

Clarion

THE CANADIAN REFORMED MAGAZINE



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Illness and Cure

What would you say of a physician who knows what is wrong with his patients, who also knows what medicine should be prescribed but who repeatedly gives all sorts of pills and tonics which have nothing to do with the real illness?

The least accusation which would be brought in against such a practitioner would be that of gross negligence and lack of sense of responsibility. It would be more proper to accuse him of malpractice and to try to have his name removed from the register.

But what would you say of a physician who does not even know what is wrong with his patients although everyone who is not wilfully blind can see what the illness is and how improvement can be achieved? Of such a "physician" everyone would say that he should not have the right to practise medicine. It is not so that he makes a mistake once in a while; he lacks everything that is required for his position.

Our present-day society is to be compared to the latter.

The days are long gone in which everyone knew the members of his local police force, or in which a lone policeman kept law and order in the village. Only the older ones recall the days when a policeman could count on the help and assistance of his fellow-citizens if he could not manage single-handedly. And it is only a shadow from the past that the word of a police officer found readier acceptance than the words of a criminal. Of Abraham Lincoln it is reported that he defended only persons of whose innocence he was convinced. Although people who are guilty should also have legal representation to ensure that they will have a fair trial and that all circumstances and conditions are taken into consideration and co-determine the measure of guilt and punishment, yet we must reject any practice which would aim at getting an accused "off the hook" and securing his acquittal on the basis of a technicality or of slight inaccuracies on the part of the prosecution or of a policeman's report.

It is difficult for one who fears the Lord and has been admitted to the bar to decide from case to case how to deal with it, and how far to go and where to draw the line.

Our society lacks the knowledge and understanding of the real nature of the "illness" and consequently does not know the cure.

Violence is on the increase and it meets less and less its deserved reward.

Recently we experienced several extortion attempts in which people were taken hostage. That is one of the most despicable things.

The newspaper which is lying beside me tells the story of one who was so brave as to hold four children hostage. Much to our joy, everything ended without bloodshed, but the whole story as it is reported, shows an astounding lack of understanding.

The man in question escaped from a minimum security prison where he was serving a sentence for something he did wrong. And when interviewed by telephone during the above drama, he even expressed surprise that the police could not leave him alone. He was minding his own business after his escape, wasn't he? Imagine, someone

escapes lawful custody and thus refuses to face the consequences of the wrong he did. How do the authorities dare to apprehend him again and to cause him to finish his term? Incomprehensible! No wonder that he is reported to have said, "I hate pigs." He was, as one understands, referring to police officers.

We also hear reports of maltreatment of prisoners by prison guards. That, of course, is totally wrong and, if proven, should be punished. One has to bear only that punishment which has been imposed by a judge after a lawful trial. No one has the right to add to such sentence in any way.

Yet we are to bear in mind that such actions may just be reactions to a general trend to favour the transgressor over against those who uphold the law and who know that they can abuse peace officers with impunity. However, they are no cure; they only aggravate the situation.

Rapists and child-molesters are sometimes murdered by their fellow-prisoners and seem to be the outcasts among them. This, too, is to be seen as a reaction against the leniency which is oftentimes shown towards such crimes by the general public. The people who are considering the cases within the safe surroundings of their study or family room are not aware of the danger which is posed by such criminal persons.

The Readers' Digest recently contained an article by a criminology professor who became a policeman for half a year and learned much. Many of his theories were shattered now that he faced those dangerous persons in reality instead of from behind his desk and dealing with them as a "professional counsellor". "De wal keert het schip", a Dutch proverb reads.

However understandable such reactions may be, they do not offer a cure because they do not attack the "illness" itself, only the symptoms. They make things worse since they emanate from the same principle and source.

There is a movement going on to ensure the reactivation of capital punishment. One of the motives is that it is a deterrent to crime. It is undeniable that it is a deterrent. "Because sentence against an evil deed is not executed speedily, the heart of the sins of men is fully set to do evil." Eccl. 8:11. It is, however, not the basic reason. We believe that the Lord demands it.

Whenever we find the opportunity, we should proclaim that. It is the *heart* of man that is fully set to do evil. We all know this, for it says so in our confession.

Yet we are to watch out that we are not influenced by the manner of thinking of "society" and that we do not follow the same line in our speaking and judging.

The parents, too, have an important task here: to teach their children respect for law and order and towards those whom the Lord has placed in authority over us. Also in the language they use the parents and to show to their children that they know the nature of the "illness" and thus the way out.

It will become more and more difficult to discern right from wrong; and this not so much in what is being done as in what is being said and propagated.

There are theories behind statements and practices

which have to be shown in their untruth. For this we need men and women who know their "field" and thus are able to give guidance to the membership. And our prayer should go up to God for those who are studying and preparing

themselves for their task in life, that they may discern the spirits, guided by the Spirit. Thus we all shall benefit from their wisdom.

vO

Israel - Its Past, Present, And Future

5. PROPHECY: THE VIEWS OF PREMILLENNIALISTS AND DISPENSATIONALISTS

Still dealing with Israel's past - I mean Old Testament times - we cast already a glance at the future. For in the past the future was already spoken of and a prospect of the future held out. More than any other speculations concerning Israel's future, launched throughout the centuries, it is the perspective opened by the prophets in the Bible, the very Word of God, which we should be interested in.

Israel's prophets were contemporaries of the kings who were discussed in the previous article. That is what they have in common, but for the rest they turned out to be each other's opponents time and again. It is kings who make history, some are used to saying. By history they understand: the course of events, what came to pass in their lifetime. Books are written about them. Rarely have books been written by one of them. Apart from David and Solomon I would not be able to mention any in Israel. So theirs is an exceptional case. But it is the LORD GOD who is actually the Maker of history; cp. Prov. 21:1; Psalm 33. In addition, He sent his prophets to exhort the kings to do what is right, to hold the mirror of the Law up to them, to confront them if necessary with their guilt.

That there is an independent nation called Israel living in its own land, being ruled by its own government, that is not saying much. Present-day authors on the subject, like the ones quoted in my second article, deem it the prerequisite to be met with when it comes to what Israel is entitled to. However, I for one think it is rather belief in the Truth, the standard that was set for the people, which is and will be decisive. That is what they saw impressed upon themselves by the Law and the prophets. Prophets, who did not only speak with a view to the future but also with regard to the time they lived in. Their message was meant for their contemporaries first of all, reminding them of a glorious past, opening perspectives

for the future, on the earlier mentioned condition: faith and repentance.

Now that we have come to the subject of prophecy, we see our path crossed by others who take a keen interest in that which is said in the Bible, especially in the prophetic books, with regard to Israel; they like to speak as well as to write about it. As for us, we cannot possibly subscribe to their view on account of the fact that their approach is basically different from ours.

So far I haven't mentioned them by name; I didn't even have them in mind all the time. However, in developing our standpoint with regard to Israel's history, we were continually taking a stand against them. Anyway, I turned out to have been doing so, judging by the book *Prophecy and the Church* by Oswald T. Allis, late professor of Theology at Westminster Theological Seminary, Philadelphia, to which my attention was drawn by my colleague Dr. Faber. That is to say, not that I haven't heard of the book before. I remember that when I was a student at Kampen, during the lectures in Dogmatics of Prof. K. Schilder, a paper on Chiliasm was discussed in which some references were made to the book of O.T. Allis. However, that was some twenty-five years ago, and the present writer had a better memory for names of German scholars than for those of their colleagues in the Anglo-Saxon countries.

After having read O.T. Allis on the subject I don't speak that way anymore. His book is worthwhile being studied. Although I had already taken my stand, I was strengthened in my opinion by the arguments brought to the fore by this erudite scholar, who had such a clear insight into the structure of the LORD's revelation. I hope the reader will not take it ill of me that I follow him in the present article.

In the first chapter he presents a survey of the various trends and nuances in Millenarianism and Dispensationalism. First we are enlightened on our own viewpoint. Under the heading "One visible coming (A-

en Post-millennialism)" we read: "This is the teaching that the only visible coming of Christ to this earth which the Church is to expect will be for judgment and will be followed by the final state. It is anti-chilastic or a-millennial, because it rejects the doctrine that there are to be two resurrections with an interval of a thousand years (the millennial reign of Christ with his saints on earth) between them." That there are however nuances is a thing which often escapes the adherents. A distinction is made by the author between:

- a. The Augustinian view. Augustine taught that the millennium is to be interpreted spiritually as fulfilled in the Christian Church. This view, which discovers the millennium in the present Christian dispensation, has had a number of different forms, of which the view of Whitby is worthy of mention. It is the doctrine of the "golden age" of the Church on earth. The thousand years of Rev. 20 are regarded as following in chronological sequence upon chap. 19. The millennium, though wholly future, is at the same time regarded as an integral part of the inter-adventual period, that is, the period the Church lives in; it is the climax and culmination of the Church age.
- b. Kliefoth's view. Kliefoth deemed unwarranted both the millennial or chilastic view and the a-millennial view that seeks the period of thousand years in the present dispensation and maintained that the 1000 years described in terms of completeness or ecumenicity the blessed state of the saints in heaven.

Under the heading: "The doctrine of Two Advents (Premillennialism)" it reads: "Christian Chiliasm, or Premillenarianism, is the doctrine of the personal reign of Christ, on earth, 1000 years after the Beast, False Prophet, and Apostate Christendom have been judged and perished in a common doom . . . A visible coming of Christ will precede the millennium . . . At this coming the elect are to be caught up to meet the Lord in the air

(the first resurrection and rapture) and then to return with Him to the earth for His millennial reign. This reign of Christ and His saints is to be followed by a 'little season' of apostasy, when Satan will be unbound. Then will come a second or postmillennial advent which will be followed by the last judgment and the final state. There will, therefore, be two visible comings, the one to reign, the other to judge, with a thousand year interval between them." That is why those who hold this view are usually and not inaptly called Premillennialists.

Under the heading "The Doctrine of Three Advents (Dispensationalism)" Allis writes: "This (viz. the name) is due to the emphasis which is placed in this teaching upon the 'dispensational' interpretation of Scripture . . . A dispensation is defined as 'a period of time during which man is tested in respect of obedience to some specific revelation of the will of God'. Seven dispensations are usually distinguished: innocency, conscience, human government, promise, law, grace, and the kingdom. There is a marked tendency to stress the differences between these dispensations and to set them in sharp contrast to one another. This is especially true of the last four; and the dispensation of grace as representing the present Church age is distinguished from all the others as a mystery parenthesis, having no connection with the dispensation of law which preceded it or with that of the kingdom which is to follow it."

Going a little bit further into details we find what is going to happen during the millennium summarized as follows: A visible coming of Christ will precede it. The coming will be in two stages, the rapture and the appearing, with a considerable interval of time between them, in which important events will take place. The rapture may take place at "any moment", and will certainly precede the great tribulation. The rapture will concern the Church only. The Church is composed of those, and those only, who are saved between Pentecost and the rapture. The Church age is a mystery period - a parenthesis dispensation *unknown* (emphasis mine, H.M.O.) lying between the 69th and 70th weeks of the prophecy of Daniel 9. Between the rapture and the appearing the events of the last week of Daniel 9, of Matth. 24 and of Rev. 4 - 19 are to take place. After a rapture a

Jewish remnant will take the place of the Church as God's agent on earth for the conversion of Israel and the gentiles.

As to the history of this movement we learn that "The Dispensational teaching of today, as represented, for example, by the SCOFIELD REFERENCE BIBLE, can be traced back directly to the Brethren Movement which arose in England and Ireland about the year 1830. Its adherents are often known as Plymouth Brethren . . . It is also called Darbyism, after John Nelson Darby (1800 - 82), its most conspicuous representative." Their doctrine pivots around the Church age that is to be regarded as a parenthesis, between the Old Testament Kingdom of the past and the *Old Testament Kingdom of the future*; around the "Any Moment Coming" of the Lord; and around the Jewish Remnant. After the rapture of the entire Church, there will be no Christian on earth. A Jewish remnant is to proclaim the gospel of the kingdom and through the preaching of this gospel multitudes are to be saved.

In the present series of articles on Israel a confrontation is unavoidable. As I said, Premillennialists take a keen interest in the subject under consideration; several publications have seen the light; so, they are crossing our path. It is impossible to ignore them, in particular now that we are entering upon prophecy, a subject interrelated with the preceding ones. It is especially their manner of interpretation that calls for attention.

A favourite subject is the emphasis placed on the literal interpretation of Scripture. Only when interpreted literally the Bible is interpreted truly, so they argue. The Church and its ministers they denounce as "spiritualizers" and "allegorizers". "The question of literal versus figurative interpretation is, therefore, one which has to be faced at the very outset," Allis says. "And it is to be observed at once that the issue cannot be stated as a simple alternative, *either* literal *or* figurative," he adds. Allis now points out why a thoroughly literal interpretation of Scripture is impossible. First, the language of the Bible often contains figures of speech, e.g. poetry; second, the great theme of the Bible is: God and His redemptive dealings with mankind. God is a Spirit; the most precious teachings of the Bible are spiritual; and these spiritual and heavenly realities are often set forth

under the form of earthly objects; third, the Old Testament is both preliminary and preparatory to the New Testament.

Over against these basic viewpoints of a sound exegesis, Dispensationalists like to make the following statements: They insist that Israel always means Israel; it does not mean or typify the Church. Prophecies regarding Israel should not be applied to the Church. E.g., the "throne of David" is a phrase as definite, historically, as the throne of the Caesars at Rome, and admits of as little "spiritualizing". Accordingly there is a tendency to seek significant meanings in the very letter of Scripture, which has led to fanciful and even fantastic results. Striking examples are given by Allis, e.g. concerning the way the words "dust", "sand", and "stars" in the promise the Lord made to Abraham are evaluated. The stars thus signify a heavenly seed and the dust an earthly seed! The doves of Isa. 60:8 are discovered to be airplanes and the chariots with flaming torches of Nah. 2:3 are made into automobiles or tanks. They do not deny that there are spiritual values in the Bible, but they apply to the New Testament Church only. All promises and prophecies which concern Israel are earthly and ought to be taken literally.

Nevertheless, that those extreme literalists can be very inconsistent as well, is shown in the distinction made by them when interpreting history. Prophecy should be taken literally, but in the interpretation of history the principle of typical interpretation is carried to an extreme. Genesis 24, e.g., is regarded as highly typical and the Doctrine of the Trinity is found in it. In the same vein they deal with the history of Joseph, who is made a type of Christ. Here the question arises: When are we allowed to speak of a "type of Christ"? - which question in its turn is determined by that other one: What about his *place* and *function* or *office* in the History of God's Revelation? Not only is it often difficult to determine whether an Old Testament feature has typical significance; it is also difficult to be sure just in what respect and to what extent a type is truly typical. The way Premillennialists and Dispensationalists deal with the history of Joseph and e.g. the figures in the Book of Esther is a warning example. The next time more on the interpretation of Prophecy.

H.M. OHMANN

press review

THE NATIONAL PRESBYTERIAN CHURCH / THE PRESBYTERIAN CHURCH IN AMERICA

As the reader may know from the Press Release of the 7th General Synod of our churches which appeared in the Christmas issue of the *Clarion*, Synod decided not to appoint deputies for contact with the "National Presbyterian Church". It was of the opinion that more information first is necessary. In the November 1974 issue of the *Presbyterian Guardian* I found some more information. In an article the Rev. William H. Smith, one of the ministers of these churches, gives a report on the second General Assembly, held in Macaon, Georgia, in September of last year. First some statistical information: It was reported that

there are 348 congregations officially enrolled, approximately 260 ministers, and perhaps 75,000 members. Some 445 commissioners (215 teaching elders and 230 ruling elders) made up this second assembly.

In our way of speaking: the General Assembly consisted of 445 members, 215 ministers and 230 elders.

Because these Churches were faced with a possible lawsuit over the name, the Assembly "finally chose the name 'Presbyterian Church in America'."

Further there was "the question of the spiritual gifts". We read:

At the First General Assembly, held in December 1973, adoption of standards for the new church was a major part of the docket. In considering the Book of Church Order (form of government), that assembly was unable to agree on the traditional wording of Chapter Seven, paragraph 1, which read:

"Under the New Testament, our Lord at first collected his people out of different nations, and united them to the household of faith by the mission of extraordinary officers, endued with miraculous gifts, which have long since ceased".

Debate over the final phrase led the (first, J.G.) assembly to refer the whole question to a special committee. This ad interim committee . . . recommended that the paragraph be made to read:

"Under the New Testament, our Lord at first collected his people out of different nations, and united them to the household of faith by the ministry of extraordinary officers who received extraordinary gifts of the Spirit and who were agents by whom God completed His revelation to His church. Such officers and gifts related to new revelation have no successors since God completed His revelation at the conclusion of the Apostolic Age."

This proposed wording was adopted. A 'pastoral letter' also proposed by the ad interim committee was accepted by the assembly."

In his comment the author of the article remarks:

In some respects the new paragraph for the B.C.O. is stronger than the old one . . . It makes absolutely clear that revelation has ceased and that those officers and gifts related to the giving of revelation have also ceased.

The sufficiency and finality of Scripture are two of the most important issues facing Reformed Christianity today, both in relation to its confrontation with neo-orthodoxy and in discussion with the broader evangelical world. The new paragraph leaves no doubt on these two issues. Neopentecostals will find little with which to be happy.

Besides the matter of theological training, which was put in the hands of the Christian Education Committee, the matter of "Mission to the World" was dealt with. The article says:

Perhaps the most important issue faced by the assembly was raised in connection with the recommendations of the Committee on

Mission to the World (foreign missions committee). The assembly was urged to "authorize the Committee on Mission to the World to establish working relationships with other evangelical missionary agencies which welcome the services and teachings of missionaries holding the Reformed faith and polity . . .

This means co-operation on the mission field with other evangelical missions who do not object against the reformed doctrines. It does not say that those other missionary agencies also have to teach the reformed doctrine and church polity. An overture in that direction was rejected. The article continues:

In contrast, an overture from Mississippi Valley Presbytery had asked the assembly to "direct its Committee on Mission to the World to use care to see that all missionaries sent by the Assembly's Committee be involved in propagating the Reformed faith, either by working with already established Presbyterian and Reformed Churches, or, if no Reformed church exists in the land to which they are sent, to establish a Reformed witness there."

The editor of the *Presbyterian Guardian*, in his comment, states that in this decision

the second assembly has rather clearly chosen to depart from this principle of doing mission work in a Presbyterian way (as mentioned in the "Message to all the Churches . . ." issued by the First General Assembly of these churches in December 1973, J.G.) in order to gain the supposed advantages of working through existing agencies.

The article tells us that the adopted overture had quite some opposition: more than forty negative votes were recorded. And we hope that the opposition will grow.

Another point was that of "Ruling elders and the sacraments". We read:

In adopting the Book of Church Order, the First General Assembly made provision for presbyterial licensing of certain ruling elders for more or less regular preaching. Both historically and by immediate need, ruling elders have regularly filled pulpits particularly in small churches unable to sup-

port a pastor. But when this provision was adopted in 1973, the question of having such elders administer the sacraments created considerable debate. The question was referred to an ad interim committee for study. That committee reported to the second assembly, but with a majority and minority recommendation. The majority report recommended keeping the present wording of the B.C.O. which does not provide for ruling elders' administering the sacraments. The minority urged that it be provided for. The assembly erected a new committee with responsibility to study the question along with others relating to the eldership.

In the same issue of the *Presbyterian Guardian* the above-mentioned "Pastoral Letter concerning the experience of the Holy Spirit in the church today" is printed. In the introductory remarks the General Assembly

express concern over an increasing emphasis on experience-centered criteria as they are applied to the life of God's people. The General Assembly would encourage the church as a whole to take most seriously its commitment to the Scriptures as the "only infallible rule of faith and practice."

Further:

In seeking to provide guidelines from Scripture to questions relating to the church's experience of the Holy Spirit, the General Assembly would offer the following observations:

1. Concerning the Baptism of the Holy Spirit.

Baptism of the Holy Spirit was promised by Joel and other prophets in the Old Testament as well as by John the Baptist and our Lord in the New Testament . . . (Many texts are given as proof, J.G.) It found its fulfillment at Pentecost (Acts 2:16-21). While public and external manifestations of the baptism of the Holy Spirit occurred on occasion in the Apostolic Age . . . , Scripture teaches that the normal experience of the Spirit's baptism coincides with regeneration (Titus 3:5; see also Acts 2:38, . . .). It is therefore not to be viewed as a second blessing or a special work of grace enjoyed by some but not by all Christians . . .

2. Concerning Life in the Spirit. Life in the Spirit begins with regeneration . . . The first manifestation of this life is the believer's calling on the name of the Lord for salvation . . . Assurance of salvation is not based on any experience, but on the Word of God that promises eternal life to all who believe. This assurance is to be cultivated by the continual use of the means of grace . . .

The "means of grace" are the Word of God and the sacraments. We have here the doctrine which we have confessed in the Canons of Dort, for instance V, 10, 14. The letter continues:

3. Concerning the filling of the Spirit.

The filling of the Spirit denotes the dominion of Christ in our lives and occurs when one is led willingly by the Word through which the Spirit works . . . By their subjection to the Word of Scripture, believers grow in grace . . . When we neglect or ignore His Word or are disobedient to it, we are guilty of quenching and grieving the Holy Spirit . . .

4. Concerning the Gifts of the Spirit.

Spiritual gifts are granted to every believer by the Holy Spirit, who apportions to each Christian "individually as He wills" . . . Some spiritual gifts plainly have ceased, such as the founding office of the apostle. Others are obscure and cannot be clearly defined, such as "helps". Others are clearly seen today as "teaching" and "giving". Some have received undue prominence in recent days, such as "tongues", "working miracles" and "healing".

A. Tongues.

It seems evident that the tongues described in Acts 2 were foreign languages known to the hearers then present. It is more difficult, however, to resolve the question of the exact nature of the tongues mentioned elsewhere in the New Testament. It is also difficult to determine with certainty the relationship of the modern tongues phenomenon to the New Testament experience. The General Assembly suggests however, that:

1. Any view of the tongues as experienced in our time which

conceives of it as an experience by which revelation is received from God is contrary to the finalized character of revelation in Scripture.

2. Any view of tongues which sees this phenomenon as an essential sign of the baptism of the Spirit is contradictory to Scripture; and

3. Any practice of the tongues phenomenon in any age which causes dissension and division within the body of Christ or diverts the church from its mission is contrary to the purpose of the Spirit's gifts.

B. Miracles.

. . . In the Scripture certain clusters of miracles were associated with various servants of God and related to the giving of revelation, such as Exodus 4:1-9; 1 Kings 17:23-24; John 2:11, 3:2. . . These miracles related to revelation have ceased . . .

Scripture also uses the term "miracle" or wonder to describe the acts of God in all areas of creation and providence. The power of God in response to believing prayer to work wonders

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ADDRESS FOR EDITORIAL MATTERS:

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

EDITORIAL COMMITTEE:

Editor: W.W.J. VanOene
Co-Editors: W. Helder, D. VanderBoom

REGULAR CONTRIBUTORS:

J.M. Boersema, J. Faber, J. Geertsema,
E. Gosker, W. Huizinga, P. Kingma,
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and to heal the sick cannot be limited.

Finally, the General Assembly would speak a word of caution against an obsession with signs and miraculous manifestations which is not indicative of a healthy church, but of the opposite . . .

On "Tongues" and "Miracles" the pastoral letter is too weak and hesitating. Here I may refer back to the Press Review about Neo-Pentecostalism, which you can find in the issues of August 10 and September 7 of last year. We hope for a firmer stand against these neo-pentecostal influences where the General Assembly concludes its letter to the churches with the following recommendation:

1. Prayerful study of the Scriptural teaching on the Holy Spirit and His gifts;
2. Study of the church's Standards on such areas as, Scripture, Trinity, Doctrines of Grace;
3. Careful training, examination and selection of officers and others in the place of teaching and leadership in the church to assure a consistency of commitment to Scripture and the Reformed faith and to the health and unity of the church;
4. Preaching and teaching of the Doctrine of the Holy Spirit and His work as taught in Scripture and the Standards of the church; and
5. The promotion of a charitable spirit in the whole church.

J. GEERTSEMA

A CORRECTION

Writing about the Orthodox Presbyterian Church and the merger with the Reformed Presbyterian Church/Evangelical Synod I wrote that in 1937 a small group withdrew from the young O.P.C., which group formed the Bible Presbyterian Church, and that this Bible Presbyterian Church now is the Reformed Presbyterian Church/Evangelical Synod. A reader wrote me that the last part of the information I gave was not right. Very thankful for his correction I hasten to inform the readers. The Rev. Van Dam (for he is the informant) writes: ". . . Dr. Carl McIntire is associated with the Bible Presbyterian Church as it is still known by that name today . . . The Reformed Presbyterian Church/

Evangelical Synod enters the picture because some left the Bible Presbyterian Church in 1956, and helped form the present Ref. Presb. Church/

Evan. Synod. Among those 'leaving' the Bible Presb. Church at this time was Francis Schaeffer (leader)."

J. GEERTSEMA



Letters-To-The-Editor

Dear Editor,

Greetings in the Name of our Lord Jesus Christ! It is my pleasure to have this opportunity to write to you. I am a director of Echo Pen Pal Club, which is a non-profit organization for Korean students. Most members of our Club are junior and senior high school students who attend church, and our Club is managed by a few teachers of a missionary school.

I think I will have to tell you something more about Korean students and our Club. Every Korean student learns English harder than any other subjects to improve their knowledge in history, geography, customs and other fields of your country. Especially, to practice English, they are very eager to get a chance to have pen pals from your country, but it is our big problem to supply pen pals to them.

As far as I know, through the correspondence they are anxious to exchange things too - beautiful stamps, view cards, dolls, records, magazines, souvenirs, and I am sure that they will do their best if their pen pals want to visit our country someday. And I believe that this correspondence will contribute to increase of the mutual understanding between the two countries . . .

In consideration of the above, I would much appreciate it, if you would do us your favor to announce

what we want in your publication so that our students could get pen friends from your country.

I will be waiting for your favorable reply.

God bless you!

Sincerely yours,

Mr. Kim Jong Kon
Director
Echo Pen Pal Club
C.P.O. Box 5433,
Seoul, Korea

Church News

Declined:

REV. K.J. KAPTEYN

of Spakenburg the Netherlands declined the call from the Church at Neerlandia in combination with the Church at Barrhead.

Declined:

REV. P. SCHELLING

of Middelburg the Netherlands declined the call from the Church at Winnipeg.

news medley

The tapes which were recorded in Edmonton have been sent off to Brazil and, hopefully, are being enjoyed now by the Mission workers there. They were tapes (cassettes), as you may recall, with music recorded during the Christmas season. In this manner the brethren and sisters there are able to remain in touch with the life as we know it here. There in Brazil it is a different world, as someone who visited that country recently told me.

Meanwhile, the developments in Sao Jose are very gratifying: in consultation with the "sending Church", the Rev. C. Van Spronsen admitted some persons to the holy sacraments, and did so with gratitude towards the Lord. Yes, also for the missionaries and their co-workers it is quite something when you may experience such a fruit upon your work. We are used to seeing infants being baptized and we deem this to be a very normal thing. It is, thanks be to God, normal in the Church. But the meaning of holy baptism becomes even clearer, so to speak, when an adult is being baptized. I always deem it to be a great privilege when I may baptize someone who is older and has become a believer and now wishes to be openly ingrafted into the Christian Church. Thus I can visualize, to a certain extent, the joy that must have been visible also on the faces of the brethren and sisters there when thus some persons were added to the holy catholic Church. Of course, and I add this to prevent misunderstanding, I also deem it to be a great privilege when I may baptize infants. I always deplore it when a baby in the Congregation is baptized on a Sunday when I am not here in Fergus, although it is not allowed to postpone the ceremony for that reason! But I like it better when I can do it myself.

From Brazil to Irian Jaya is only one step (in our thinking) and thus we are very much interested in the result of the call which the Church at Toronto extended to Candidate Oosterhuis of the Netherlands. As everyone among us knows, the Rev. H. Knigge will not return to the mission field after his present term has expired and it is so necessary that the work be continued. Thus we sincerely hope that this call may have the desired and hoped for result. In New Westminster the brethren are also looking for someone to take the place of the Rev. C. Van Spronsen when the latter's term expires. Thus there is activity on every front.

Let us not jump back and forth across the whole world but bring some order in the remarks.

New Westminster intends to start building in spring, as we are informed in the **Church News**. The very same periodical also tells us something about Chilliwack. You may recall that the Consistory there made mention of a building which was for sale and might be suitable for the Church. Now they reported that there are so many snags that they had better forget about that project altogether. There is no possibility, the Consistory states, of buying land within the City limits and having it rezoned to "institutional". And why is that possibility not there? This is the answer: "The 'City fathers' are convinced that the City is at present well-supplied with church buildings and

no more are needed." That means, the Consistory adds, that we have to look for an existing building or look outside the city limits for a building site. Yes, these two ways might save the Church some money; yet I am very much concerned about the reasoning of the city council. If I were a member of the Chilliwack Congregation and if there was a suitable property for sale, I would love to tackle this whole matter, for I am convinced that such a rule would be "ultra vires" and an inadmissible interference in the affairs of the Church. If that is a written opinion or if you could get that statement in writing, I am quite sure that a court judgment would order the city council to rezone such property and to issue the necessary permits, if, of course, all other regulations are complied with. It is not within the province of a city council to decide whether there are a sufficient number of church-buildings in a city or not!!

Meanwhile, Chilliwack is pondering the question what to do first: build or call a minister. I would say, Call a minister first, for a good minister always brings his own salary with him, as the Dutch saying goes. On the other hand, the expenses are then such that it may be very hard to acquire an "own" churchbuilding. Therefore I do not know what to say about it and my only conclusion is that I wish the brethren and sisters wisdom while they ponder the above question.

In Cloverdale there was a New Year's celebration by the whole Congregation. That is a good idea, that after the service the whole Congregation stays to wish each other the blessing of the Lord for the coming year. Oliebollen were present in a sufficient quantity, I hope.

Cloverdale also put up for sale the organ which they used for several years. They advertised it in an Organ Magazine, as we are told. For seven thousand it should be of use for a smaller Congregation. None among us interested? (If you sell it as a result of this remark and do wish to give me some commission, send it to our School Society, for we are faced with the necessity of building a portable classroom.)

The Rest Home Society (maybe the official name is different) also wishes to come to some action. They have been far from inactive for the last couple of months or even years. But the plans and blueprints which are being prepared and all the labour that goes into such efforts make no sense if you wait for five or eight years before acting on it. I fully agree. Thus the very practical question has to be faced how big it should be built. Percentage-wise it does not make much difference for your staff requirements whether you have an occupancy of forty or one hundred couples. Maybe the best thing will be to build the "shell" and finish that, and to leave one wing empty for future use. But that is a layman's remark. As for financing, it seems that some changes have occurred in the thinking of government officials and that, just to mention one thing, the income of eventual occupants is no longer a factor in the decision to provide financial assistance from public funds. Further, for the time being others can be taken in if they are willing to enter a Christian Home; there are always long waiting lists for Senior Citizens Homes. Gradually, the available room can be taken up by Churchmembers. We shall follow developments with interest. And, if anyone is planning to take a room or a suite in such a home, the society invites persons interested to notify them. It costs only eight cents for the stamp: let them know.

We had better visit some other parts of the country.

Carman also has problems with their organ. With a view to the shape the organ is in at the present moment, the Consistory decided to establish an organ fund. The brethren are very optimistic, as we read that it was decided "to have a collection at the annual meeting, and (if necessary!) have a collection on the third Sunday of the month." The exclamation mark is not mine but the Consistory's! Happy the Consistory that can have such good expectations of the Congregation.

Winnipeg also has "organ plans". And Winnipeg, too, has good experiences with the incoming moneys. "It is noted with thankfulness that all commitments could be filled as the church donations had exceeded the budgeted amount." That is quite different from what I read in another bulletin where during the last three Sundays still some three thousand dollars had to come in in order to reach the budgeted amount. Or from what was written in still another bulletin where the collections for specific purposes remained quite a bit below last years and where the remark was made, "Of course, I didn't forget that the repair costs for snowmobiles have gone up tremendously, but . . ."

We return to Winnipeg. The new churchbuilding is not yet ready, but various points are already considered. Winnipeg follows in the same line which was followed by Rehoboth Burlington: "No smoking will be allowed at any time, anywhere, except in a meeting room IF the meeting itself decides to permit it. The 'No Smoking' areas include washrooms, kitchen, and all hallways." Bravo!

Another "bravo!" goes to Winnipeg for their organ plans. Yes, Mr. Medley is happy with it, as the brethren will understand. I'll quote. "Our new building is progressing steadily towards completion, however, no opening date can be set yet for awhile. There is more to it than meets the eye, and although several members feel that a pipe-organ is as much an essential part of the building as the benches, the opening will likely not be postponed till a Bourdon, a Flute, and a Kromhorn are ready to play. The Consistory will hopefully have some kind of a proposal for a better instrument on the agenda of the congregational meeting."

The same bulletin informs us, "The Committee has found an organ builder in Winnipeg, and is now awaiting an offer as has been discussed. Hopefully, with specified combinations etc., a small-size pipe-organ may be possible and within our reach financially."

Speaking of organs, Barrhead tells us, "The organ will be checked for some irregularity as soon as possible." (I have an address for homoeopathic supplies.)

It is about time that we reach Ontario.

Rev. C. Olij preaches again and this rather regularly. We are grateful for it that he has recovered so far and so well.

Orangeville's **Sheepfold** contains the exhortation to "help our caretaker as much as possible. Keep the snow outside of our Churchbuilding and don't move it to the basement." Yes, you can say that more often, for what do our boys and girls love more than playing in the snow and having a snowball fight and then rushing inside to catch the last flight for catechism classes?

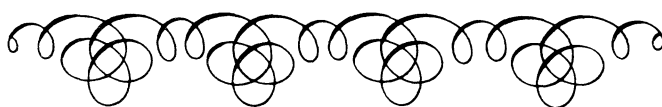
Orangeville also decided that the Congregation shall remain standing during the first song and that this first song shall not be announced from now on. More Churches have the same custom and I think it to be a good one.

In Chatham it was decided that at the end of the service, the minister and elder will walk to the front entrance so that guests and visitors can be properly met without having to rush around the building to do so. Chatham also had their official dedication of the new Churchbuilding on January 24. The "date-stone" was unveiled in the afternoon of that same day, according to the plans. We expect to read a report of that evening in a future issue of **Clarion**.

The Fellowship of Canadian Reformed University Students plans a "winter retreat" during which the discussions will center around the topic of education. It is good when our students come together and thus endeavour to edify one another.

And now yours truly is at the end of the news for this time.

vO



Psalm 8

1. O LORD, our Lord, thou God of our sa- va - tion,
How glo-rious is thy Name in all cre - a - tion!
Thou who hast set thy maj - es - ty on high
Be - yond the skies for man to glo - ri - fy.

2. Out of the mouth of *infants praise* is sounded,
And so a mighty *bulwark* thou hast founded.
Thus *breakest* thou the *adversary's* force
And *thwartest* thou the *evildoer's* course.
3. When I behold the *skies* thou hast created,
The *moon* and stars which thou hast generated,
O what is man that thou wilt think of him,
The son of man that thou dost care for him?
4. A little less than *God*, thus hast thou made him,
And with a glorious *honour* hast arrayed him.
For all thy works thou gavest him to reign;
All things included are in his domain.
5. All sheep and oxen, all the birds and fishes,
They are commanded to obey man's wishes:
And so is all that passes through the sea.
O LORD, how great is thy Name's majesty!



A License To Live

Under the above title Christianity Today recently issued a very timely and disturbing editorial. It concerns the influence that the pro-abortion decision of the United States Supreme Court is having on the whole question of life, euthanasia, family limitation [by means of compulsory sterilization] and genetic control.

J. VISSCHER

Before the United States Supreme Court handed down the fateful decision that in effect legalized abortion on demand (*Roe v. Wade*, January 22, 1973), opponents of easy abortion had warned that such a decision would be the first step in a far-reaching assault on human life. Not far behind, they said, would be euthanasia (first voluntary and then compulsory), forcible family limitation, and genetic controls. The pro-abortion forces decried these warnings as unrealistic and hysterical.

Many Christian spokesmen, distracted by the rhetoric of religious liberty surrounding the court's abortion decision, did not discern the anti-Christian militancy underlying the court's rejection of our once dominant Judaeo-Christian ethical tradition in favor of "ancient religion." On the other hand, some virulent anti-Christians recognized it for what it is and exulted (cf. Paul Blanshard and Edd Doerr, "A Glorious Victory," *The Humanist*, May/June, 1973). Many discerning Christians, as well as others concerned with the dignity of man as the image-bearer of God, see the handwriting on the wall, and are anguished at the massive substitution of principles from pre-Christian paganism and post-Christian utilitarianism for those of the biblical heritage.

The thinking on abortion by the court's majority reveals not only ethical and spiritual hollowness but also a lack of realism and reason. Many secular writers have noted this, such as law professor Philip Kurland, who wrote in the *University of Chicago Magazine*: "(The Supreme Court) has issued decrees but it has not afforded adequate rationales for them; it has attempted to rule by fiat rather than by reason" (July/August,

1973, p. 9). With neither ethics nor reason as its standard, the Supreme Court does not commend itself as a reliable guardian of those basic human rights now under attack.

Prior to the Supreme Court decision, militant proabortionists denied that there is any connection between abortion and euthanasia. Now Professor Joseph Fletcher, advocate of situation ethics and a kind of spiritual father to what we might call the Watergate morality, writes as though it were the most obvious thing in the world: "To speak of living and dying, therefore . . . encompasses the abortion issue along with the euthanasia issue. They are ethically inseparable" (*The Humanist*, July/August, 1974, p. 13). Euthanasia bills are continually being presented in state legislatures, often under attractive language such as "the right to a meaningful death." The attempt is being made to call the mere allowing of a dying patient to die, without attempting to prolong his life through extraordinary means, "passive euthanasia"; the implication is that "active euthanasia," speeding the death of a terminally ill person by active means (e.g., giving increasing doses of a drug to relieve suffering until the dosage becomes lethal), is only a slightly more progressive form of something already universally acceptable. *The Humanist*, curiously enough, pleads for "beneficent euthanasia" although the word "euthanasia" itself contains the root eu-, good; thus it unwittingly admits that euthanasia, unqualified, might well appear maleficent.

The media are currently giving a great deal of attention to euthanasia. For whatever reason, the treatment is largely positive, and consequently tends to weaken resistance to the idea. The ideas of zero population growth, and sometimes even of population decline, also receive generally favorable media attention.

But over and above this apparently spontaneous interest of the media in accustoming us to ideas that only a few years ago would have been considered outrageous or foolish, there are also government-subsidized programs intended to influence chil-

dren on behalf of some of the more repressive aspects of the proposed population "control." Since passage of the Tydings Family Planning Bill of 1970, \$1.2 billion of federal tax money has been made available for "family planning projects." The relations between the apparently innocuous advocates of voluntary population control and the more outspoken advocates of compulsion are complex. Among the primary recipients of Tydings Act money are the Population Reference Bureau of Washington, D.C., a non-government agency, and Planned Parenthood - World Population of New York City. The PRB organized the 1971 National Conference on Population Education in Washington, D.C., featuring the notable advocate of controls, Martha Willing, co-director of Population Dynamics of Seattle, Washington. From this conference was generated Planned Parenthood's "Population Dynamics" curriculum, to be introduced in Pennsylvania public schools this year. Although the identity of name does not indicate that Population Dynamics is responsible for the Planned Parenthood curriculum, there is enough collaboration to warrant a look at the Seattle-based group's program.

Martha Willing proposes first tax disincentives for parents who have more than two children (a suggestion taken over by the Christian Life Commission of the Southern Baptist Convention, which has not, however, adopted the further steps Ms. Willing recommends). Then the state should proceed "to penalize deliberate violations of a small family norm, and set up controls which prevent such violations." To be specific:

After the third child is born, both mother and father will have to present themselves at the hospital to undergo sterilization procedures. If the couple does not appear, or if only one appears, there will be no birth certificate issued to the third child, but instead a third child paper. The mother can be tattooed or marked to signify a third birth to any subsequent doctor. Instead of the missing parent, the child can be sterilized on the spot, insuring that this undue share of the gene pool will not be carried forward (Martha Willing, *Beyond Conception: Our Children's Children*, Gambit, 1971, p. 174).

Southern Baptists and others who

have incorporated the first step of Population Dynamics' "disincentives" into their own educational programs should take a long look at the second stage, "penalization" and "controls".

Finally, we should point out that serious population "experts" are eager to take the next step after abortion. The Willing proposal is that third children be sterilized, but at a population-control conference in Washington, D.C., as reported by Norman Podhoretz, one speaker saw "no reason why anyone who accepted abortion should balk at infanticide" and another urged that "no newborn infant should be declared human until it has passed certain tests regarding its genetic endowment; if it fails these tests, it forfeits the right to live" (*Commentary*, May, 1972, p. 8). Of course, these are the views of an extremist faction, but unfortunately they are being presented again and again and taken a little more seriously each time.

Abortion on demand is with us. Now we are being prepared for the idea that ordinary dying is "passive" euthanasia; in time we will be asked to accept "active" euthanasia, first "voluntary," then, perhaps, on the orders of "competent authorities." We are now being accustomed to the idea of "disincentives" to large families; next on the agenda, one fears, are "penalization," "controls," sterilization, then "forfeiting" of the right to live. Ultimately, perhaps no life without a license, obtainable no doubt from the appropriate authorities. A bit difficult to accept? Don't worry; skilled opinion-makers will help you get used to the idea. You are already paying for many of their campaigns through tax money, so you can be sure that they are well financed.

Have you ever wondered how Germany's Christians could have remained silent and indifferent when Hitler began his far-reaching scheme of racial "improvement"? If you are not actively opposing what is going on in our own country, in the direction of total control of human life, you have the answer. God made man, the Bible tells us, in his own image. Modern man, it seems, is determined to remake himself. And unfortunately all too many Christians are even willing to pay the bill for it - not only as voiceless taxpayers but as pastors and educators who blithely join in teaching us to welcome our coming servitude.

mission news

FROM RECENT REPORTS:

Dr. Israel Gueiros: This man, who once had a lucrative practice as an orthopedic surgeon, became a minister of the Presbyterian Church. (He is related to the governor of the state of Pernambuco.) Later he seceded from the main Presbyterian Church and became the representative of the "Igreja Presbiteriana Fundamentalista", a group closely affiliated with Dr. McIntire in the U.S.A. Dr. Israel is still a very influential man in all of Presbyterian life in Brazil through his numerous contacts.

I met him on my first orientation tour to this part of the country. To renew contacts and to keep a promise that I would keep him informed of our work here, I paid him a visit which turned out to be enjoyable and informative at the same time. The General Assembly had met not too long ago so that he could give me an overall picture of developments within the Presbyterian Churches here in Brazil.

The struggle against modernism continues and in general the churches may be branded as conservative if compared to their North American counterparts. The W.C.C. is rejected in the same manner as Bible criticism. They have become distrustful of Reformed churches, being aware of developments in the Netherlands. The recently completed Portuguese translation of "Good News for Modern Man" was condemned as being unscriptural.

Yet, according to Dr. Israel, the issues dealt with clearly indicate that modernism, pentecostalism and false ecumenism are attacking the churches, and often they are dealt with more in a political than a disciplinary matter: re-arranging presbyteries in such a way that dangerous elements are being overshadowed rather than dealt with face to face. In my humble opinion the Presbyterian concept of the Church as confessed in the Westminster Confession and worked out in the Presbyterian Church Government is a great handicap to these churches.

Initiative of Young People: For several Saturday-evenings they were

whispering secretly after classes already amongst each others, but finally it came out what it was all about. They wanted to form a singing-group but were hesitant to tell me, not knowing what my reaction would be! Of course I welcomed the idea that they came with an initiative of their own and with something that would tie them more together. Promptly I was given the text of their first song, written by the oldest, Misael, and they sang it to me on the music composed by them as well! Misael (son of Ester) has been raised a Protestant and his father was a minister of a self-formed new church that even wrote its own hymns. Misael was deacon and secretary of this church and it was there that he practised his "skills". I could check and correct the wording if necessary. As long as they ask for and accept guidance in their activities it is good that they do something on their own.

More and more it is becoming a homogeneous group. The coming month we hope to have a weiner roast with them as a break and an opportunity for more informal contact.

C. VAN SPRONSEN

OUR COVER
An elk in Jasper National Park
[courtesy Alberta Government
Photographic Services].

Puzzle (6)

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Perspectives In Teaching

TEACHING A HERITAGE

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law? . . . Teach them thy sons and thy son's sons. [Deuteronomy 4:7-9]

Children are great, incomprehensible miracles. They grew from a minuscule egg cell and an even smaller seed cell, in which on chromosomes the future features and characteristics of the child were "graphed". All was there in these tiny cells which - as the LORD decided in His wisdom - remained embedded in the mother's womb until after 280 days they had developed into a child that could breathe and eat on his own. Who will not acknowledge with David, "I am fearfully and wonderfully made?"

The child, from a merely biological viewpoint, is very, very old, carrying in him and with him the inheritance, resemblance, and sin of parents, grandparents, and great-grandparents. The child is not "new", innocent, and contemporary; with body and soul it is linked to the past. It is also linked with the past in an entirely different way. Not only the earthly father and mother have unknowingly and involuntarily given this child a heritage, the heavenly Father also laid His hands on this child and gave it a heritage, an entirety of promises, de-

mands, and hopes that have to be taught.

A heritage never affects only part of a person. An estate or a large amount of money is not just a financial windfall; it determines the lifestyle of the owner. The heritage that God has bestowed on His children is not just a matter of religion, but it determines one's position in life, in history, in society. If parents and teachers want a child to be successful in life, they must teach the child first of all that he is the rightful owner of a heritage which not only affects his position today, but also determines his future. Knowledge and acknowledgement of the heritage are prerequisites for success. Teaching in a Canadian Reformed school focusses on this heritage and is therefore at once past and future centered.

The past-centeredness of our schools meets with scorn and ridicule. Our society distantiates itself from the past and teaches young people to do the same: the past must be evaluated by the new generation; it cannot pass on norms and standards for life in contemporary society. Even the Bible cannot escape the close scrutiny of scientists who will decide what parts of God's Word are God's Word indeed and what parts are opinions or beliefs of historical, and therefore limited, men. This is a very sorry situation: in order to know what heritage the LORD has bestowed upon His and our children, we then cannot turn anymore to the Bible, but we have to

ask the theologians who will gladly inform the laity of their OPINION. No, when we state that Canadian Reformed education is past-centered, then we mean indeed that the LORD gave norms and standards that have been passed on faithfully in history (He Himself took care of that), that are clearly written in the Bible, that have been safeguarded and preserved through the ages (Church history).

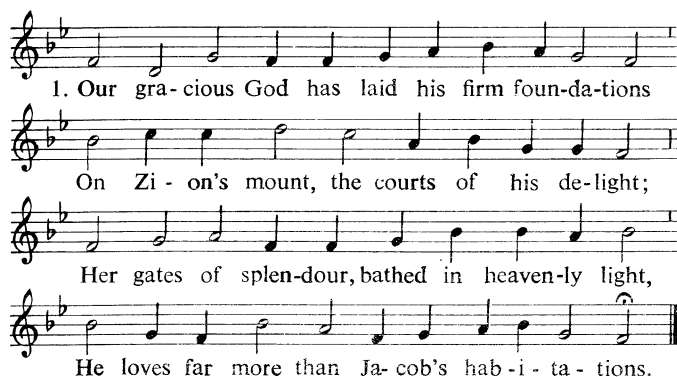
The future-centeredness of our schools, however, meets also with disapproval. A highly favoured expression in modern curricula is "cope-ability". The students of today will have to cope with a rapidly changing world due to ever accumulating scientific finds; the child will have to cope with problems that cannot even be foreseen or imagined now. To cope. The very word expresses the struggle between a person and a situation that he does not master as yet. Man is a victim of the society he created. It must be evident that as believers we do not intend to teach our children such a cope-ability. The word and the concept behind it should not even be used by us. Such a concept degrades man from "lord of creation" to "victim of creation", turns the LORD's heritage, which is a precious treasure, into an unbearable burden or even a curse. When we teach our children about their future, we do not prepare them to "see their way through it" by adaptation and compromise, but we teach them to "take their stand." It is not important that they will live, but they "will live (and die) happily in the only comfort" (Lord's Day I).

God made His children heirs of the Kingdom. The heritage which is there, promised to them by God the Father, obtained for them by God the Son, and entrusted to them by God the Holy Spirit, causes our children to be kings. The Devil may try to obscure their view on the Kingdom of God, may try to lay a smoke-screen over it; our children may even become "kings in exile", not being allowed to sell and to buy and to work, but it does not affect their position, for it cannot affect the heritage.

"But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (2 Timothy 3:14, 15).

EWOUDE GOSKER

Psalm 87



1. Our gra-cious God has laid his firm foun-da-tions
On Zi-on's mount, the courts of his de-light;
Her gates of splen-dour, bathed in heav-en-ly light,
He loves far more than Ja-cob's hab-i-ta-tions.

our little magazine

Dear Busy Beavers,

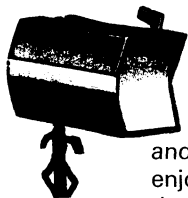
Are you enjoying the winter, and having lots of fun in the snow and on the ice? Or maybe you have a new book or hobby to keep you busy? I know some of you are working hard at the quizzes - I've sent you a bookmark.

And now I wonder if some of you really have been able to earn something to contribute to our BIRTHDAY FUND. Wouldn't it be nice if we could send our College a nice birthday present this fall? You think about it, and see what you can do! Let me hear from you!

* * * * *

Last November (!) Busy Beaver *Irene Vande Burgt* sent this poem to share with you. That was very thoughtful, Irene. That way there was plenty of time to put it in Our Little Magazine!

In February there are days
 Blue, and nearly warm
 When horses switch their tail and ducks
 Go quacking through the farm,
 When all the world turns round to feel
 The sun upon its back,
 When winter lifts a little bit
 And spring peeks through the crack.



From The Mailbox

Welcome to the Busy Beaver Club *Hilda* and *Yolanda Jongsma*. We hope you'll really enjoy being Busy Beavers. Do you like doing the quizzes? Write again soon, girls.

Hello *Michael Wildeboer*. A big welcome to you too. I'm glad you like reading Our Little Magazine - then you're sure to be a real Busy Beaver. Bye for now Michael. I hope you soon get a pen-pal.

Welcome to the Busy Beaver Club, *Gerald Van Woudenberg*. Thank you for the big letter and the BOOK LOOK. Have you skated a lot on your new skates, Gerald? And how did you like your new book?

Hello *Jeanette Eelhart*. Of course you may join the Busy Beaver Club. We hope you'll really enjoy reading Our Little Magazine and doing the quizzes. Write again soon, Jeanette.

And a big welcome to you too, *Henrietta Vink*. I'm glad you enjoy Our Little Magazine and doing the quizzes, Henrietta. And I'm glad too, that your Mom helps you when they get a little harder.

Welcome to the Busy Beaver Club, *Corrie DeBoer*. I hope you'll really enjoy being a Busy Beaver. How is your pet? Do you have to look after it yourself? Thanks for the riddles, too, Corrie.

I'm glad you liked the quizzes, *Lyndon Kok* and *Peter Van Assen*. Good work, keep it up! Did you get your bookmarks already?

Busy Beavers, our new member *Michael Wildeboer* would like to have a pen-pal! If you would like to exchange letters with him, you can write him at this address:

Michael Wildeboer, 26 Callander Dr., Guelph, Ont. N1E 4H3

QUIZ TIME

Some riddles first, Busy Beavers? Just for fun! These are from Busy Beaver *Cathy Wendt*.

1. Many eyes, never cries.
2. When a pig eats what is he doing?
3. How long can a goose stand on one leg?
4. What is made longer by being cut at both ends?
5. Why is a mouse like grass?
6. Which three letters contain nothing?
7. Spell candy with two letters.
8. What kind of paper is most like a sneeze?

ANSWERS:

- | | |
|----------------------------|-----------------------|
| 1. a potato | 5. The cat'll eat it. |
| 2. making a hog of himself | 6. A.M.T. |
| 3. Try it and see! | 7. c and y |
| 4. a ditch | 8. tissue paper |

Matching Puzzle

Can you match the name to the quotation from the Bible that describes each person? See how many you can get right! Maybe you'll need your Bible to find some of the answers.

- | | |
|--|---------------------------|
| 1. "full of good works and alms deeds" | Cornelius |
| 2. "a just man" | Absalom |
| 3. "praised for his beauty" | Judas |
| 4. "a Nazarite to God" | Gideon |
| 5. "a mighty man of valour" | Noah |
| 6. "highly favoured" | Dorcas |
| 7. "queen of the Ethiopians" | Esther |
| 8. "unfeigned faith" | Samson |
| 9. "a goodly child" | Timothy |
| 10. "fair and beautiful" | Mary of Bethany |
| 11. "perfect and upright" | Moses |
| 12. "centurion of the Italian band" | Stephen |
| 13. "she hath chosen that good part" | Candace |
| 14. "held the bag" | Job |
| 15. "face of an angel" | Mary, the Mother of Jesus |

Now let's see how well you did on last time's quizzes. Which one did you like best? Here are the answers:

Give the Direction

- | | | | |
|----------|--------------------------------|----------|----------|
| 1. north | 4. south | 7. south | 9. south |
| 2. west | 5. east | 8. west | 10. west |
| 3. north | 6. north, east, south and west | | |

Canadian Rivers

- St. John River - New Brunswick
- Mackenzie River - Northwest Territories
- St. Lawrence River - Quebec
- Peace River - Alberta
- Churchill River - Manitoba
- Fraser River - British Columbia
- Severn River - Ontario
- Hamilton River - Newfoundland
- Bow River - Alberta
- French River - Ontario
- Columbia River - British Columbia

Did you like that geography quiz?

Bye for now Busy Beavers!

Remember! BOOST OUR BIRTHDAY FUND!

With love from your Aunt Betty

BOOKS

Donald E. Demaray, An Introduction for Homiletics [Baker Book House, Grand Rapids], \$4.95.

The first thing I want to say about this book (one among a host on the topic of preaching in the English language) is that it is weak in the sector where Reformed preachers usually are strong, but strong in those sectors where these preachers - so I fear - are sometimes weak.

It is recommended for the fact that the author stands firmly on the ground of the Bible as the Word of God.

It is divided in three parts: the preacher, the sermon and the preaching. Two things strike the average

Reformed church member right away: first, that so much attention is paid to the preacher himself, his preparation, his personal life, prayer life, etc. One will hardly find such a measure of attention in the Dutch homiletical works as far as I know them. Here it is strong where we, maybe, are weak. Second, the distinction between "sermon" and "preaching", also a mostly forgotten chapter in the homiletical works with which I grew up. One will never find, in a homiletical book on this continent, the expression: "to make a sermon". The distinction is always between *preparing* and *delivering*. And this is most certainly not a theoretical but a very

practical distinction. Or, in other words, the completion of the written manuscript is still a long way from the actual delivery of what our Catechism (did you ever notice it?) calls in L.D. 35, "the living preaching of God's Word" (and not, as usually understood, "the preaching of the living Word"). For that living preaching an intense and intensive "preparation-for-delivery" is a must. The sermon is "prepared" in the study, but "made" in and from the pulpit.

But now I am already talking about the concluding chapter.

The weakness of this book is, unless I misunderstood it completely, the little attention it pays to actual exegesis of the text, with the help of the knowledge of the original languages. Certainly, Demaray says much about storing up ideas, subjects. He also pays due and detailed attention to a harmonious set-up of

Continued on page 15



An Introduction To

CHRISTIAN LITERATURE (22)

HEBREWS

1. Bruce, F.F. *Commentary on the Epistle to the Hebrews*. (NICNT) (Grand Rapids: Eerdmans) 1964, 448 pp., \$6.95. (**)

A reliable evangelical commentary; however, it is hoped that a new work will give a better detailed and more exegetical treatment of this letter.

2. Hewitt, T. *The Epistle to the Hebrews*. (TNTC) (Grand Rapids: Eerdmans) 1961, 218 pp., \$4.50. (***)

A short commentary which expounds the text with a new clarity.

3. Selles, L. *The Epistle to the Hebrews*. (London: Vonckenberg) 1971, \$2.60. (**)

A valuable set of outlines for Bible study groups, complete with pertinent questions.

4. Westcott, B.F. *The Epistle to the Hebrews*. (Grand Rapids: Eerdmans) 1950, 504 pp., \$6.50.

Perhaps the most thorough commentary on Hebrews in English. It has an excellent introduction, comments, additional notes but is too Greek-oriented for the laymen.

5. Vos, G. *The Teaching of the Epistle to the Hebrews*. (Grand Rapids: Eerdmans) 1956, 124 pp.

A work of great penetration, posthumously reconstructed from the author's notes by his son J.G. Vos.

An excellent commentary on the Greek text but unfortunately out of print.

2. Ross, A. *The Epistle of James and John*. (NICNT) Grand Rapids: Eerdmans) 1954, 250 pp., \$5.95. (**)

A valuable commentary in the Reformed tradition.

3. Tasker, R.V.G. *The General Epistle of James*. (TNTC) (Grand Rapids: Eerdmans) 1957, 144 pp., \$2.25. (***)

A fresh and worthy short commentary.

I AND II PETER AND JUDE

1. Green, M. *II Peter and Jude*. (TNTC) (Grand Rapids: Eerdmans) 1968, 192 pp., \$3.95. (***)

A very helpful and thorough treatment.

2. Stibbs, A.M., and A.F. Wallis, *The First Epistle of Peter*. (TNTC) (Grand Rapids: Eerdmans) 1959, 192 pp., \$2.25. (***)

A rich and thought-provoking commentary.

3. Selwyn, E.G. *The First Epistle of St. Peter*. (London: Macmillan) 1946, 517 pp.

One of the finest critical commentaries in the English language. Complete, up-to-date, solid, with priceless additional notes of great length. Recommended for the pastor.

JAMES

1. Mayor, J.B. *The Epistle of St. James*. (New York: Macmillan) 1892, 622 pp.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

the sermon; the importance of a good introduction and conclusion, to mention only these two. In addition, the theme of the sermon must be "as clear as the full moon in a cloudless sky." But still, he does not urge preachers to dive into the original text (Hebrew, Greek) as much as our students are urged at our College.

Let this, then, be, the weakness of the book. But we have lots of good material for this in other sources.

A review does not permit one to go into many details, but I would urge our preachers and future preachers to humbly learn a lot from what the author says about "the preparation of the preacher" and "the disciplines of the preacher".

He can also teach us a lot about how to start an index system, in order to have readily available all one has read throughout the years about certain texts and parts of the Bible. Although everyone develops his own system, Demaray's suggestions are practical and inviting.

In this first of three parts of the book it is also stressed that the myth that a preacher starts working on his sermons on Friday, even on Saturday, prove to be a myth. He starts on Monday. His sermon-preparation takes place all through the week. Said that blessed preacher Spurgeon, "A minister is always making his hay."

An essential part of this hay-making must be close communication with the Lord in prayer, and eyes and ears open to the needs of a sinner, may he be a believer or not.

In addition: a preacher who is not an avid Bible reader, had better look for another job.

But again I want to stress the great value of the closing chapters on the preaching itself and the preparation before and for delivery. The reason why I am so happy with the concluding chapters may be that at our College future ministers are being taught the same way. A whole semester is dedicated to the subject of "delivery of the sermon". Again, this review refrains from mentioning details. One had better buy the book.

It is not only for ministers and students. Preaching is of such great importance in the life of a Reformed christian, that every interested church member would do himself a service by studying this book. One thing he will certainly learn from it: to multiply his prayers for preachers. A second thing: a better appreciation of the sermon (which includes legitimate criticism of a preacher who shows sloppiness and lack of prayerful preparation for his pulpit work).

No criticism at all? Sure, there are things said with which we should not agree but we are so good at criticism

that, for once, I rather choose to leave it out. Let's rather thank the LORD that there are still so many men who consider living preaching the most important thing in their lives, and in the life of the church, even of the world.

P.S. Preachers and students would do well to pay good attention to the Bibliography.

G. VANDOOREN

Engaged:
CHRISTINA STIENSTRA
and
HEINE PENNINGA
January 25, 1975
R.R. 4, Fergus, Ontario

The following birth announcement was sent on December 7, 1974 but never reached our office. It therefore appears in this later edition of Clarion.

With thankfulness and joy we announce that our covenant God has again entrusted us with one of His children:
CYNTHIA DARLENE
Born: December 2, 1974
A sister for: *Theodore, Randy, and Julie.*
Clarence and Ryma VanRaalte
199 St. Patrick St. W., Fergus, Ontario N1M 1L4

The Board of the John Calvin School invites applications for the positions of:

TEACHERS

in the primary grades. Duties will commence September 1, 1975. Please, direct your inquiries, and letters of application stating qualifications and experience to the principal,

Mr. H.E. Hoogstra,
c/o 607 Dynes Rd., Burlington, Ont. L7N 2V4

Advertise
in
"Clarion"

CANADIAN REFORMED SCHOOL SOCIETY of Surrey, B.C. is in need of two teachers for the Grades 3 or 4 or 5, one to start preferably around April, 1975. Applications to commence September 1975 will also be considered. For information write to our principal:

Mr. W. vanderKamp
14813 Harris Road
Pitt Meadows, B.C.

As we are planning to add Grade 10 in 1975, we are also in need of a third teacher for our Junior High School. For information for this position, write to our Junior High School principal:

Mr. S. Vanderploeg
809-14th Street
New Westminster, B.C.

Applications will be received by the Board:

c/o H.A. Berends [Cor. Secr.]
14991 - 68th Avenue
Surrey, B.C. V3S 2B6

Suddenly it pleased the Lord to take unto Himself our dearly beloved wife, mother and grandmother:

NEELTJE BAARTMAN (nee Koppenaal)

on Sunday, December the 29th, 1974, at the age of 48.

"Be faithful to death and I will give you the crown of life". [Rev. 2:10]

Efraim Baartman
Margaret and Clarence DeVries
Andy, Riek
Julia and Gary Beukema
Rosemary, Edward, David, Benjamin

14450 - 114A Avenue, Surrey, B.C.

With joy and thankfulness to the Lord, we wish to announce the birth of our son:

EDWARD RICHARD

Ed and Florence de Haan
(nee Veldman)

December 13, 1974
45235 Crescent Drive,
Chilliwack, B.C.

Thankful to the Lord, we announce that He entrusted to us another covenant child:

PATRICK JEROME

on January 7, 1975.

A brother for: *Bert, Theresa, Adrian, Brian, Brenda, Perry and Lindsey*

Hans and Fimke Veenendaal
Box 144, Carman, Manitoba

With thankfulness to the Lord, the Giver of Life, we announce the birth of our son:

EDWARD DWAYNE

A brother for: *Debbie Jane*
January 21, 1975

James and Willy Visscher
Lethbridge, Alta.

With thankfulness to the Lord, we hope to celebrate the 35th Wedding Anniversary of our dear parents and grandparents:

JAN GROEN

and

JOHANNA GROEN (nee Voerman)

on February 15, 1975.

Orangeville, Ont: Lucas and Ena Jonker
John and Alice Groen
Ray and Mary Sawyer
Ben and Joan Kottelenberg
Bert and Dorothy Groen
Jon and Jenny Groen
George and Alie Groen
Arnold Groen
Arthur Groen
Eddie Groen
Randy Groen
and 17 grandchildren.

300 W. Broadway, Orangeville, Ontario

Suddenly the Lord took out of our midst into His Heavenly Glory, on Sunday, December 29, 1974, our faithful member,

MRS. E.C. BAARTMAN

Psalm 43:4

The choir Jubilate Deo
New Westminster, B.C.

The board of the Timothy Canadian Reformed School Society of Hamilton invites applications for a:

TEACHER - Grades 1 and 2

Send applications to:

Timothy Canadian Reformed School Society
Attention: Education Committee
Box 6246, Station F, Hamilton, Ont. L9C 5S3

The Eben-Ezer Canadian Reformed School of Chatham and district is inviting applications from:

TEACHERS

for the primary and junior divisions, starting September, 1975.

Please contact:

Mrs. J. Koster

R.R. No. 1, Bothwell, Ont.

or the principal:

Mr. L. Bol

Eben-ezer School, 485 McNaughton Ave., East,
Chatham, Ont.

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Box 7, Neerlandia, Alberta

THINKING ABOUT GOING TO UNIVERSITY?

If so, then you are probably wondering about what courses to take, who else is going, how to locate a Christian roommate, etc. Send us any queries and we'll do our best to answer them. Even if you don't have any questions, please let us know where you are planning to attend anyway, so that we can perhaps answer the questions of other students. Do it soon!

The Fellowship of Canadian Reformed University Students,
Box 343, Burlington, Ont.



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