\* \* \* \* \*

On our Calendar we have for the month of June:

**JOAN KOERSELMAN**  
Box 624,  
Coaldale, Alberta T0K 0L0

The Lord willing, Joan hopes to celebrate her 26th birthday on June 17. Have a happy day with family and friends, Joan!

**BEVERLEY BREUKELMAN**  
Box 6566,  
Coaldale, Alberta T0K 0L0

Beverly will be celebrating her 20th birthday, the Lord willing, on June 30. The greenhouse Beverly worked in has been closed, but she daily travels by Greyhound bus to Lethbridge to work at a Rehabilitation Workshop. She very quickly learned to do this independently and seems to enjoy it.

Happy Birthday, Beverly!

\* \* \* \* \*

Brothers and sisters, shall we make these two sisters very happy on their special days?

**A thought to ponder:**

"The way to be happy is to make others happy.  
Helping others is the secret of all success — in business, in the arts, and in the home."

Send your requests to:  
**Mrs. J.K. Riemersma**  
380 St. Andrew St. E.,  
Fergus, Ontario N1M 1R1

---

# “Blessed are all who take refuge in Him”

---

Sermon delivered by Rev. D. DeJong at Calgary on Sunday, April 18, 1982, the day after the Queen proclaimed the Canadian Constitution. Text of the sermon: Psalm 2:10-12.

Yesterday, in Ottawa, our Queen issued a proclamation in which a new Constitution was proclaimed. Canada has now received its complete independence from Great Britain. This happened at about the same time that a colony of Great Britain, the Falkland Islands, was invaded by soldiers of another country. England has issued a kind of ultimatum: unless these soldiers are withdrawn, there will be war. A task force of the Royal Navy is on its way to show the anger of Great Britain about what has happened and, if necessary, to use force against the invaders.

Many countries and nations have been subject to the rule of Great Britain; but one after the other they have become independent again, either by rebellion and war, or in peaceful ways. We could imagine that the people of England, also considering the many other wars in which they have been involved and the threats of war which exist in the world today, feel inclined to make those words in Psalm 2 their own words: Why is it that the nations do conspire, and say “Let us now burst their bonds asunder, and cast their cords from us”?

However, we, and the British, should not overlook that there is a great difference between the question as it could be raised by England, for example, and the question as raised in Psalm 2. Consequently, there is also a great difference between the ultimatums that nations can issue to each other, and the ultimatum which we read in Psalm 2 and which is the text for the sermon this morning. There is a great difference, and that difference is caused by the difference in the Constitution of which Psalm 2 speaks, and the Constitutions of the countries of this world.

With gratitude we may take note of the fact that Canada’s new Constitution guarantees the continuing authority of our honoured Queen Elizabeth; that this Constitution has been proclaimed, with an accompanying message to the Canadian people, by Her Majesty herself; and that this Constitution, thanks to the work of the Canadian people through the official Opposition, recognizes the supremacy of God.

Nevertheless, Canada’s new Constitution is just another constitution of another nation of this world, and Queen Elizabeth is just another servant of Him who is the Ruler of all the kings of the earth; and it is about this Ruler, and the Constitution of His government, that Psalm 2 speaks. It is on this Constitution that the ultimatum which we read in our text is based. And for that reason also the question asked in Psalm 2 is a different question than that which could be raised by the English today:

Why is it that the nations do conspire,  
The peoples vainly against THEE  
have plotted?

The kings and rulers of the earth  
unite

To fight against the LORD and His  
anointed.

Therefore I proclaim to you:  
THE ULTIMATUM OF OUR LORD  
JESUS CHRIST TO THE RULERS OF  
THE EARTH: THIS ULTIMATUM DEMANDS:

1. THAT THEY LISTEN TO THE BIBLE;
2. THAT THEY SERVE THE LORD;
3. THAT THEY BOW DOWN BEFORE JESUS CHRIST.

\* \* \*

1. The ultimatum of Jesus Christ to the rulers of the earth demands that they listen to the Bible. This we read in verse 10, “now therefore, O kings, be wise; be warned, O rulers of the earth.”

We may take it that King David was the author of this psalm. Accord-

ing to verse 6 it speaks of him who was anointed as king on Zion, which means, king in Jerusalem, king over God’s people. This psalm is not just a song about David as a person. It sings about him in his royal office as king of God’s people, and as such David also put it on the lips of his people. He made his royal anthem their national anthem.

In the last three verses — our text — the king directs himself to the rulers of the earth. Also this royal message he puts on the lips of his subjects, the members of the church. In this way he makes the members of the church to direct themselves to the rulers and governments of the earth. It is the message of the King, but they must make it their own and pass it on to the rulers of the earth.

Now I called this message an ultimatum. You know, an ultimatum is the ultimate demand which must be heeded, and, if they are not, then war measures will be taken to enforce the demand. When an ultimatum is issued, two matters are of the greatest importance. The first is: By whose authority is the ultimatum issued? and the second is: Is the one who issues it strong enough to enforce it?

In this case the authority is based on the Kingship which God has given him. See v. 7. And the power to enforce the ultimatum is guaranteed by God’s promise that He will give the king what he asks for; as a hearing of his and his people’s prayer God will give them the victory over their enemies. See vv. 8 and 9.

Now the question arises: What is the reason, what happened, that the king and his people have issued such an ultimatum? About this we are informed in the first three verses of the psalm. With amazement the author notices the outrageous plans and actions of the nations and their leaders. For he asks: Why are they doing that? He can find only one answer for this: vanity. They imagine that they are quite something, and they are really nothing. (It could be compared with the vanity of the Argentine generals.)

For what is the case? They want to free themselves from the authority of the LORD and of the king appointed by Him. Probably this refers to the nations of the Ammonites, Moabites, and Edomites with their kings who were subject to David and now want to rebel against the authorities placed over them.

The king and his people do not really worry about this. They are only amazed: Where do they get the evil courage from? From verses 4-6 it appears why they don't have reason to worry. "He who sits in the heavens laughs." Whatever they do, however much they may shout, even if they may have success temporarily, the time will come when the Almighty will call them to order again and make them to feel His power. Then the LORD will make them to feel by force where the legitimate authority is: with the King whom He has set on Zion, over His church.

Now it is on the basis of this sure confidence in the coming manifestation of God Himself that the King reminds those rebels, those revolution-shouters and demonstrators, of his constitutional authority, his appointment by God Himself. And it is on this basis that the King, here and now already, issues his ultimatum to the rulers of the earth — not only to those rulers and nations who have already risen up against him, but also to all those who have not even been subjected to him as yet.

He has put this ultimatum on the lips of his people as a song; a song for all times of the history of the church and of the world, as their ecumenical church hymn. Yes, also this ultimatum should be the contents of their national anthems. By the way, therefore we may be thankful that at yesterday's ceremony the Old Psalm One Hundred was sung:

All people that on earth do dwell,  
Sing to the LORD with cheerful voice.

Him serve with mirth; His praise  
forth tell;

Come ye before Him and rejoice.

Before the full anger of God is kindled and they are going to feel it in a painful way, they must hear it from the faithful and obedient subjects of God, with whom all the authority on earth rests. It might be that they will come to their senses, and let themselves be directed by the Word of God.

And thus they are confronted with that warning in verse 10, "Now therefore, O kings, be wise."

When does a government act wisely according to the standards of this world? It is when it has success. Many years ago, when the Suez Canal was taken over and closed by Egypt, British forces were sent there, but they failed, and consequently, the Prime Minister, Sir Anthony Eden, acted un-

wisely and had to resign. When the late Pres. Kennedy helped Cuban freedom-fighters in the Bay of Pigs, things went wrong; he had acted unwisely. When later he succeeded in forcing Russia to turn back their missileships from Cuba, he was praised as being wise (although it was his fault that it had come that far). When America did not succeed in Vietnam it had acted unwisely; but if they would have succeeded in turning the Communists back the whole Western world would have praised them. Whether a government acts wisely is judged by the results.

Now it is a remarkable thing that the word translated in verse 10 by "be wise" can sometimes also mean "to have success." Also in Hebrew idiom both meanings come close together. And the Lord makes use of this. To be successful does not have to be wrong. It is of great importance for a king or government to be successful. However, it is the opposite of the way the world looks at it. Whether a king acts wisely does not depend on his success, but to be successful depends on his acting wisely. This is a requirement for all kings and governments, and that's why God demands this from all kings and governments.

What is it to be wise, and to act wisely? This is something which must be learned. How? By listening to God's Word. "Be wise;" it is, "Be warned," or, as it says when translated more literally, "Be disciplined." "Be disciplined, O rulers of the earth."

When we hear the word discipline we often rightaway think of punishment. But that's not correct. All discipline begins with instruction, and it turns into punishment when the instruction is not heeded. He who does not want to listen must bear the consequences, and feel it.

If a government wants to be successful in its policies, then it must govern in accordance with the will of God which God in His goodness has made known in the Bible: also concerning the task and calling of the governments. Thus the ultimatum which is issued to the rulers of the earth is a gracious one, even for those who rebel against Him who has been anointed by God as King of the Church and Ruler of the kings of the earth.

It is a discipline which has the salvation of them and their peoples in mind. It is a discipline and an ultimatum with a promise; the promise which we read in verse 12: "Blessed

are all who take refuge in him."

Brothers and sisters, it is this ultimatum, this gracious ultimatum, which also we as Christian citizens or residents of Canada must place before our government, concretely applied to the problems of our time. We must tell them that they may not let themselves be led by what the world calls success or defeat, accomplishment or failure, just or evil, or by Gallup polls or demonstrators, but by what God wants them to do. And better than demonstrations and slogans is to offer government and nation a Christian political platform and program.

Thus also for us, members of the Church of Christ, there is a demand in Psalm 2. It is this, that Psalm 2 be our church psalm indeed! and that the pulpit also must speak about the principles of politics. A church which enters into political action undermines the government of the nation. But a church which keeps silent about political principles corrupts the government of the nation. For it keeps silent about that calling of the government of which Psalm 2 speaks.

It also means that we as church members, who are also citizens or residents of a country in this world, we have a political calling. Psalm 2 is put on the lips of all of us. The preaching from the pulpit is addressed to you, the members of the church. But the preaching of the church is not limited to this. You yourselves preach when you perform your political task as members of the church who also have received a place and responsibility in the midst of the nation. That's also why we are involved and interested in the new Canadian Constitution which was proclaimed by our Queen.

\* \* \*

2. It is demanded from the rulers of the earth that they serve the LORD. Verse 11, literally translated (cf. KJV), says: "Serve the LORD with fear, rejoice with trembling."

Serve the LORD with fear, for only in that way real success may be expected. We must make the government to know that it is God's servant. This in the first place. But then also that being a public servant does not mean that it simply must serve the public and the public interest and therefore must carefully listen to what the public wants in order to please the voters. Moreover, the government has a very specific calling in making it possible for the subjects to serve the



LORD. Paul says in Romans 13 that he is a servant of God for your, that is the believers', good or well-being. The government must serve the LORD, with capital-letters, that means Yahweh, the God of the Covenant with His Church. As such God ought to be recognized in the constitution of the country, and we must ask the government to acknowledge or fear the LORD in this respect.

The fear of the LORD is not just a pious attitude or pious words. It is not just singing "God save the Queen" and "God keep our land" while further our laws and our practices can go against His will. If so, then there is certainly reason to be afraid of God's anger. Yet, the fear of the LORD does not mean to be afraid of God's anger, but it is reverence, a reverent acknowledgment of God's power as the Creator of our land and its resources, and of His claims on His creation, and in particular on the people with whom He wants to live in a Covenant relationship, on the basis of His Constitution which overrides all earthly constitutions.

If the situation is that way, if there is that reverence, then governments and nations may "rejoice with trembling." When they are successful, they may rejoice. The original word for "rejoice" means also "to triumph." It is the joy of the victory which governments and nations may celebrate; for example, yesterday we were allowed, as government and nation of Canada, to celebrate, and to make April 17 a national holiday to celebrate from now on, if we want to.

But, let it always be "joy with trembling." Not "with boasting," boasting of our own achievements and successes, but indeed as we may sing it in our royal and national anthem: GOD save the Queen; HE send her victorious, happy and glorious; GOD keep our land, glorious and free! Only that is joy with trembling in accordance with Psalm 2.

A nation which sings this with a believing faith, sincerely, acknowledges God's Covenant with His people. To them this Covenant is not just a "religious" issue, a theological topic, but basic also to politics. The fear of the LORD — also in politics it is the beginning, the principle, of wisdom.

\* \* \*

3. The ultimatum directed to the rulers of the earth demands from them that they bow down before Jesus Christ.

As it says in v. 12, again literally translated (cf. KJV): "Kiss the Son, lest He be angry, and you perish in the way; for His wrath is quickly kindled".

Here the ultimatum comes to its climax with the threat: if you don't listen, then you must face the consequences. When peoples and governments do not heed the instruction in their lust for power and success, driven by a spirit of revolution, then, on their way to more power and success, they will perish.

But even in this threat can be heard the Gospel of grace: Kiss the Son, that He may not be angry. There is still salvation, even for those governments who rebel against the LORD and His anointed, His Christ.

"To kiss the Son" is an Eastern way of speaking. When kings were defeated they showed their submission by kneeling down before the throne of the victor and kissing his feet. Now, we have to call the governments to this act of submission. For their own well-being. That's why the church is called to pray for those in authority, that everywhere the church may lead a quiet and peaceable life.

For God, in this way wants all men to be saved, also people in wicked and heathen countries, and also their governments officials. We must pray for our honoured Queen Elizabeth, as well as for Mr. Brezhnev, for Mr. Trudeau as well as for Pres. Reagan.

They must kiss the Son for that. When this psalm was made there were the Moabites and Ammonites with their kings who had to submit to King David. At that time that was the way of salvation for those nations. And the same applied to all later kings on David's throne, to whom God's promises to David also applied. Yet, already in David's time the first cracks in David's house became visible. The nations which had been subjected rebelled. But because of God's promise David did not worry. And even when David's house had become like nothing, God's people did not have to worry, even when David's son Jesus was born, although at that time David's house had come to its deepest humiliation.

For God's promise proved to be true. Then God spoke publicly to Jesus at His baptism by John the Baptist: "You are My beloved Son; with You I am well pleased." And after His crucifixion and resurrection He has publicly exalted and glorified Him above all the kings of the earth. It is

against Him that all the nations and kings of the earth have rebelled — Israel — the church, included. Also in this respect Psalm 2 has come to its fulfillment; we read, for example, in Acts 4 that the believers prayed, "Lord . . . , who by the mouth of our father David did say . . . , 'Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord and His Anointed,' — for truly in this city were gathered together against Your holy servant Jesus whom You did anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel," and we may add Napoleon and Hitler, the Pope and communism, and so on.

But also the promise connected with the ultimatum is being fulfilled: "Blessed are all who take refuge in Him." For there is no other Name given under heaven by whom we are saved. This also applies to nations and governments, also to Canada and Mr. Trudeau and Queen Elizabeth, to England and Argentina and the people on the Falkland Islands.

Congregation, it is not just David's ultimatum which I have preached to you, for it was the Spirit of Christ who inspired David to sing these words and to put them on the lips of the believers. It is the ultimatum of Jesus Christ Himself. Whoever rejects this ultimatum, his policies will fail, even if they may appear to be successful in the eyes of the world. Whoever submits to it, will prosper, even in adversity and defeat.

Therefore, let this be our congratulation, the congratulation of the Church of Christ, to Canada and our Prime Minister, to the people and to our honoured Queen, and our prayer for England, Argentina and the Falkland Islanders: "Blessed are all who take refuge in Him."

AMEN.  
D. De Jong

Church  News

DECLINED to Orangeville, Ont.:  
REV. C. VAN SPRONSEN  
of Smithers, B.C.

---

# Sine Nomine — Without a Name

---

It has been said that frequently it was easier to write a new hymn tune than it was to find a suitable name for it once it was written. Maybe Ralph Vaughan Williams was faced with that difficulty after having completed his magnificent hymn tune; maybe in final desperation (for a hymn tune must have a name) he christened it, "Sine Nomine." Or perhaps in typical William's fashion he is subtly poking fun at the English penchant for giving hymn tunes names.

The English custom had its precedent in the Bible. Several Psalms bear superscriptions which indicated to what tune they ought to be sung. Ps. 22 was to be sung to "The Hind of the Dawn," 45 and 69 to "Lilies," 56, 58, 59, and 75 to "Do not Destroy."

The Roman Church, too, found it necessary to name the tunes used in the worship services in order to avoid confusion. No such problem existed in the early English Protestant Church. Each psalm had its proper tune, i.e. particular tune which traditionally is associated with a particular psalm. When the congregation was asked to sing Ps. 100 everyone knew on which tune the psalm was to be sung. With the coming of the common tune, i.e. tunes written for any text in the same meter, matters became confused. Now when the congregation was asked to sing Ps. 100 they no longer knew which tune to use. There were two options: either everyone sang as he pleased or some way would have to be found to identify the tune to which the psalm was to be sung.

Thomas Est rather timidly introduced the concept of individualizing tunes in his Psalter (1592) by giving them place names. By the time *Ravenscroft Psalter* was published (1621) naming tunes had become an accepted practice.

The names chosen for hymn tunes, at first, were place or locality names. Next they were named after churches called after saints. From

there naming hymn tunes after saints was but a small step. Names of living people and significant events was the next development. Now it indeed became increasingly difficult to find an appropriate name for one's creative offspring.

Maybe Vaughan Williams was not far off the mark, when he named his tune, "Sine Nomine."

A dictionary of Hymn Tune Names.

*Ainsi qu'on oit* (Hymn 11).

From the first words of the French text of Ps. 42. It is also called Bourgeois, after its composer, or "Freu dich sehr," after the German text sung to this tune.

*Allein Gott in der Höh* (Hymn 62).

From the first words of the German hymn of the same name.

*An Wasserflüssen Babylon* (Hymn 14).

The tune, ascribed to Dachstein, was set to Dachstein's hymn on Ps. 137, beginning:

"An Wasser Flüssen Babylon,  
Da sassen wir mit Schmerzen";

*Aurelia* (Hymn 40).

The hymn "Urbs Sion Aurea" (Jerusalem the golden) by Bernard of Cluny was set to this tune when first published in 1864. If we are to believe the composer's son, the Rev. F.G. Wesley, the tune was named Aurelia (The Golden) at the suggestion of his mother.

*Beecher* (Hymn 32).

The original title honours Zundel's pastor, Henry Ward Beecher, who strongly believed in and encouraged congregational singing. In this he was ably supported by his organist John Zundel. The duo Beecher and Zundel became rather famous in their days. Their fame even gave rise to a saying; "We're going to hear Beecher and Zundel."

*Coventry* (Hymn 30).

Named after the English city Coventry.

*Darwall's 148th* (Hymn 35).

As the name indicates, this was John Darwall's setting for Psalm 148. It was first sung in 1773 during the dedication ceremonies of a new organ in Wallsall Parish Church where Darwall was the new vicar.

*Der Du allein* (Hymn 31).

From the first words of the German text.

*Die Tugend wird* (Hymn 63).

This melody first appeared in Freylinghausen's *Gerstreiches Gesangbuch* (1704) with the text "Die Tugend wird am Kreuz geübet." It gained great popularity in The Netherlands via *Evangelische Gezangen* (1806) where it was set, albeit in a different form, to the text "'k Will U, o God, mijn dank betalen."

*Du Seigneur* (Hymns 2, 27).

From the first words of Marot's text for Ps. 89 set to this tune.

*Dundee* (Hymn 54).

Dundee was named for the town of Dundee in Scotland. The town played a prominent part in the Reformation of Scotland. During that time Dundee was often referred to as "the Scottish Geneva."

*Ein Feste Burg* (Hymn 41).

From the first words of Luther's famous hymn.

*Ellacombe* (Hymn 15).

The Anglo-Saxon "ella" means "elfin" or "elf"; "combe" is the name given to a variety of landscape features. Roughly translated it could mean "the place of the elves." Why this name was given to a hymn tune remains a mystery.

*Erhalt uns, Herr* (Hymn 33).

"A children's song to be sung against the two arch enemies of Christ and his holy Church, the Pope and the Turks," so Luther described the hymn commonly associated with this tune, often called "the Pope-and-Turk Tune."

*Es ist ein' Ros* (Hymn 16).

From the first words of the German Rhineland carol sung to this tune.

*Es ist gewisslich* (Hymn 24).

From the first words of the German text, a paraphrase of "Dies Irae" by Bartholomaeus Ringwalt, sung to this tune. The hymn was sung much during the Thirty Years' War.

*Farrant* (Hymn 28).

Named for the composer of the anthem, "Lord, for Thy Tender mercies' sake," generally attributed to Farrant, and from which this tune was adapted.

*Folkingham* (Hymn 52).

Named after the English town Folkingham.

*Gräfenberg* (Hymn 20).

The tune was originally written for Paul Gerhardt's hymn "Nun Danket all und bringet Ehr." Why was it called Gräfenberg, a town in Silesia known for hydropathy, is not clear.

*Halleluja* (Hymn 29).

From the first words of the Dutch hymn by Isaac da Costa sung to this tune.

*Hanover* (Hymn 64).

This tune, headed "A new Tune to the 149th Psalm . . .," was first published anonymously and namelessly in 1708. It was given the name Hanover when George III, of the house of Hanover, ascended the British throne.

*Ick wil my gaen vertroosten* (Hymn 37).

From the first words of the Dutch hymn attributed to Johannes Brugman.

*Kremser* (Hymn 59).

Edward Kremser was the editor of "Sechs Altniederländische Volkslieder" (Six old Dutch Folksongs). This publication did much to popularize the songs of Valerius.

*Llangloffan* (Hymn 10).

(Pronounced thlahn-glofen.) This tune is a traditional Welsh melody. Because of the difficulty of the Welsh language it could be either the name of a farm or of a homestead, or it may mean the "Church of St. Gloffan."

*Lauda Anima* (Hymn 50).

Latin for "Praise my soul," the first words of the text for which this tune was written.

*Lobe den Herren* (Hymn 60).

Neander, the author of the hymn "Lobe den Herren" chose the tune of a secular melody set to a text beginning with:

"Seh 'ich nicht blinkende  
flinkende  
sterne aufgehen?"

as the tune for his hymn.

*Magnificat* (Hymn 13).

The Latin name for Mary's song of thanksgiving (Luke 1:46-55).

*Melita* (Hymn 56).

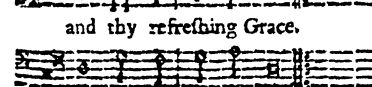
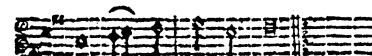
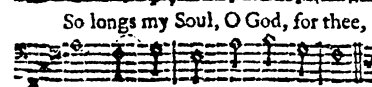
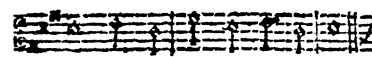
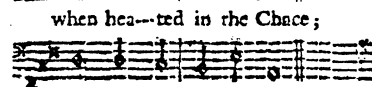
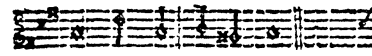
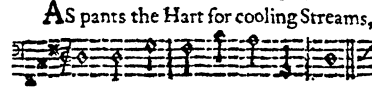
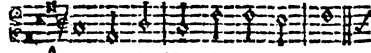
This tune was written for William Whiting's hymn "on behalf of those at sea," beginning, "Eternal Father, strong to save," and was named after the island upon which Paul was shipwrecked (See Acts 28:1, KJV).

*Being a Compleat Psalmody. 33*

**P S A L M XLII.**

*St. Anne's Tune.*

*A 2 Voc. [Or to Wind for Tune, as Ps. 13.]*



E 3 PSALM

"Wherefore, O Father, we thy humble servants  
Here bring before thee Christ thy well-beloved  
All perfect offering, sacrifice, immortal Spotless Oblation."

*O Dieu, donne moy* (Hymn 7).

From the first words of the French text for Ps. 140 sung to this tune.

*Old 100th* (Hymn 6).

From its association with Psalm 100. "Old" now prefixes the names of all the tunes taken for Day's Psalter (1562).

*Old 124th* (Hymn 58).

From its association with Psalm 124. (See "Old 100th.")

*Pax* (Hymn 39).

The tune's name comes from the sentiments expressed in William Baker's hymn entitled, "The Lord shall give his people the blessing of peace," to which this tune was attached.

*Regent Square* (Hymn 5).

The editor of *Psalms and Hymns for Divine Worship*, Dr. James Hamilton, was an enthusiastic champion of the use of hymns in the Presbyterian Church. The name given to this tune indirectly honours Hamilton's efforts for it is named after the church of which he was the minister.

*Rendez à Dieu* (Hymn 53).

From the first words of Marot's paraphrase of Ps. 118 sung to this tune.

*St. Anne* (Hymn 42).

This tune was named after St. Anne's Church, Soho, London, where the composer William Craft, was organist.

*St. Flavian* (Hymn 34).

This tune was originally called Redhead after its adapter Richard Redhead. It was changed to St. Flavian in the revised edition of *Hymns Ancient and Modern* (1875). Flavian (d. 449) was bishop of Constantinople. In the year of his death he was deposed by the Council of Ephesus. His death was attributed to the ill treatment suffered at the hands of his theological opponents.

*St. George (Windsor)* (Hymn 57).

Named after St. George's chapel, Windsor, where the composer was organist for forty-seven years.

*St. Magnus* (Hymn 23).

Clark's tune was first called Nottingham. It was later changed by William Riley, who named it after the London church of St. Magnus the Martyr.

*Misericorde* (Hymn 49).

From the Latin title of Ps. 56 sung to this tune.

*Nicaea* (Hymn 4).

The tune Nicaea, especially written for Bishop Weber's "Hymn to the Trinity," was aptly named by its composer John B. Dykes, for in its name it refers to the Nicæan Council (325). This council established and adopted the doctrine of the Trinity. Musically there is a reference to "Wachet Auf," a hymn which employs the universal figure of the watchman.

*Nunc Dimittis* (Hymn 18).

From the Latin name for the Song of Simeon (Luke 2:29-32).

*Nun danket alle Gott* (Hymn 65).

From the first words of the German hymn by Martin Rinckart sung to this tune.

*Oblation* (Hymn 3).

The name of this tune, originally composed for the German Hymn "Herr, deinem Zorn," comes from the sentiments expressed in the hymn of W.H.H. Jerrois (1852-1905) which begins:

**St. Matthew (Hymn 55).**

Originally set to Psalm 33 in 1708, the tune was named for the apostle Matthew.

**St. Theodolph (Hymn 25).**

The tune was named for the author of the Latin hymn, "Gloria Laus et Honor," with which it has long been associated.

**Sine Nomine (Hymn 19).**

See above.

**Sollt' ich meinem Gott (Hymn 26, 36).**

This melody originally composed for the hymn "Lasset uns den Herren preisen" (1641). It became later associated with Paul Gerhardt's hymn "Sollt' ich meinem Gott nicht singen," a hymn in praise of God's providential love.

**Song 13 (Hymn 45).**

In 1623 G. Wither published a hymnal. Its full title reads as follows: "The/ Hymnes and/ Songs of the/ Church./ Divided into two parts/ The first part comprehends the Ca-/ nonical/ Hymnes, and such parcels of/ Holy Scripture as may properly be sung:/ With some other ancient songs/ and Creeds./ The second Part consists of Spir- itual/ Songs, Appropriated to the several Times/ and occasions, observable in the/ Church of En- gland./ Translated, and composed/ by G.W. London/ Printed by the assignes of George/ Wither. 1623/ Cum Privilegio Regis Regali./" This hymnal was important in the development of the English hymn. Wither's Hymns are all but forgot- ten, but some of the tunes live on, particularly the sixteen con- tributed to this book by Orlando Gibbons. The tune, now known as Song 13, was originally set to the words "O my love, how comely now" (based on the Song of Solomon); the thirteenth song in Wither's book.

**Song 67 (Hymn 9).**

The tune of Song 67 is not by Gibbons, but appeared first in Prys. 1621. Gibbons set song 67 to a hymn for St. Matthias' day, begin- ning:

"When one among the twelve  
there was,  
that did thy grace abuse;  
Thou left him, Lord, and his place,  
Didst just Matthias choose.

(See also Song 13.)

**U, heilig Godslam (Hymn 22).**

From the first words of the Dutch hymn. The melody is that of Ps. 54 (Genevan) to which "coda" (tail) was added in 1933.

**Vater Unser (Hymn 47).**

This tune was written to be used with Luther's text of the Lord's Prayer. It entered the Anglo-Genevan Psalter of 1561 as a setting for Psalm 112 and became familiarly known as Old 112th.

**Veni Creator Spiritus (Hymn 38).**

From the Latin first words of the text which have been associated with this tune since the Middle Ages. Luther simplified the tune in order to make it more suitable for congregational singing.

**Veni Emmanuel (Hymn 12).**

From the first words of the Latin text beginning:

"Veni, veni Emmanuel."

**Wareham (Hymn 61).**

Named by the composer after his birthplace Wareham, a town in Dorsetshire, England.

**Was mein Gott will (Hymn 43).**

This tune is derived from a French melody of 1529 which appeared in *Trente et quatre chansons*, where it was set to the text of a French love-song. Duke Albrecht used the melody for his hymn "Wass mein Gott will" (1547). The melody of Ps. 39. Genevan Psalter, owes much to Claudin's tunes.

**Wer nur (Hymn 48).**

From the first words of the text for which it was especially written.

**Winchester Old (Hymn 17).**

This tune, one of the earliest tunes to receive a name, was named after the ancient town of Winchester in New Hampshire, England. The "Old" when later Winchester New appeared in 1690.

# PRESS RELEASE

of the District Meeting of Women's Societies held on April 22, 1982, in the basement of John Calvin School in Smithville.

The president, Mrs. Jenny Dekker, opened the meeting. She requested the singing of Ps. 150: 1, 2, 3, and then read a portion of Scripture, I John 4, which was followed by opening prayer.

A hearty welcome was extended to all, and Mrs. Dekker expressed thankfulness to the Lord that we could again meet in freedom to study God's Word and hoped that we would all have an enjoyable and fruitful evening together.

Mrs. H. Schutten then read the minutes of the District meeting held in Hamilton two years ago, since they were not previously read due to weather conditions. The minutes of last year's District meeting held in Lincoln were read by Mrs. T. Heemskerck. The president then read Art. 9 of the Belgic Confession and Art. 1-28 of the Athanasian Creed.

Mrs. H. Homan was then given the opportunity to read here essay on Article 9 of the Belgic Confession, and she also read a short summary in Dutch. She was thanked for making and reading her essay.

We sang Hymn 5 and then the topic was given into discussion. A question arose concerning II Cor. 13:14. It was asked why ministers omit saying "and the fellowship of the Holy Spirit" in their sermons? It was pointed out that there are also places in Scripture where this is omitted (Gal. 1:3, Eph. 1:2). We then had a lengthy discussion concerning the Trinity, after which the discussion was closed.

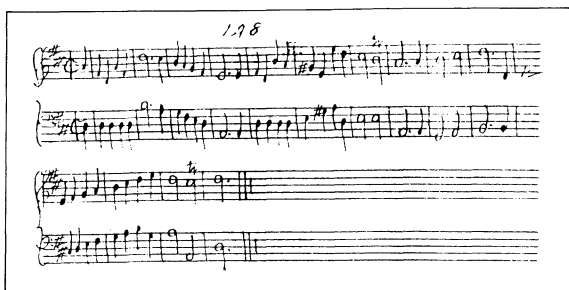
Intermission followed with coffee and goodies. The meeting was reopened with the singing of Ps. 67:1,2. Roll call revealed that there were 138 ladies present from the various societies. For entertainment Mrs. Winnie Bos presented a quiz concerning the ladies of each society. This was followed by a short story by Mrs. Grace Petter.

After we sang Hymn 6, Mrs. J. Homan read us a Dutch poem. During the question period we learned that the next District Meeting will be held in Burlington East.

Everyone was thanked for coming and contributing to making this a very enjoyable evening.

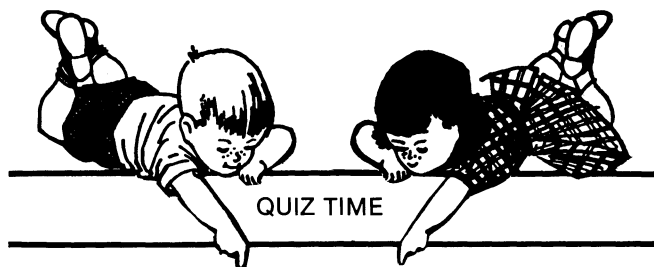
Mrs. H. Homan then led us in closing prayer and the President adjourned the meeting.

Mrs. J. Dekker  
Secretary



Darwall's 148th from the  
Composer's MS.  
Supplement 1708

# our little magazine

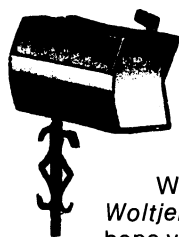


Hello Busy Beavers,  
Let's start with a couple of poems this time.  
This first one is from Busy Beaver *Irene De Jong*

Once I picked a daisy,  
But Mother was too lazy  
To even look at it!  
In a vase it wouldn't fit,  
So I took a little glass  
And put the daisy in my class!

*The Secret of the Key*  
by Busy Beaver *Cynthia Eenkhoorn*

The magic of an opening door,  
is the secret of the key.  
Do you know what is inside?  
Open it and see.  
A mystery takes place,  
And there's always the curious minds.  
So, take the key and be *patient!*  
What do I see?  
I won't tell you, 'cause it's  
the Secret of the Key,  
And ME!



## From the Mailbox

Welcome to the Busy Beaver Club *Donald Woltjer*. We are happy to have you join us. We hope you'll like being a Busy Beaver and joining in all our activities. Will you write and tell us something about yourself, Donald? Bye for now.

How were your holidays *Erica Blom*? And did you have nice weather for your birthday? I think you must have finished your afghan by now with so many people working at it! Am I right? Write again soon, Erica.

Hello, *Mary-Ann Van Woudenberg*. It was nice to hear from you again. Thank you very much for your contribution to the Birthday Fund and also for the puzzle. Did you like sewing your "train" Mary-Ann? Will you make us a picture to show what it looks like? I'm very curious to see!

*Angela Van Laar*, I would like to send you your membership card but I don't have your address! Would you please send it to me?

The days of Ascension Day and Pentecost that we will soon be celebrating are joyful days for God's people. That's why I picked these Bible quizzes for you to do!

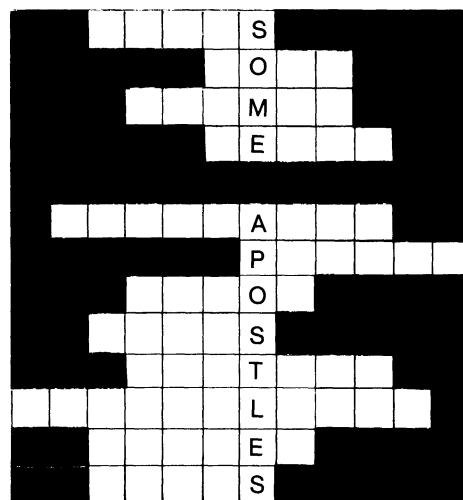
Can you do them on your own?

If not, your Dad or Mom or big brother or sister will help you. Or Grandpa or Grandma, maybe?

### Name the Day!

1. The day the Holy Spirit came upon the apostles and disciples. \_\_\_\_\_
2. The day the Lord Jesus was crucified. \_\_\_\_\_
3. The day which celebrates the resurrection. \_\_\_\_\_
4. The days the Jews were to rest. \_\_\_\_\_
5. The day which celebrates the birth of the Lord Jesus. \_\_\_\_\_
6. The day of the week God rested after creating the universe. \_\_\_\_\_
7. The day that men will give account for every idle word. \_\_\_\_\_
8. The day of the week the Lord Jesus arose from the dead. \_\_\_\_\_
9. The day John said he was in the Spirit. \_\_\_\_\_
10. The day the Bible says will come as a thief in the night. \_\_\_\_\_

### NAME THE APOSTLES



The Lord Jesus chose twelve apostles. Fill in the missing letters of the apostles' names in the above puzzle. If you need help turn to Matthew 10:2-4.

Busy Beavers, send your answers to these two puzzles to ME for a bookmark reward!