



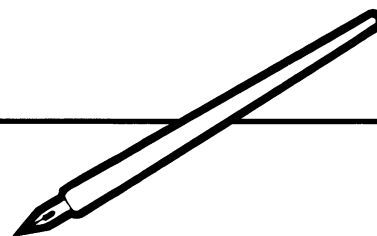
Clarion

THE CANADIAN REFORMED MAGAZINE

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Our labour in the Lord

The first Monday in September is Labor Day. This day was instituted as a holiday to honour the labourers of the world. In Europe Labor Day is celebrated on the first of May, which shows a closer connection to Socialism and Communism. However, also on this side of the ocean the institution bears the stamp of humanism.

Are we allowed to honour the workers? Is it good to express appreciation for the work they do, if their work is done in a proper and constructive way, truly building up society? Also as Christians, we can answer these questions in the affirmative. We can honour the workers if their work is done within the framework of the teaching of Scripture. Scripture tells us to put our life and work in the light of God's revelation. This means that we place our life and work in relation to Him, Who is the Creator and Redeemer. We are His creatures called to give ourselves with what we are and what we do to Him. This is possible for sinners through Jesus Christ, who is our Saviour also with regard to our daily work.

In this context of creation and redemption Scripture contains words of praise for those who are diligent in their labours and fulfill their task with wisdom and skill. Examples of such praise can be found, for instance, in the book of Proverbs. In its last chapter great honour is given to the diligent, wise, hard-working wife and mother at home. So, indeed, God teaches us to give honour to those who faithfully fulfill their daily calling. This is in line with the whole of God's revelation. God tells us many good things about our daily work, in connection with both creation and redemption. About both aspects I would like to make a few remarks.

The context of creation

Man was created in God's image and after His likeness. [The reader should understand that this word "man" means here, and more often in this article, human being, member of the human race.] This is already such a great gift of God's favour. Man is created to be God's adopted child. Then comes a next gift of God's favour and love. God patterns man's daily labour after His own creation work. When God made heaven and earth, His pattern was: six days of work, then the day of rest. It is this divine order of work and rest, which God gives also to His children, to man, on earth. Here is, so to speak, a second likeness with God. It is again: so Father, so child.

This is evident from the account in Genesis 2, first of all. When "God blessed the seventh day and hallowed it, because on it God rested from all His work which He had done in cre-

ation" (Gen. 2:3) this was not a blessing and hallowing of this day for the sake of the day itself. It was also not a blessing and hallowing for the sake of God Himself. It was clearly a blessing and hallowing for man, God's child. Man was blessed with the rule that after six days of work the seventh day would be a day of rest, a day set apart, holy for special service of God.

That we can speak here of God's gift with the pattern of six days of work and a day of rest is evident from the Fourth Commandment, too. "Six days you shall labour, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work,...." The basis for this divine pattern for Israel's life and work is that "in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day" (Ex. 20:9-11).

We truly can speak of God's rich favour for man in this given (and commanded) pattern of work on six days, followed by a day of rest. There is the gift of daily labour of the good Creator for man, but it is not slavery without rest. Man's work means that he is busy on earth to the glory of his Creator and Father, as His child, in His communion week after week.

Now this labour on earth is more exactly defined by the LORD with the words "God blessed them and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion...'" (Gen. 1:28). These last words characterize man's daily labour as a royal task. This task was further defined by God's instruction when He placed Adam in the garden of Eden. The king had "to till [cultivate, develop] it and keep [take care of, guard] it" (Gen. 2:15).

It is evident that this royal character of man's work is not meant to be a tyrannically exploiting the earth in pure self-service. God, the Creator and Owner, gave the charge. Therefore, the work had to be done in obedience to Him. Daily labour was to be done in His service. This fact gave to the daily work, beside the royal, a priestly character. In the royal execution of his work on earth, man was to be priest, dedicating his life and work to His God and Maker. In doing so, man would, of course, be listening to God's revelation, which gives his existence and work a prophetic character, also. So man was made and called to be God's prophetic, and priestly king on earth in his daily work.

The context of redemption

Then man sinned in rebellion. Eve saw the forbidden fruit as means to become wise. The fruit was to make man inde-

pendent of the revealed wisdom of God. The devil suggested that man would find the necessary wisdom for the proper execution of his dominion in himself. He would be like God, totally independent. He would have his own inner wisdom. However, what Satan suggested was rebellious and destructive foolishness. With this rebellion, this refusal to have dominion as a prophetic and priestly king subject to God, man brought the curse of God over the earth and great trouble on his daily work. He had still to fulfill his charge to "be fruitful and fill the earth and subdue it." But his labour would be subject to vanity.

After the fall in sin God said to Eve that this being fruitful and filling the earth was going to be done in pain and with trouble. He said to Adam that his tilling and keeping would be on a cursed ground, in painful toil (the Hebrew text uses for the toil of man the same word as for the pain of woman). And at the end of a life in this painful trouble for both, there would be death, as God had warned: "Dust you are, and to dust you shall return" (Gen. 3:19).

All this sounds very somber, indeed. Our daily labour has become subject to vanity. It is the somber vanity under which the book of Ecclesiastes sighs and moans. It is the vanity or futility of which Paul speaks in Romans 8. We live, through our sin, under the just punishment of God. Trouble, futility, pain, and the end of all this is death. It seems hopeless when we read the punishment in Gen. 3 and the sighing and groaning of Ecclesiastes.

But there is hope. There is one thing which we may never forget when reading Genesis 3. True, after the fall in sin God announced His punishment. But the first one who hears God's word of wrath is the serpent. And in this word of wrath and coming judgment for the serpent God speaks His promise of redemption to Adam and Eve. It is the word of the great antithesis, of the coming of the great Seed of the woman; He will bruise the head of the serpent.

This promise of God's grace in this Seed dominates what follows. It dominates God's words of punishment to Eve and to Adam. Painful toil will there be for Eve and her daughters? Yes, but in exactly this painful way the seed was to come with His redemption. With their troubled and painful labour they would serve His arrival. Painful toil will there be for Adam and his sons in tilling and keeping, in subduing? Yes, but in this sorrowful labour to provide food on the table, they would be taking care of the mothers of the seed and of the seed itself (Christ and His church). Thus they would serve the coming of that seed. It is a beautiful thing that Scripture tells us also of the faith of Adam. After having heard God's words of punishment, but (at the same time) in the context of redemption in Christ, Adam spoke his word of faith when he gave his wife the name Eve, "mother of all living" (Gen. 3:20); and he added his act of faith when he "knew Eve his wife" so that she conceived (Gen. 4:1).

The gospel message from Genesis 3 is that children of Adam and Eve are called to see their often hard daily labour, done with sighing and moaning, in the light of God's word of

punishment for sin, yes, but also in the light of the promised redemption through the coming seed of the woman. God's call to the people in the Old Testament dispensation was: accept the antithesis and place your daily work in this light and context of the coming Redeemer. In the way of this faith they would receive the grace of living as prophetic, priestly kings in their faith-fellowship with their God. In this way of faith the gift of their daily work, although still performed with so much pain and trouble, was still a good gift, because in the coming Christ their work, done in faith, was not in vain.

Conclusion

This gospel in Christ regarding our daily labours comes out with great force in the New Testament, too. God's Son has come as the great Seed of the woman (cf. Rev. 12). He has


defeated Satan with his claim on sinners. Now Paul, apostle of Christ, can write to Titus to bid older women "to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited" (Titus 2:4,5). And Paul can write to Timothy that "woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty" (1 Tim. 2:15).

These words of the apostle sound strange to modern ears. They must be read in the light of God's work of creation and redemption. A wife and mother at home, finding her daily labours in taking care of husband and children in the light of Scripture, and doing so for God and His Christ, for

God's church and kingdom, does a tremendously important work. Done in faith that this work is royal and priestly and prophetic, she will be mother of the next generation of God's people. She is building the church of Christ in her daily labours. She is working for the glory of the Name of the LORD and the coming of His kingdom by her living by God's Word in obedience of faith.

The same Paul can write to men, and those not married, yes, to slaves with their slave-labour: "Whatever your task, work heartily, as serving the Lord, and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ" (Col. 3:23-24, cf. Eph. 6:5-8).

Therefore, whatever our daily labour, if it is honourable work, done in the light of the Gospel of Christ Jesus, bound to the will of the Creator, we may see it as prophetic, priestly, royal service, to God's glory. Sure, the trouble and pain will remain as long as this earth remains. But in the end God will wipe all tears from the eyes of his children. On the new earth there will be no trouble, no pain. All things will be eternally new for God's children, including their new task.

In this light we may see our labour, also on Labour Day, through the grace of God. Let us, then, do our daily work in true Christian faith, not to be praised and honoured by man, but with the aim that God be praised and that we may receive the eternal inheritance as our reward (Col. 3:24). 

***"Man's work means
that he is busy on earth
to the glory of his
Creator..."***

A book about Christian philosophy¹

By N.H. Gootjes

Dr. Th. Plantinga, professor of philosophy at Redeemer College, Ancaster, ON, can be known among our readers as the translator of the biography of K. Schilder, *Schilder's Struggle for the Unity of the Church*. This year he published a book in a completely different area. It is called *Christian Philosophy Within Biblical Bounds*.¹ Yet, the two books are not without relation, as we will see.

Now I suppose that not too many readers of *Clarion* will be interested in philosophy. But what about *Christian* philosophy? From the title of his book it is clear that the writer means business when speaking of "Christian philosophy." He refers directly to the Bible, when he adds "within Biblical bounds." Also in the book itself Dr. Plantinga uses texts from the Bible in his discussions.

This is remarkable. Not many philosophers, not even philosophers who are Christians, would be willing to use the Bible as something that is important in a philosophical discussion. But Dr. Plantinga does not shy away from using Scripture, when in his book he tries to develop some fundamental notions for a Christian philosophy. Therefore the book certainly deserves our attention.

Where does it show that a philosophy is a Christian philosophy? Let us follow the reasoning of Dr. Plantinga for a moment. First he asks what the word "Christian" in "Christian philosophy" refers to. He rejects that "Christian" means only "correct," so that every good philosophical remark would automatically be a Christian remark. For not everything that is true, is at the same time positively Christian. Christian philosophy is also not just the philosophy of a Christian. Of course, a Christian philosophy can only be developed by a Christian philosopher. But this philosopher can make mistakes, and then his philosophy is not Christian (Chapter 1).

This leads to the question whether Christian philosophy can be found in the Bible (Chapter 2). The answer is negative; the Bible does not teach philosophy. This does not mean, however, that the Bible is not important for philosophy.

Philosophical ideas must be compatible with the Bible.

This sounds, of course, rather vague and general: Philosophical ideas must be compatible with the Bible. But Dr. Plantinga works this out in several directions. In the chapters 6 and 7 he discusses the two main streams in philosophy. The first emphasizes "being," the second emphasizes "knowledge." Concerning the philosophies which emphasize "being" Dr. Plantinga says that they have a tendency to present an all encompassing view on reality. God is given a place in their philosophy, but there is no place for revelation (p. 44). Therefore Christian philosophy has to fight against these types of philosophy.

Concerning the philosophy that concentrates on "knowledge," here Christian philosophy has to investigate the concepts, to see whether they are correct. And a Christian philosophy would then have to reject a philosophy that would explain everything in terms of Marxist class struggle. This is the negative side. There is also a positive duty: certain terminology has to be explained. Christian philosophy should explain what words like "providence" mean (p. 52).

Chapters 9 and 10 speak about constructive and critical philosophy. Here too, Plantinga sees a duty for Christian philosophy. Christian philosophy should be constructive, e.g., by maintaining the distinction between morally good and evil. This philosophy should exercise a positive influence on society (p. 63). The flip side of this is, of course, that Christian philosophy also should be critical. It seeks the norm for everything in God (p. 68).

The practical application of this can be found in Chapter 12, where Dr. Plantinga shows that courses given at Christian Colleges can be "Christian" in several senses. But also Chapter 11 commands our special interest. This chapter is entitled "Philosophy and Common Grace." Here Dr. Plantinga discusses the question whether some idea that has its origin outside Christianity can be used within Christian philosophy. He then mentions the fact that some Chris-

tian thinkers have justified their using these ideas by speaking of "common grace": Those heathen thinkers received the blessing of "common grace"; therefore they could say things with which Christian philosophy can agree. Dr. Plantinga mentions the criticism of K. Schilder on the concept of common grace, and states that he agrees with this criticism. He then explains the many good observations of non Christian thinkers on the basis of *creation* (p. 77). Dr. Plantinga here appears to follow Schilder not only in his criticism, but also in his solution.

I hope to have made clear that Dr. Plantinga's book is interesting and stimulating. It succeeds in giving us an idea of what Christian philosophy could (and should) do.

I do have some objections, though. In general it is my feeling that the book is too easy going. I realize that the book has its origin in lecture notes for students, undoubtedly many things will have been treated more extensively in teaching. But this does not take away the fact that the book sometimes seems not careful enough in its reasoning. Let me give examples.

In Chapter 11 Dr. Plantinga discusses the critical role of philosophy. In that connection he introduces Socrates who was of the opinion that the "unexamined life" was not worth living. This statement amounts, according to Dr. Plantinga, to a form of rationalism (p. 69). But on the next page he parallels Socrates and the Christian philosopher who must be able to justify his life and conduct by referring to Scripture and Christian tradition. However, here is no real parallel. Socrates' self examination stems from pride: Many people live without much thought, but the philosopher can live a life worth living, because he can examine his life. This is a fundamentally different attitude from that of the Christian, who examines himself because he knows that he is sinful, and realizes that he needs the norm of Scripture to live a good life.

My next example comes from the chapter on Philosophy and Language. As said before, Dr. Plantinga sees here a

double duty for Christian philosophy: it has to analyze and reject terminology that does not agree with Christianity, and it has to explain specific Christian concepts, such as providence and the grace of God (p. 52ff.). I agree that these words require explanation, but here the obvious is overlooked, namely, that theology is best equipped to explain these terms. Ministers will often do this, in teaching and preaching. Philosophy comes in when these concepts have to be applied to philosophical problems.

Then there is the definition of Christian philosophy on p. 60: "I define philosophy as general reflection on knowing

and being in the light of God's revelation and of the insights assembled by people throughout the ages." In knowing and being we recognize the two main areas for philosophy Dr. Plantinga has indicated in Chapter 6 and 7: ontology and knowing. The task of philosophy is formulated as "general reflection," which seems to be too general to fit the specific nature of philosophy. But the real problem is in the last part "in the light of God's revelation and of the insights assembled by people throughout the ages." Here the Bible is placed on the same level as Christian tradition, which, I am sure, is not Plantinga's intention.

But, notwithstanding these criticisms, I think that this book is very helpful. It gives us insight in how Christian philosophy can be developed and where it can contribute to a Christian worldview.

There is one more thing I would like to discuss in connection with Dr. Plantinga's book. I hope to come back to this in the next issue of *Clarion*.

¹ Th. Plantinga, *Christian Philosophy Within Biblical Bounds* (Neerlandia: Inheritance Publications, 1991). A few misprints have to be corrected: p. 36 "are" should be omitted; p. 41: "epistemological" should be "epistemologically"; p. 111: twice: "a."



REMEMBER YOUR CREATOR

By G.Ph. van Popta

Are we separate enough?

Recently I received a letter from a young mother in one of our churches. In this letter this sister expressed a deep concern about the infiltration of the world into the lives of many members of the churches. She made reference to examples of dress and hairstyle, the use of alcohol and nicotine, certain toys, television, V.C.R.'s, literature, music, and disrespect for authorities. Her concern is that many think a little bit of the world in our lives won't hurt us. She asks:

Why is it that we always seem to have to walk on the fence rail? Why don't we stay 10 feet back rather than always going to the edge of our limits. The Lord has given us a mandate not to be conformed to this world (Romans 12:1, 2; 1 Peter 1:3-17). My question is: "Are we separate enough, or do we need to sharpen our edges?"

This sister asks an important question, one which we should not be afraid of asking ourselves. Anyone who is afraid of asking himself whether he is separate enough from the world, or who becomes irritated or annoyed when asked the question, *probably isn't*. The Lord certainly has commanded us to keep ourselves separate from the world. Allow me to quote just one of the many texts in which this command comes to us. In Romans 12:2 the inspired apostle says: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the

will of God, what is good and acceptable and perfect."

I suspect that the true answer to the question our sister asks is: "No, we are not separate enough. We do need to

sharpen our edges." But rather than fall into the deadly trap of pronouncing how long or what colour a person's hair should be, whether we may have radios or televisions in our homes, how much



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***“Why is it that we
always seem to have
to walk on the fence
rail?”***

makeup or jewelry is “too much,” this humble pastor would like to draw the attention of his readers to the words of our Lord Jesus recorded in Matthew 5:13. The Lord says: “You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.”

By the image of salt, the Lord Jesus illustrates clearly how we are to be *in* the world and yet not *of* the world. We are not to withdraw from the world (into cloisters, communes or monasteries), and yet we must remain distinctly Christian as we dwell in the world.

When we think of salt, we think of a condiment which enhances the flavour of the food to which it is added. In the days of the Lord Jesus’ earthly sojourn salt was used to improve the taste of food; however, it had another even more important purpose, i.e., to preserve foods from decay. Since the refrigerator and the deep freezer had yet to be invented, a person would preserve meat by rubbing salt into it. When the Lord tells us that we are the salt of the earth, then He is telling us that it is our task to preserve the earth. By our

Christian lifestyle and witness (walk and talk) in the world, wherever God has placed us, we must saturate our environments with the good news of the One who came to save sinners. This gospel will preserve the lives of those who respond to it in faith. It will preserve them from the eternal fires of hell.

We must live holy lives in the face of the filth of the world so that others may see our good works and give *glory* to our Father who is in heaven. If we give in to the world and start living just like the unbelievers of the world, then we have nothing to offer to the world. Then we will not be effective in preserving the earth from hell. Then we will not be adding any Christian flavour to society. If we are not effective as salt, the world will rot that much quicker. And then we will be judged good for nothing.

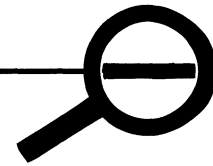
The Lord said: “...if salt has lost its taste...it is no longer good for anything except to be thrown out and trodden under foot by men.” If salt became mixed with something else, such as sand, then it was useless. No one would use it either to preserve meat or for enhancing the flavour of food. It would simply be thrown out on the street.

Similarly, if we become mixed with the world, then we become good for nothing. The Lord will not be able to use us in the world. If we end up just like the world, what have we got to offer it? Nothing. If we adopt the habits, lifestyles, modes of dress, behaviour, entertainment, and the values of the world, we make ourselves irrelevant. In order to be useful to the Lord in the world, and I trust that you want to be useful to Him, we must remain different from the world. We must get into the world, and yet remain distinctive. The Lord requires us to function as salt by being in the world with the Christian testimony. He calls upon us to be bright shining lights, attracting people to Him. We can only fulfil this beautiful calling if we remain distinctively Christian.

We are not to withdraw from the world into communes. Salt would not preserve meat unless it was rubbed into it. Similarly, we are to get into the world with the Christian message. But as we do so, we must remain salt. If we compromise and become like the world, we render ourselves tasteless and useless.



By C. Van Dam



Developments in the Christian Reformed Church₂

In the previous Press Review, we noted the Christian Reformed Church (CRC) synod's decision about women in ecclesiastical office. What follows is a report on the way the Bible-Science controversy was handled at Synod 1991 as well as the reactions of an OPC observer, namely Rev. G.I. Williamson.

Bible-science

As a result of a controversy over the teaching and writings of Professor Howard Van Til and other professors at Calvin College, the CRC Synod of 1988 had appointed a study committee to study creation and science. This committee now tabled their 45 page report, plus a 19 page appendix. Included was also a minority recommendation. Judging from the response on the floor of synod, the report had something for everyone.

An important controversy involved the question: "Can we be true to the faith and still believe the possibility of animal ancestry for mankind?" Dr. Gordon Spykman who retires from 31 years of teaching at Calvin College said no. He and others (who were in a minority) favoured Declaration F in the report which (as eventually voted on) stated: "The church declares that the clear teaching of Scripture and our confessions on the uniqueness of human beings as image bearers of God rules out the espousal of all theorizing that posits the reality of evolutionary forebears of the human race." As Dr. Spykman put it, "You can only say that people have animal ancestry by 'monkeying around' with the text." The issues was debated long and vigorously. After Prof. Spykman's strong exhortation: "Let the text be the text and honour the integrity of Scripture," delegates adopted Declaration F by a vote of 95 to 82. The next morning, however, an amendment to this Declaration was passed which reads: "Declaration F is not intended and may not be used to limit further investigation and discussion of the origin of humanity." This amendment had the effect of making the original declaration so many words on paper with little practical value in the CRC.

In this context it is also of interest to note that Dr. E. Schuurman, the frater-

nal delegate from the Nederlands Gereformeerde Kerken, severely criticized the report. According to him, the report on Bible and science approached creation far too much from modern scientific insights which are essentially atheistic. No logical harmony is therefore possible between science and the Word of God. Modern science is limited, relative, abstract, and provisional. Reformed scholarship must bow before God's revelation.


(The above information is taken from reports in The Banner, July 1, 1991 and Christian Renewal, July 15, 1991.)

An evaluation by an OPC observer

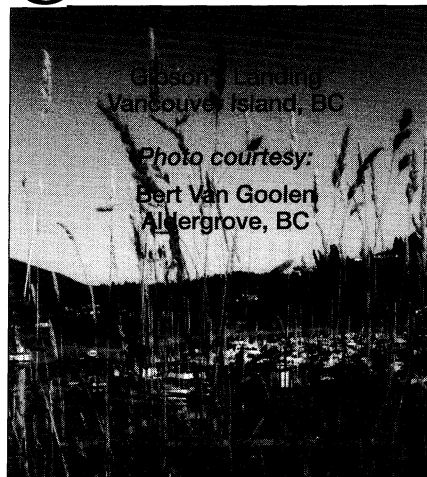
In an article in *Christian Renewal*, July 15, 1991, Rev. G.I. Williamson, who served as a fraternal delegate from the OPC at this year's CRC synod, gave his impressions. "I want to make one central point. The CRC is sharply divided. It is divided, in my judgment, because of the increasing impact of the 'new hermeneutic.' By the 'new hermeneutic' I mean a new way of reading, interpreting, or understanding the text of the Scriptures – the result of which is to void the text of its meaning." Williamson noted that historically those who want to bring in something new had to prove that this

was warranted by Scripture. Now those who simply want to remain Reformed are asked to prove that the Bible explicitly or expressly says what they defend. But when the clear text of the Scriptures is appealed to, e.g., to maintain that women are not to hold ecclesiastical office (e.g. 1 Timothy 2:11-14), the plain meaning of the text is swept right out of the picture. The same can be said about the issue of Bible and science.

Quoting biblical texts is frowned on today in the CRC. If you do that you will be called a fundamentalist. And the new hermeneutic people don't like that. What they like is this appeal to the broad "sweep" of the Scriptures. ...with that method you can sweep any text you want right out of the Bible. My conclusion then is this: the new hermeneutic has won out again in the CRC. And unless there is a dramatic reversal (which seems very unlikely to me) this trend will continue. And what will be the end result? It will be this: the common people are going to be robbed of their Bible. Yes, it is rapidly reaching the place where the common man will be told that he cannot just go to a text in the Bible to find out what God says – quite specifically – about homosexuality, or women in office, or the origin of man. No, he can't even go to the historic Reformed Confessions. From now on he will have to go and search through long and frankly quite tedious reports from CRC study committees. They will then inform him about the latest sweep of the Scriptures. (And by the way, one of the things I heard more than once at this synod was the allegation that the Bible itself is not clear on these matters.)

There are still many in the CRC who stand by their historic Confessions. Praise God for that. But the majority is very relentless. The day will soon come – if present trends continue – when they will be driven to make a choice. They will either have to stand by the *text* of the Word of God, or they themselves will be swept away by the new hermeneutic. 

OUR COVER



Feast in Vernon

By W.W.J. VanOene

On September 25, 1991, the Rev. C. Van Spronsen will celebrate the twenty-fifth anniversary of his ordination into the ministry. On September 25, 1966 he became the minister of the church at Carman. The ordination service was conducted by the Rev. J. Mulder who had chosen as his text Heb. 12 : 25. The Rev. Van Spronsen began his ministry with a sermon on Heb. 4 : 12.

When becoming a minister of the Word in Carman, Rev. Van Spronsen had a lonely position. This was not only caused by his being single, having not yet found a helpmeet, but also because of the place where he became a minister : Winnipeg being vacant at that time, he did not have a colleague within one thousand kilometers to talk to, to consult with or to learn from. The first "handicap" was overcome when Miss J. Veldkamp consented to becoming Mrs. C. Van Spronsen; the second one when the Rev. H.A. Stel accepted Winnipeg's call.

Apparently the relative loneliness did not hamper our brother in his work. This was due to a large extent to what we would call the "pioneer spirit."

When scanning the Rev. Van Spronsen's "career," we discover that he was always pioneering in one form or another, being the first one to do a certain thing. It started already when he was preparing himself for the ministry. For some years he studied at the Theological University of our Netherlands sister churches, but for various reasons had to return to our own country. How could he ever achieve his goal? Here the "pioneer spirit" came in handy.

At the Synod of Hamilton 1962, the decision was taken to establish a training for the ministry. Various ministers were appointed to guide prospective students with their studies. It would not be easy and no regular course of study could be expected. Students would have to travel from the one appointed teacher to the other to complete their studies in the various disciplines under their guidance. For both teachers and students it would be a seeking for the best and most beneficial way of fulfilling their mandate. The

teachers lacked the experience of teaching at an academic level, the students would miss the regular schedule of classroom lectures and exams.

Yet, by the grace of God and the strength given by the Holy Spirit student Van Spronsen could conclude his studies favourably and be declared a "candidate of theology," to be awarded an official degree later on when our Seminary was finally in operation in a manner that was both adequate and satisfactory. For teachers as well as for student it had been a pioneering, but this did not constitute an obstacle for our brother Van Spronsen.

Again he was called upon to take the first steps when the (then) church at New Westminster called him to become its missionary in Brazil. He accepted the call and therewith the challenge to build up the work from the very beginning, and he served in the field for some eight years. Those coming later could build on the basis laid by him.

Upon acceptance of the call by the church at Smithers the "pioneer spirit" took over again, so to speak, and the initial contacts with the native population increased, which led to the establishing of a special mission among them. Again the Rev. Van Spronsen was called upon to undertake this work. Approximately half of the eight-and-a-half years he spent in Smithers were dedicated to this mission.

Was this the end of "pioneering" ? No, it was not.




Rev. C. Van Spronsen

The Okanagan Valley finally began to attract more and more church members, and gradual growth resulted in the institution of a church. Since this church is rather isolated, a minister was called as soon as feasible. The Rev. Van Spronsen was called and accepted the call. Was it again the "pioneer spirit" that was in his blood which made him decide to go to Vernon? In any case, again much had to be built up and organized. The Vernon church expects to have a church building of their own before the end of the year.

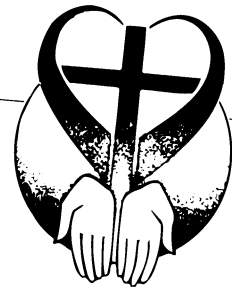
The above lines were not written to glorify a human being. Our brother himself will say : "Why make so much fuss about it all?" It has only been tried to find something characteristic with our colleague. We thank our God for all He has been pleased to use our brother for. We wish the Rev. Van Spronsen fruitful years in his further service in the kingdom. Perhaps he has come to rest now and settled down in the Okanagan Valley for good. Or are there new horizons to be explored ?

The congregation will thankfully remember what the Lord gave in this servant of His. An evening has been planned for September 27th.

Our congratulations are offered also to our sister and the whole family. May our faithful and gracious Father continue to bless you and cause you to be a blessing in the future as well. 



CRWRF



He knew that friends in another mission had been beaten up and driven out of the community. But he persisted because he wanted the village folk to know that he loved them, that he trusted his God to protect him, that political strife could not keep him from the people to whom he was committed. Reuben told me this story simply and without glamour or glory. He saved the best part for last. As a result of his courage and the opportunity to talk about it, members of the cooperative group became interested in knowing more about a love like his, a love that can cast out fear.

Bangladesh needs that love, because there is much to fear here. Mothers fear they won't be able to feed their children, fathers fear there will be no work. In the winter people fear there will be a drought; in the summer they are afraid of floods. And in April they fear the cyclones. This year their fear was not unfounded. Now people are afraid of deadly cholera, of failed crops, of orphanhood. Many are just plain afraid.

I think that the love of people like Reuben goes a long way in overcoming fear. And the love of people like yourselves, who give generously and with compassion, knowing that what is done for the poor is done for Christ, that he who lends to the poor lends to God. But as good as it is, this is not the perfect love that casts away fear, forever and finally. Only Christ was, is, and will be perfect love. So, fearful Bangladeshis need more than our money, our help, our faithfulness; they need Jesus, need to know that He loves with perfect love, reigns in glory and will come again to gather all His beloved to Himself in a final wiping away of tears and death and destruction.

This is why I think of CDP. Because of people like Reuben, who work with courage and commitment, and because I know that the staff there are proclaiming the love of God, made perfect in Jesus.

Thanks to all of you who support this ministry of hope and healing.

Roy Berkenbosch
CRWRC, Bangladesh



Our efforts in Bangladesh continue to touch the lives of many, bringing hope and healing. After a devastating cyclone this Spring, CRWRF sent \$15,000 in emergency aid, which together with several substantial gifts designated for this area, have brought welcome relief. Food, medicine and clothing have been supplied to thousands and now new homes are being built for some of the multitudes of homeless (an estimated 10 million were left homeless by the cyclone), and agricultural tools, seeds and livestock are being distributed to hundreds. Thanks to your giving, many who lost everything, now have renewed hope.

Our commitment to Bangladesh is a long-term one as well as we reach out to approximately one thousand families through a community development project in the northwest region of Khanjanpur.

The following letter, received from Roy Berkenbosch, CRWRC Director in Bangladesh, speaks of the hope which this program generates. (Drawings were done by Geraldine Ysselstein during the years she and her husband worked in Bangladesh in establishing this program.)

Dear Supporters in the Canadian Reformed Churches:

Greetings from Bangladesh! Although you do not know me, I know something about you, for you have been faithful supporters of our ministry among the poor of Bangladesh for several years. Specifically, you have been supporting the Community Development Program (CDP), a village based self-help program in the northern part of Bangladesh. Here CRWRC, through a church-based partner is helping the poorest of the poor: women and landless day laborers in remote village areas. In this program, the poor are given health training, literacy skills, and resources they need for beginning small income generating projects. Since beginning my work as CRWRC Field Director nearly a year ago, I have gotten to know this program well. I have come to appreciate the dedication of the staff, the strong foundation that was laid by Peter Ysselstein, who began the work there, and the obvious ways in which the poor are being served.

Not long ago I was reminded of the Scripture passage: "perfect love casts out all fear." It made me think of CDP for a couple of reasons. During the Gulf War, Reuben, one of the senior staff, was on his way to visit a village group. Many people were surprised to see him. Wasn't he afraid? Didn't he know that popular opinion was against Christians these days, when effigies of Bush were hanging from trees and the battle was conceived by many to be a "religious" war? Why would he risk himself? Reuben admitted that he was afraid.



Gifts for the work of CRWRF may be directed to:

Canadian Reformed World
Relief Fund
PO Box 85225
Burlington, ON L7R 4K4

All gifts are gratefully received.
Donors of \$10.00 or more will be issued a receipt for tax purposes.



It can be noticed that the holiday season is upon us. Catechism classes have been concluded for the season, societies have suspended their meetings and expect to resume their weekly or bi-weekly gatherings some time in September. Family visits have been brought and the new season does not start until later this year. All this also affects the amount of information available for writing a newsmedley. Things are somewhat different south of the equator as the seasons are precisely reversed. Yet we do not want to deprive our readers of the pleasure of meeting in our small corner.

Previously we mentioned the possibility that the Perth metropolitan churches saw of cooperating in the matter of a chaplain at the Armadale high school. Now it appears that such possibility does not exist. The brothers cannot be accused of not having tried, but it became evident that no cooperation was possible within the framework of already adopted rules. It would have been an enormous victory if the infallible Word of God had been taken as basis for the work, but apparently this was not the wish of many other religious communities. Thus there was no other way left open for our brotherhood there than to conclude that they could not go along with the plans.

Some cheerier news comes from the expansion in the direction of Bunbury. The first services were held there and it was reported that some thirty persons attended them. "From what I've heard," Rev. Bouwman wrote, "more growth for Bunbury is forthcoming." It was too bad that for one family that arrived there was another family that left the area. It seems that the Perth metropolitan area suffers from the same "ailment" from which the churches in the Fraser Valley "suffer": there is an almost constant moving back and forth and any directory that is issued is already outdated at the moment it is coming into the hands of the membership.

The Byford consistory also dealt with the support of theological students. "Consistory has been confronted with the question whether students with families who wish to pursue their study for the ministry and request assistance, whether they fall into the category of Art. 19 C.O. Consistory will approach Rev. VanRongen to make some study on this subject and report to consistory."

We shall await the report of our colleague with great interest and are looking forward to it. Because he is undertaking a special investigation into this question, we shall refrain from making many remarks about it. We, too, have our questions and have had them for a considerable time. We say the following *without any reflection on anyone in particular* (and please note this!) but only with a view to a general trend we have noticed: when married men at a certain moment decide that they will follow the training for the ministry, we get the impression that they think it to be the churches' obligation to enable them to do this and that the churches are under obligation to support their whole family as well. This, we think, is incorrect. It used to be so that students did not get married until they had completed their studies and received and accepted a call or even had passed the peremptory examination. I do not say that this was a healthy situation in each and every

case, but I am convinced that it should be the rule. We'll see what the Rev. VanRongen comes up with.

The district bulletin of the Perth metropolitan churches always published a meditation on the front page. Sometimes these meditations were written by a minister, sometimes a meditation was translated from the Dutch, sometimes taken over from books with meditations. *Mercies New Every Morning* provided them for a considerable time. Now the consistory of Armadale had a proposal made to it "to delete the meditations from the Church Bulletin. This is agreed to. The proposal will be forwarded to other local churches for their consideration."

I have never understood why meditations (or all sorts of articles, for that matter) were needed in a local or even district bulletin. Such a bulletin is there to provide the congregation(s) with the information they have to have regarding the congregational life in the widest sense of the word, and no editor should have to scratch his head every time or to rack his brains to write or find a suitable meditation or topics to write about. It won't make much difference to the brothers, but I fully agree with the proposal to delete all writing that is not strictly congregational and societal information.

Arriving back in our own country, we learn from Langley that "The fact that the membership is once again approaching the 700 figure means that something will have to be done. Hence once summer is over, the Council hopes to present a number of proposals to you as congregation to deal with this matter." It is a good thing that Lynden will receive a minister of their own again, otherwise I foresee that many reading services will be necessary.

Last week I learned in Lynden that the Sumas library contains even a book on the history of our federation. I do not know how much influence citizens can have on the choice of books for the public libraries, but the following item from the Smithers bulletin made me think about it. The Evangelism Committee of Smithers "urges you to put in suggestions at the Public Library as to the kind of books and other material you would like to see in the Library. There is a suggestion box in the Library."

Several congregations organize a "coffee hour" on specific Sundays. Neerlandia is one of the congregations that joined their number. Every first Sunday of the month such an hour will be held after the afternoon service.

I did quote before one of the simple wisdoms that are contained in the Providence bulletin. This time I would like to share the following with you (where do they always get them!):

It's the little things that bother us,
And keep us on the rack;
We can sit upon a mountain,
But not upon a tack!

It is not entirely impossible that our medley sometimes lets people sit upon a tack, but this is then done only to bring them to (good or improved) action! As such a quote from the Burlington South bulletin may serve.

"From the Organ Bench.

"In the past few months concern has been raised about the singing of the Creed, Hymn 1A. There seems to be some confusion since the Creed is still sometimes sung the 'old' way. Particular attention should be given to the 6th and 10th lines.

"Line 6 should be sung : Suf-fered un-der Pon-tius Pi-late, where each syllable receives a quarter note, not an eighth note as before.

"Line 10 should be sung: He as-cend-ed in-to heav'n, where the first two syllables receive a quarter note each and the remaining get an eighth note each."

Here and there I sometimes notice that line 10 is sung the wrong way. It is good to stress anew that the first two syllables of line 10 are twice as long as the rest of the article.

The consistory with the deacons of the Burlington South congregation are considering the calling of another pastor and teacher. "Fourteen ministers/candidates are discussed at length. The committee will gather more information on *four* names." Wow !

For members who might visit Ontario and want to attend the services in Burlington West we pass on the information that the morning services start at 9:30 instead of at 10:00.

Burlington East purchased a property and with proper renovations the house on it will be "very suitable for a permanent manse." The address ? 3089 Woodward Ave.

The Evangelism and Public Relations Committee organized some "singing in the park." Permission from the City of Burlington was obtained and at the first such event "it was more than we had possibly hoped for...the 'choir' swelled to some 75 - 100 people, we were told." Not all that many strangers stopped to listen to the brief message that was given, but it is expected that subsequent gatherings would have a sound system at their disposal.

Coming to Grand Valley, we have some pleasant news. The clerk could inform the consistory "that the Ontario Government has approved our request for the sales tax charged on almost all the material purchased for 'Project 90.' (That is the building of manse and church building, VO) The intention is (It is the intention, VO) to use this money to double our mortgage payments for three months, and at that time to re-assess how the rest ought to be used." Congratulations !

Another pleasant note, this time from the Hamilton consistory report : "A letter from a member who recently professed the faith, thanking the elders and deacons for the traditional gift of a book." Would this happened more often.

Hamilton's consistory received another letter as well. This one was from a member "who requested that the congregation be invited to stand during the singing immediately following the collection in the worship service." This request will be further discussed.

I do not know when the collection is taken in Hamilton, at what point during the services, but I sometimes wonder whether not all songs should be sung while the congregation is standing. Usually this is done only at the beginning and at the end of the services, but why not all songs ? I do not know what prompted the request to do so after the collection, but why single out this particular song?

Our consistories and the synodically appointed committees can now count with a deadline for the next general synod. The convening church at Lincoln "has decided that the next General Synod of our churches will be held commencing, the Lord willing, November 3, 1992." It is always good to have a deadline. This sometimes prods people into action. Now that the date has been announced over a year in ad-

vance, there is no excuse for being late with reports or proposals.

Some time ago a "Cash for Trash Newsletter" was enclosed with the Lincoln/Rockway bulletins. What drew my attention was not so much the list of UPC coupons that were solicited but a handwritten note on the back of the sheet. I do not know how they did it, and this is the more miraculous when I read the litanies in some other bulletins, complaining about lack of cooperation and interest, but the note at the back of the sheet read as follows : "The \$ 28,000.00 that has been made by Cash/Trash will be going towards the purchase of a *new bus*." It is with deep respect for the perseverance of the sisters that I pass this happy news on to our readers. Perhaps this, too, will prod some into action. Hopefully so !

There is one more thing I should like to pay attention to in this medley. One particular bulletin contained a line that puzzled me. In it a congregation was informed that someone had asked to be admitted to the Church "and to reaffirm his faith publicly. If no lawful objection is brought forward, this reaffirmation will take place ..."

I thought: "What are we getting here? What strange phenomenon is introduced here?" It is evident that the person requesting admission did not bring an attestation from a sister church. But then there was nothing to "reaffirm." Someone coming from without can become a member of the church only *upon profession of faith*. Such profession does not necessarily have to be made publicly, but can also take place before the consistory or even a few brothers appointed to this by the consistory. When we make profession of faith we make profession of *what we believe*, not *that we believe*. Someone who comes from outside did not profess the faith "which is taught in this Christian Church," and thus there is nothing to "reaffirm." He simply makes profession of faith with the words of the form that has been adopted for that purpose.

I recall that the father of a well-esteemed minister in one of our foreign sister churches insisted on making public profession of faith when he requested admission and brought his family into the church. He was not an unbeliever before, not at all, but having become convinced that the Reformed confessions were completely in accordance with the Word of God, he had the correct judgment and evaluation : he understood that profession is made of "the Reformed religion," as it was sometimes expressed. That's how it is and that's how we should keep it without introducing terms that tend to undermine the very character of the profession of faith. When church members go to the Lord's Supper table or when they come with their child for Holy Baptism, we might say that by that very deed they "reaffirm their faith." This cannot be said of someone who comes from without and requests membership. Let's keep things straight.

The Grand Rapids bulletin had some more news about developments in the United States. "We have received word that the house congregation meeting in Boulder, Colorado, under the guidance of Rev. Pollock, has determined to join the federation of the Canadian and American Reformed Churches. Rev. C. Stam and Rev. P. Kingma will, the Lord willing, be visiting Rev. Pollock and the congregation in Boulder shortly." This is all I know about this development, however, I thought that it would be good to tell you all about it.

Herewith I have come to the end of my news for this time. *If* there was a tack in it, don't try to sit on it but get going and you soon will get rid of any after-effects.

Cheerio !

Activities of the Anchor Association



Counsellors at Anchor Home

*Seated: l-r, Lucie, Geraldine
Standing: l-r, Diane, Harriet, Mr. Vander Heiden, Styra*

In our previous article we gave you a brief look at the history of the Canadian Reformed Association for the Handicapped, *Anchor*, and the development of Anchor Home. Now we would like to tell you a little more about the activities and projects with which the Anchor Association is involved at present.

Daily life at Anchor Home

Each week day the staff members at Anchor Home arises at 6 a.m. gets ready for the day, then rouses the residents. Most of the residents can carry out their own morning routines of washing, dressing, making beds, etc. Derek, however, being wheelchair-bound, needs some assistance.

Breakfast is at 7 a.m. Thereafter one of the residents helps a counsellor do the dishes while the others prepare themselves to leave. Derek and Janine attend a school in St. Catharines and are picked up by a school bus at 7:45. The other residents are driven to their places of employment.

Jerry and Grace go to ARC Industries. At ARC Industries they are matched to a job they enjoy and can manage. Some of the jobs include: sorting objects according to colour or size, putting objects in a plastic bag and stapling it with a label, making up "bubble" packages, and taking apart paint jar lids and paddles, cleaning and reassembling them. ARC Industries is always

pleased to hear from anyone who feels they can use their services.

Besides these work activities, the workshop participants are also given plenty of mental stimulation and physical exercise. The supervisors establish a very close relationship with the workers and make it a very happy place to be. Whenever a worker is capable of doing more than is offered at the workshop, a suitable job is found in the community. ARC Industry supervisors remain closely involved with these workers.

Jerry now spends one day a week at a nearby fruit farm, while Grace stays at Anchor Home one day a week to help with the housecleaning. Both Grace and Jerry are very pleased and proud of having advanced considerably during their time at ARC Industries.

Phil has a regular full-time job in a greenhouse business. Jim shares his working days between an appliance repair business and greenhouse operation. Suitable daily busyness gives each of these young men and women a sense of self-worth.

Upon their return in the afternoon, there are many things to do: discuss what happened during the day, have a shower, prepare lunches for the next day and help get supper ready. After supper there are dishes to be done, everyone taking turns. Each evening one person also gets a turn to do his or her laundry.

Evenings also tend to be quite busy. Monday evening is set aside for catechism. This is taught to 5 of the residents by 2 elders from the church at Lincoln. The remaining resident attends men's society every other week. Tuesday evening finds 3 residents at their organ lessons, while one follows a night course and another attends choir.

Wednesday evening there is Bible class for all. Several other handicapped young people from the area join them on this evening. Listening to and discussing the Bible story is a favourite activity and each participant also enjoys the craft project chosen to go with the story. Bible

study evening always ends with a round of psalm singing, greatly loved by all.

On Thursday evenings the residents are busily making things in the workshops (formerly a garage). They produce some very nice step stools, bird feeders, tissue box covers, etc. The young ladies usually spend this time in the house baking or doing crafts.

Friday evenings are reserved for Anchor Band practice. The band includes a harmonica, keyboard, several percussion instruments as well as a violin. During all these evening activities many people besides the counsellors are involved with the residents.

On Sundays most of the residents visit church members between services. Only the last Sunday of the month is designated as an "at home together" Sunday.

This sounds like a full schedule doesn't it? However, time is still found for special outings and visits to relatives. Rarely will the Anchor Home family miss a choir or instrumental concert given in the area. Time can also still be found for visits from guests, something much encouraged at Anchor Home. If you are visiting this area and want to be assured of a warm welcome, do pay a visit to Anchor Home and stay for a cup of coffee or tea. Calling ahead is wise of course. Phone (416) 563-8641.

During the summer months the schedule varies considerably. Two happy weeks are always spent at Anchor Camp, at which time the counsellors take a well-deserved holiday.

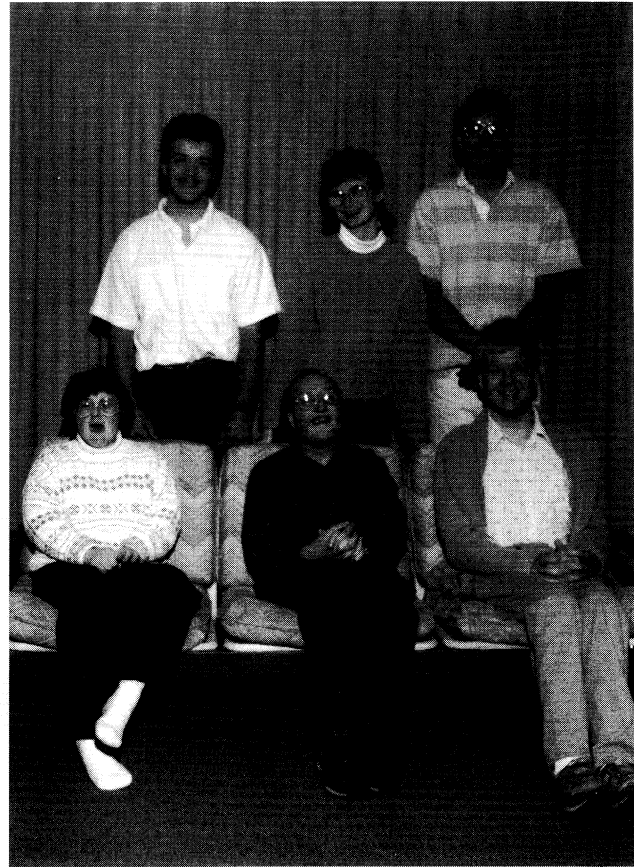
Anchor Summer Camp

Anchor's first Summer Camp was held in 1979. Nine people registered as campers that first year. Through the years the camp has grown so now we find approximately 25 participants from the ages of 6 and up. At least as many volunteers offer their services each year as cooks and campers' friends. Then there is a small army of people behind the scenes making each summer camp session possible.

Every summer, Anchor Camp starts on the first Monday of July, lasting until the Saturday of the following week. The camp is held in a group campsite at Valens Conservation Area, approximately 35 km northwest of Hamilton. Over the years some tents and a large kitchen shelter have been acquired, while the remaining "bedrooms," (trailers and tent trailers) are lent to Anchor Camp. Since the camp has been held at this location for many years, routines have been well established, something which adds to the contentment and happiness of the campers.

Residents of Anchor Home

*Seated l-r: Grace, Jerry, Derek
Standing l-r: Jim, Janine, Phil*



If at all possible, each camper is paired with his or her own volunteer, who takes full responsibility for the camper while at camp. Besides this there is a camp director, several cooks and helpers. At times it has been difficult to attract so many volunteers. However, most people, having once spent some time at Anchor Camp, feel they have received much enjoyment and benefit from this experience and are anxious to go back if at all possible. Several volunteers have come to Anchor Camp each year as long as it has been in existence!

Each day is well planned, with every group having assigned duties. Time is set aside for chosen activities but each day also includes group sessions of Bible study, craft activities, trips to the beach, evening Bible stories, games and songs around the camp fire. Several special outings, such as trips to Marineland, the Lion Safari, bowling and supper at McDonald's are also planned. The last Friday evening is a special closing evening, at which time many relatives and friends join the campers around the camp fire and share in the fun and singing.

Later in the year all campers have a chance to reminisce about the good times when they have a Saturday get-together at one of the neighbouring congregations. This is a nice way of keeping in touch

and gives them a chance to play some games, sing and have a meal together.

Besides the activities mentioned, the Anchor Association realizes the need to be a catalyst in motivating and helping local chapters provide help and support to handicapped members and their families in their congregations. The association strives to help everyone understand what it means to live with a handicap and how we, their fellow church members, can help make their lives somewhat easier and happier. Handicapped members also look to God for their strength and salvation. They are His loved children; we all are. But they are children with special needs. God provides for these needs, but He does it through us, their brothers and sisters in whose midst He has placed them.

Would you like to know more? Would you like to share in this help? Please contact us if you would like further information.

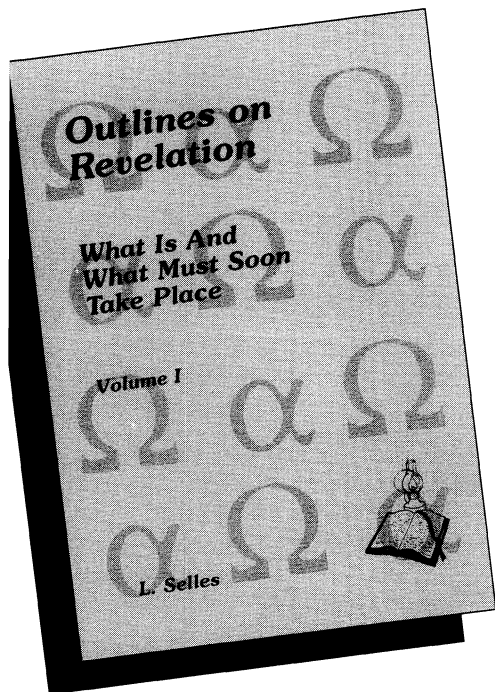
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*For the Anchor
P.R. Committee
Martha De Gelder*



BOOK REVIEW

By J. Geertsema



Outlines on Revelation, revised edition, vol. I and II, by Prof. L. Selles.

The first volume of these revised editions of Prof. Selles' outlines was already published two years ago. The second volume appeared last year. The first edition was published in 1964 and 1969, respectively, more than twenty years ago. The author writes in his foreword to the first volume: "In a number of instances a previous insight was modified or given up in favour of a more acceptable one." Especially "the more difficult passages of the book" received a revision. "Therefore, it will not do to use the two editions interchangeably during a meeting" of a study society.

These words of the author indicate that these outlines are not rewritten overnight. A lot of study went into them. The more one studies the book of Revelation with the help of these outlines, the more one will become aware of this. However, the author has written in a clear and understandable way.

With regard to the book of Revelation, Prof. Selles points out that 1:1 says that this revelation was "signified" (made known through signs and symbols). Therefore, we must realize that "sym-

bolic language should be understood figuratively." Nevertheless, the book is called "revelation," which means "disclosure." It is revelation of God, given to Christ for the church to live by. "Therefore," so again the author, "we should not treat it as a puzzle which we must solve, but as a mystery which has been unveiled to us." This fact that we have here to do with the Word of God given to Christ and revealed to the New Testament Church puts the charge on us to read and study it. Professor Selles helps us to do this in a Reformed manner. This is clear, for instance, from the following point.

Many students of the *Apocalypse* (Revelation) point to other Jewish books that are called apocalyptic, as, for instance, the *Book of Enoch*, or *The Apocalypse of Moses*. Prof. Selles makes the confessional remark: "In contrast to the various fantastic Jewish apocalypses circulating in his days, John testifies in v. 2 that Revelation is not the product of his imagination but was granted to him by the LORD.

It is a joy to read through these Outlines and consider the explanations given. They are clear and helpful. It does not mean that Prof. Selles has spoken the final word. He does not claim this either but is very careful. Often the author gives the different interpretations that are presented by the scholars. This is good for the discussion. As could be expected after the speech of the author, two years ago, for the officebearers conference in Ontario, which appeared in *Clarion*, Prof. Selles interprets the harlot of Rev. 17 and 18 as the unfaithful, apostate church, instead of seeing her as a political power. He follows here the line of prof. B. Holwerda. In my opinion, this is correct. Selles also follows the Reformed line with regard to the interpretation of the so-called "Thousand Year reign of Christ," revealed in Rev. 20. Not a basically Jewish-apocalyptic (fantastic) line is followed, which so many do, but the ecclesiastical line: since the time of the flood, or, the time of Abraham, Satan was allowed to deceive all the nations with his deceit of all kinds of idolatries. There was one exception: the nation of Israel, the people of Abraham, Isaac, and Jacob (cf. Deut 32:8,9 and Acts 17:26). The change came with the

Ascension of Christ and the pouring out of the Holy Spirit. From this turn in the history of salvation God gathers His people out of all the nations. Therefore, Satan was bound so that he was not able to deceive all the nations and unite them under his rule during Christ's world-wide church gathering work.

I would like to mention one point where my interpretation differs from that of my colleague and predecessor. I do this so that the readers have another point for studying the matter. Following many others, Prof. Selles views the contents of the scroll or book which the Lamb receives from the hand of God (Rev. 5) as the things which had to happen soon. In other words, the book of the Lamb contains the history as unfolded in the next chapters. It is not the place here to state all the arguments, but, following other Reformed exegetes, I see this book as the book which is later called the Book of Life of the Lamb, containing the names of God's elect, those who were sealed (chapters 7 and 14). This does not mean that the element of the revelation of the things that are to happen is absent. But the contents of this revelation is found in the seven seals. The seals are not broken to read the contents of the book. The seals are opened. Something that is opened can have its own contents. So, this opening of the seals appears to be an indication that these seals have their own contents: the things that will happen soon, and are described in chapter 6 at the occasion of the opening of the seals.

A new study season is around the corner. So, I would like to suggest the study of the Book of Revelation. And for this study I highly recommend the use of these outlines by Prof. Selles. Those who do, receive the extra bonus of questions added at the end of each outline. These questions, too, are very helpful. They often urge us to further study, although most of them lead the student directly back to the text where the answer can be found. Once again: take and study for your spiritual enrichment, for your comfort and encouragement, with thanks to Prof. Selles and the publisher, the I(nter) L(eague) P(ublication) B(oard), Box 783, London, Ontario, N6A 4Y8.

OUR LITTLE MAGAZINE

By Aunt Betty



Hello Busy Beavers,

Colourful leaves, cooler weather, crisp apples – that's fall!
Isn't it great?
Summer was lovely.
But now we can enjoy the colours and the plenty of fall!
Keep your eyes and ears open!
Interesting and beautiful things are all around us!
ENJOY!

FOR YOU TO DO

On a gorgeous fall day find a friend and take a walk to hunt for seeds.

Bring your knapsack or a tote, and look for as *many* different kinds as you can.

You will find seeds on trees, on bushes, on flowers and weeds, and even *grass*.

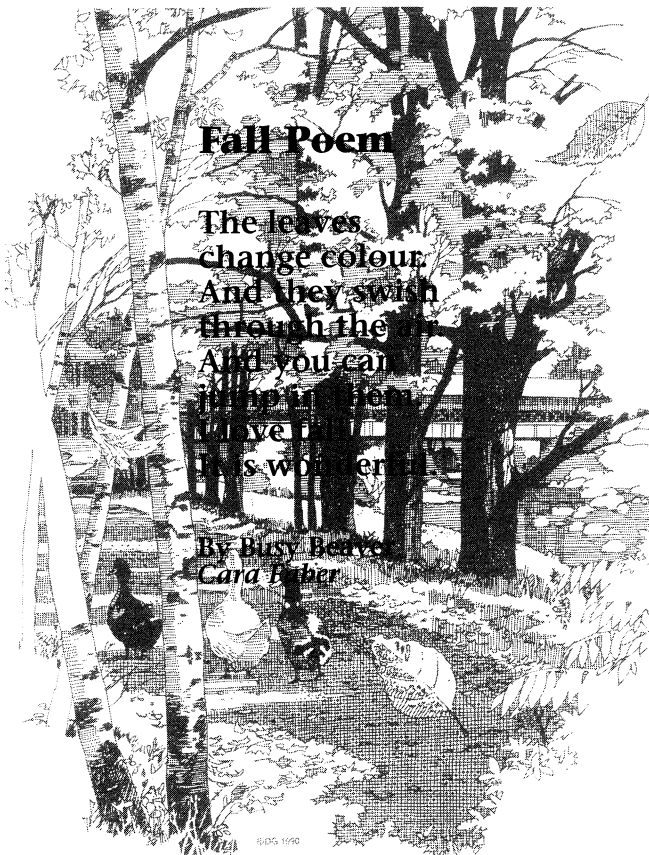
Back home glue them in an interesting pattern on bristol board, construction paper, whatever.

If you know what seeds they are, label them.

Now, who do you think will be interested in your *seed collection*?

Where can you display it?

Lots of success! And have fun!



Fall Poem

The leaves
change colour
And they swirl
through the air
And you can
hear them
move
This is wonderful

By Busy Beaver
Cara Fisher

Quiz Time!

WASHING

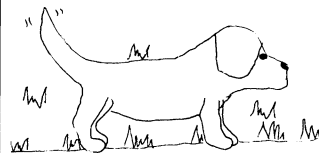
Washing is one thing we all have to do. Can you match the name of the person with the kind of washing he or she did?

- | | |
|-----------------------|--|
| 1. Mary | a. wanted Jesus to wash his whole body |
| 2. Pilate | b. told the Israelites they could be saved by washing their hearts from wickedness |
| 3. A blind man | c. washed Jesus feet with ointment |
| 4. Job | d. found a baby when she came to wash in a river |
| 5. David | e. washed in the pool of Siloam |
| 6. Jeremiah | f. prayed, "Wash me, and I shall be whiter than snow" |
| 7. Jesus | g. washed the disciples' feet |
| 8. Peter | h. said washing in snow water could not make him clean |
| 9. Pharaoh's daughter | i. washed his hands to rid himself of guilt |
| 10. Elders | j. washed their hands to show innocence |

(See answers)

ANIMAL RIDDLES

By Busy Beaver Cheryl Schouten



- Did the puppy strike out at the baseball game?
- What does a puppy eat at a baseball game?
- What is the best year for frogs?
- Where does a duck go when it gets hurt?

Picture by Busy Beaver
Jodie Lodder

(See answers)