

# Clarion

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# Selective Objectors ?

The forthcoming Synod of the Christian Reformed Church will have to deal with, among other things, an overture calling upon Synod to urge Congress and the President to grant amnesty to those who by reason of their "Christian conscientious objections to the Second Indochina War" are either in self-imposed exile or imprisoned, or in any other way experience the effects and fruits of their stand taken.

It is not our intention to speak about the above-mentioned overture or to tell the Christian Reformed Synod how to deal with it and what to decide in this matter. We only wish to discuss the question whether we can indeed speak of "selective objections" and whether such a stand is justified for a Christian.

When using the expression "selective objections" we mean, for instance, objections to a specific war and not to war as such. The above-quoted overture does not speak of amnesty for "conscientious objectors" in general, i.e. such persons who - be it mistakenly - are convinced that the Lord forbids Christians to bear and use arms and to serve the country as a combatant, but only for those who had objections to the "Second Indochina War". In other words: it is deemed possible that one is convinced that the Lord demands of him to bear arms and to fight for the country upon the command of those whom the Lord has set in authority over him except in such cases in which he is of the opinion that this war *as such* is unjust.

The year 1973 will not be the first time that a Synod of the Christian Reformed Church has to deal with this question.

Synod 1939 received a report of the "Committee on Testimony Concerning Our Attitude Toward War", a proposal for a Testimony. \*

The Committee stated that pacifism - a term for the conviction and attitude of those who condemn every war and hence refuse to bear arms under any conditions - is incompatible with Christian duty.

Yet, they asserted, it is clear that Christians not only have the right, but also the duty *under certain definite circumstances* to refuse obedience to the civil magistrate.

That, the Committee stated, applies also in the case of the conscientious objector who, "recognizing his duty to obey his government and to defend his country in response to its call to arms, has intelligent and adequate grounds to be convinced that the given war to which he is summoned is an unjust war. When he is absolutely certain in the light of the principles of the Word of God that his country is fighting for a wrong cause, he cannot morally justify his participation in the given war. War is killing people and for anyone to engage in such killing of fellowmen when he is convinced in his heart that the cause for which he is fighting is an unjust one, this procedure cannot be justified before the tribunal of God and His Word. The only course open to such a person is to resort to passive resistance and to refuse to bear arms in that given war."

Synod 1969 too had to deal with the matter of "Selective Conscientious Objectors". The Viet Nam war was going on and thus the matter became pressing. Four appellants as "Selective Conscientious Objectors to the War in Vietnam" claimed that they had failed to receive adequate guidance from consistory and classis on their "religious and moral questions".

Synod 1969 reaffirmed the stand taken in 1939.

In its observations Synod stated, among other things, "Although the Church is not called upon to decide whether any war is just or unjust, our young men must do so." If "after intelligent and adequate study" one is convinced that "to obey the law would be to disobey God, he should fulfil his right and duty to obey God, even if this means refusal to bear arms in a particular war and to experience imprisonment."

The question is whether such a stand is correct.

We gratefully note that in the last-quoted statement the consequence of experiencing imprisonment is mentioned.

I have never been happy with the stream of draft-dodgers, draft-card burners, deserters and *tutti quanti* who crossed the border to seek a refuge in our country. Nor do I give a penny for their "conscientious objections". From those who for various reasons fled their own country and refused to face the consequences of their stand I do not expect anything for our country either.

It is to the honour of a country when it receives those who are being persecuted and when it provides a safe haven for the oppressed. But all who openly defy those whom the Lord has set in authority over them, are not deserving of such a protection, nor will their presence be a real asset. Even if one should have the right to refuse bearing arms in a specific war - something which I deny - one could still serve one's country in different ways instead of leaving it.

The basic question, however, is whether "selective objections" as such are possible.

I deny that.

Not only is it not the duty of the Church to decide whether any war is just or unjust, it is not the duty of "our young men" either.

The question whether such objections are possible is to be raised not only in regard to a war. It applies to a person's attitude in several respects.

Take taxes.

Not long ago we could read of a very prominent public figure that he refused to pay that part of his taxes which was used for a specifically mentioned purpose. There you have some other "selective objections".

If I should have the right to object to a certain war and from that objection to derive the right to refuse bearing arms, then I also would have the right to refuse paying taxes or at least that percentage of my taxes which is being used for a purpose of which I am convinced that the Lord condemns it. Then I would have the

right to withhold part of my taxes if the government should subsidize for instance a society for the promotion of homosexuality, or should provide funds for some other admittedly criminal organization.

However, the Lord Jesus tells us that we shall give to Caesar that which is Caesar's. Nowhere does the Saviour tell us to investigate how Caesar uses that which he demands of us, or first to come to a conclusion regarding the percentage of our taxes that we can safely pay.

It is only when Caesar demands of us that which rightfully belongs to God, that we are to refuse to obey that *specific* command.

That also applies to our attitude during and in a war.

It is not up to the individual citizen to decide whether a war is just or unjust. It is the duty of the individual citizen to see to it that *in* that war he does not do any specific act which the Lord has forbidden.

It has been stated that a conclusion regarding a war should be made only after "intelligent and adequate study".

My thesis is that a private citizen is unable to conduct an "adequate study".

A private citizen does not know enough. He has no access to secret documents (unless they are stolen from the government and government agencies); he has no knowledge of secret negotiations (unless they were unlawfully recorded and revealed); and he will not know all the agreements that have been made (unless someone betrays the trust placed in him). Only he who makes the decisions has adequate knowledge.

When General Dwight D. Eisenhower made the decision to launch the invasion of D-day, he had all the information he needed for such an operation and decision. But the private or the captain waiting in the landing-crafts or the bombardier in his Lancaster lacked such knowledge.

The responsibility for the decision to become engaged in a war is the government's, not the individual citizen's. The latter, when called to arms, has only to see to it that in and during that war he does not do anything which has been forbidden by the Lord.

It is not the hangman's duty to conduct his own investigation to determine whether the person he is

going to execute is guilty or innocent.

It may be very difficult to decide whether a specific action is contrary to the will of the Lord; it may be a very agonizing decision at that. No one has the right to say, "Befehl ist Befehl", I have to do whatsoever I am commanded to do: the responsibility is not mine.

On the other hand there is the obligation to obey and the fact that in most instances the responsibility is not the one's who has to execute a command.

There is no possibility of a blanket "selective objection".

We do have the duty to see whether a specific act we are commanded to perform would constitute sin against God.

We do not have the right to refuse obedience by declaring a war as such unlawful, as little as we have the right to refuse payment of all or part of our taxes because we object to this or that specific cause for which that part is being used, since we are convinced that the cause as such is wholly contrary to the will of our God.

Sometimes it is said that we are responsible for what the civil authorities do when we take part in voting for our members of parliament.

It is a mistake to state that.

They who govern us are responsible for their decisions and actions.

They who are being governed are to obey and to let themselves be governed.

When the government says "Go!" a soldier and any subject must go.

It is only when, in specific instances, the government says, "Do this", and the Lord has expressly said, "Do *not* do *that*", that the Christian has to obey God rather than man.

"Christian conscientious objections to the Second Indochina War" as such are a phantom, a farce.

Man's "conscience" as such has never been a trustworthy guide.

vO

\* Since I do not have the 1939 *Acts* at my disposal, I quote from the *Agenda* 1939, pp. 120-130. See also *Acts* of Synod 1969, pp. 96 ff.

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## Goed Nieuws

Met betrekking tot giften voor ons Theological College is weer goed nieuws te melden. We beginnen in het diepe Zuiden. De Free Reformed Church of Launceston in Tasmania zond de opbrengst van een collecte, groot \$44.54. De kerk van Albany in Western Australia deed ons niet minder dan \$303.29 toekomen. Wij zijn voor dit meelevan van deze Engelstalige buitenlandse zusterkerken bijzonder erkentelijk.

Mr. Dantuma berichtte me dat hij weer twee cheques had ontvangen van de jongelui in de Fraser Valley. Ze beliepen ditmaal \$25.28 en \$31.08. They certainly keep up the good work.

Nu ds. A.B. Roukema naar Ontario verhuisde om daar naar we hopen na gedane arbeid van de rust te genieten, mag ik wel vermelden dat hij zich een weldoener van ons College betoonde door ons een verzameling ingebonden jaargangen van het weekblad *De Reformatie* ten geschenke te geven.

Het was wel geen gift, maar onder het hoofd "goed nieuws" past toch wel de mededeling, dat de oprit

en de parkeerplaats van ons gebouw zijn verbreed en geplaveid. Nederlandse en Canadese touristen maken er in deze zomertijd al weer een geregeld gebruik van. U weet: U bent hartelijk welkom - het College is tenslotte Uw bezit -, maar U doet wel goed, zeker in de vacantiemaanden, U er even van te vergewissen of er iemand in het gebouw aanwezig is.

We hadden kinderen uit de gemeenten van London en Chatham op een Zaterdagmorgen als levendige en geïnteresseerde gasten. Wanneer zij hun bezoek net zo gewaardeerd hebben als wij, zit het beslist wel goed goed! Misschien mag ik er wel iets van verklappen. Toen 'k hun de werkwijze van ons College probeerde uit te leggen, breedvoerig sprak over de verschillende vakken die een aanstaand dienaar des Woords dient te bestuderen en naar aanleiding van de Oud Testamentische vakken vroeg "En wie is nu onze leraar in het Oude Testament?", dacht ik aan collega Ohmann, maar een jonge Londonse stem antwoordde stralend: Jesus!

J. FABER

# YOUTH COLUMN

## FAIR OR FAITHFUL ? [2]

As you will remember, last time we inquired for a standard whereby we could answer the question: does God allow believing and covenanted children to develop or to have a "love-relationship" with an unbelieving person? Last time we found that the sons of God before the terrible world-flood used the following standard: "they were FAIR". If that was their primary and sole standard, one readily understands why they had no quibbles about marrying the "daughters of men", even though these beauty queens belonged to the unfaithful line of Cain. Moreover, this standard was partly responsible for God's wrath against the whole godless human race at that time. Their standards perished with them in the waters of God's judgment. So that standard obviously will not do. In fact God expressly forbade that standard. As promised, we will now search the Scriptures to confirm and to underline this point.

For example, God instructed his people in the wilderness how they were to conduct themselves before Him in the land of Canaan. We could ask whether God ever gave any standards or teachings concerning the matter of "love-relationships" with outsiders. A careful reading will reveal that God did direct Israel's attention to that matter. For instance, in Deuteronomy 7 we read:

Neither shalt thou make marriages with them (the seven nations mentioned in verse 1); thy daughters thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. (verse 3)

That seems to be simple and straightforward. And the LORD explained the (practical) reason why He said this: For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. (v. 4)

The basic reason is stated in verse 6, which reads:

For thou art an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Owing to the electing love of the LORD by which God claimed Israel as His own, the covenanted people were not allowed to act as they wished, nor were they to attach themselves to someone who stood outside that covenant of God (outside the church of God, if you wish). Israel was not her own but the LORD'S. So here we have another clear teaching of God concerning "love-relationships" with unbelieving outsiders. Plainly and clearly, God does not want it.

Sometimes it does not seem all that simple, though. And a flood of reasons or excuses can be forwarded to justify these irregular "love-relationships". One that seems to be prevalent in our society goes as follows: I have fallen in love (with the accent falling on "fallen"). In other words, I cannot help it or I cannot do anything about it. Love for the particular person overpowers me. And love can neither be forced nor can it be denied, according to the modern viewpoint. It seems as though love is a blind power which completely conquers a person once "hit". Of course, in the youthful teens this love is mostly infatuation. It can come and go quickly. But what happens when the two persons are of a mature age? According to the prevailing viewpoint,

love is both blind and compelling. However, if you dig farther you will find that love is not so blind. The young man is handsome, has a good job, has a friendly personality and a masculine physique and drives a sharp-looking car, etcetera. Love has eyes all right. But does it have eyes for the right things? That is the question. All the sentimental and romantic talk of falling in love and of love being an irresistible force originates not from God but from His opponent, Satan. True love indeed chooses with open eyes and a heart yielded to God and our Lord Jesus Christ. Think of how Isaac received Rebekah as his wife by the deliberate choice of Abraham (Gen. 24).

Sometimes the trouble originates because a person chooses a girl- or boy-friend before he or she has clarified the standards for his/her life. In other words, one chooses before doing public profession of faith. That is always dangerous. The correct order of priorities would be: (1) do profession of faith in the triune God, (2) choose a life-vocation, and (3) choose a life-partner. By following that order one would avoid many evil complications. If one confuses the order and, for example, chooses a partner before acknowledging the claims of the triune God by publicly professing one's faith, problems arise. We know that the standard for all our actions must be faith, as Hebrews 11:6 says: "and without faith it is impossible to please him (God)". Faith must determine all our actions, especially the important matters of choosing a partner. But if one has not made a conscious and public choice to serve the triune God in faith, then how can one make a decision concerning a partner? It needs to be a decision of faith, but here is where clarity is missing. A responsible decision becomes impossible since the necessary standards (of faith) are lacking or are not clarified. Put positively in summary form, then, we arrive at the following conclusion: clarify your faith so that the standard of faith may be the guide in the matter of "love-relationships".

Sometimes one hears another justification for having and developing a "love-relationship" with an unbelieving person. That excuse sounds something like this: John is a very decent and honest and neat fellow and he is also a member of a church. Moreover this "John" is willing to come to church on Sundays. Here you have the case of what I would term the so-called "semi-Christian" or "half-Christian". Supposedly a parent or an office-bearer should not object in such a circumstance. A "semi-religiosity" must satisfy the parents as well as the person involved. However, is this Scripturally satisfactory? What is the Scriptural standard in this case?

Interestingly enough, the Bible includes a similar incident in Ezra 9 and 10. Israel had returned from the exile and had again settled in the promised land. Ezra 9:2 gives the specific situation:

For they (people of Israel) have taken of their (reference is to the nations in and around Canaan) daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands . . .

At this news Ezra tore the hairs out of his head in bewilderment. He prayed to God, confessing the sins of the people. Why would the prophet be so disturbed? For it is striking that the peoples of the land with whom some

Israelites had married were "semi-religious". In later days they were called the Samaritans. They had been introduced to the false worship of the golden calves at Bethel and Dan by the false priests of fallen Israel. These people could say:

Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. (Ezra 4:2)

Apparently the returned exiles (as well as those who had remained in Canaan during the exile) had mingled themselves with this "semi-religious" people. What did the prophet demand of these marriages? You read what they agreed to do in Ezra 10:3 (should really read both chapters - 9 and 10):

Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those who tremble at the commandment of our God; and let it be done according to the law.

That was quite a step to take, but they did it.

Therefore it is not enough to say: well, he or she is not anti-religious or, what seems better, he or she is not unwilling to go to church. We should not allow personal and subjective reasonings to sway us, although that danger is especially strong in "love-relationships". If we truly love God, we will ask what God wants us to do. And God has stated that He does not want the holy seed to mingle with the unholy seed.

W. HUIZINGA

## BOOKS

### THE GRACE OF GOD IN THE GOSPEL\*

Here is a needed book. We can never be reminded enough of the meaning and riches of the grace of God as revealed in Scripture. Four undergraduate students at Oxford University were alarmed at the widespread abandoning of Biblical teaching of salvation, feeling that too much emphasis has been put on "man and his needs, his fulfilment, his commitment, his responsibility and opportunity" (p. 12), and not enough attention has been paid to the Lord God who not only made man in the first place but also is the active agent in salvation. There is also a practical consideration in writing. Since much thinking nowadays is man-centered, the authors claim (and rightly so) that this has taken away much zeal for mission work and ordinary evangelistic outreach. Too often we do not realize the greatness of our salvation, that God chose us from darkness and complete deadness of sin without our deserving it and that, even now, God the Holy Spirit lives in us. Often we are not as joyous with the gospel and as eager to share it with others as we could be and the authors therefore want to re-emphasize the overwhelming riches of God's grace, and to show clearly from the Bible what this all entails.

They succeed in their purpose. The authors stay clear and simple, and, above all, close to Scripture. In reading these 141 pages one need never worry about getting entangled in man-made theories, etc. Each chapter ends with an answering of typical objections brought against the Biblical teaching. These sections are

helpful in exposing Arminianism, which often comes in seemingly convincing formulas.

The first chapter deals with the biblical foundations of God's sovereignty and man's total depravity. The next three chapters deal with "The way of Salvation", "Salvation Planned", and "Salvation Accomplished". The beauty and comfort of election is pictured before our eyes. Overagainst any false pride we may have, it is good to read: "The most humbling thing that a Christian can know and the truth that brings him to his knees before his Lord is that his salvation is all of grace, that his election was solely of God's will and pleasure" (p. 56). The two-edged truth of the sovereignty of God, the responsibility of man is also clearly presented.

In chapter five, "The Hope of Glory", the perseverance of the saints is dealt with. The common objection that "an elect person can live as he pleases since he can never be lost" is answered in part thus: this objection "ignores the fact that the Christian, the true believer is a *changed* person - he no longer desires the things the world desires, nor reasons as the world reasons; his desire is to become holy, to glorify God by walking in the steps of his Master, to hate sin in all its forms and to flee from it and from all occasions of temptation . . . it ignores the fact that the same Spirit who preserves also *sanctifies* and transforms. 'Without holiness, no man shall see God'; no one who uses his 'knowledge' of eternal salvation as a cloak for mischief can have any reason to believe that he is one of God's elect. 'Let him that thinketh he standeth take heed lest he fall' ". (pp. 99f.).

In Chapter six, "Another Gospel", Arminian dangers are further pictured and in chapter seven, "Our Attitudes", some practical lessons are drawn. The authors show how we must react humbly in joy and gratitude to God's grace. Of course we must not keep the glorious good news to ourselves, and so the matter of evangelism is discussed. They write: "Evangelism is not a making of proselytes; it is not persuading people to make a decision; it is not proving that God exists, or making out a good case for the truth of Christianity; it is not inviting someone to a meeting; it is not exposing the contemporary dilemma or arousing interest in Christianity; it is not wearing a badge saying 'Jesus Saves!' Some of these things are right and good in their

Continued on page 9.



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# North American Nook

*General Synod 1973 of the  
Reformed Church in America*

The month of June seems to be a favourite months for synods. At the moment that I write this article, the general synod of the Christian Reformed Church is meeting in Grand Rapids, while the general synod of the Reformed Church held its sessions at Central College, Pella, Iowa, June 11-15. I am always a little bit impressed by the subheading of *The Church Herald*. It reads, "Official organ of the Reformed Church in America, the oldest Protestant denomination on the North American continent, with a continuous ministry since 1628." It is true that I at the same time wonder about the meaning of this continuous ministry. Does it mean that there is true continuation in the *message* of the ministry? Or does it simply mean that this denomination is in the possession of the oldest Protestant buildings? But would such a claim not be an *un-Protestant* allegation? Would it then not betray exactly the opposite of a continuous ministry since ten years after Dordrecht 1618?

Be it as it may, the general synod of the Reformed Church deserves our attention in this column. In the issues of May 4, May 25, and June 1 I read various overtures which have been sent from the forty-four classes and the six particular synods of this denomination.

We report on some overtures of classes only. The largest number deals with assessments for the *World and National Councils of Churches*. The classes Chicago, Illiana, South Grand Rapids, and Wisconsin are overturning the general synod to reinstate the contributions to these two Councils on a voluntary basis instead of the assessment basis, as at present.

Apart from considerations concerning church polity one can be thankful that these overtures show that several classes are of the opinion that congregations should not be compelled to support organizations with whose actions and pronouncements they are not in wholehearted agreement. Membership of the World and National Councils of Churches

first of all is a doctrinal matter. But why do these classes then not fight about the underlying issue, this membership itself? Only one classis, classis Wisconsin, overtures the General Synod to withdraw its membership and all its affiliations from these Councils. The classis believes that these Councils do not speak for the cause of conservative and evangelical Christianity, but rather are detrimental to the witness of Bible-believing Christians, and thus they consciously object to participation in them. Classis Holland wants the participation in the National Council reviewed. Let us hope that Wisconsin's cry in the wilderness will be heard and heeded.

Three classes sent in overtures with regard to *abortion*. Classis Illiana believes the notorious US Supreme Court decision to be contrary to Scripture as found in Exodus 20:13 and 21:22-25. Our readers probably know that in January of the year of the Lord 1973 the Supreme Court of the United States of America ruled that abortion on demand is permitted up to and including the first six months of pregnancy. Classis Minnesota believes that the Supreme Court may, through this action, have opened the door to the practice of euthanasia. Classis Passaic wants to affirm again the historic Christian position of holding the fundamental right to life of unborn children.

Related to this topic is the overture of classis North Grand Rapids to reprimand the Christian Action Commission for giving a news release to the public media recommending a "Yes" vote on abortion reform in Michigan.

Our comment can be that it shows the danger of all kinds of ecclesiastical commissions operating separate from church assemblies, and the weakness in the stand taken by the Reformed Church until now.

Classis Mid-Hudson overtures the general synod to request the Theological Commission to study the possibility of *admitting children to communion* prior to confirmation. They give as reasons the fact that the

Presbyterian and Lutheran churches have decided recently to permit children to partake of communion prior to confirmation, and that the present emphasis may stress the intellectual understanding of the sacrament while neglecting the psychological effect and denying it to children.

Undersigned is inclined to ask: what about 1 Corinthians 11:27? And does not the Reformed confession with regard to the character of the sacrament as a sign and a seal suppose an "intellectual understanding of the sacrament", in the case of the Lord's supper? And last but not least, what will become of the catechetical instruction of the children of the Covenant?

It is remarkable that at the same time classis Cascades wants the synod to request the Theological Commission to give guidance to the churches on the matter of *baptism*. It refers to an ever-increasing number of people joining the Reformed Church congregations, but not sharing the church's historic position regarding infant baptism. There is need for clarification on the status of RCA ministers who are seeking membership in a classis but who express personal reservations concerning the practice of infant baptism.

So we have the situation that on the one hand a classis urges a study of the possibility to admit children to *communion* prior to confirmation, and on the other hand a classis wants to study the possibility that Reformed ministers do not admit their infants to *baptism*. Does it not show a confusedness in the doctrine of the sacraments?

Classis Brooklyn overtures the general synod to instruct the Theological Commission to work with others to formulate a *new expression [confession] of faith*. The reasoning is well known: a new expression of faith is needed to deal with the problems and situations in which contemporary man finds himself.

We find again a remarkable coincidence. For though I did not find overtures regarding the proposed revisions of "The Form of the Attestation of a Licensed Candidate" and the "Form for the Declaration for Minister", it is a well-known fact that these revisions at the moment form a bone of contention within the Reformed Church.

In the current formularies the

ministers declare "that we believe in the Gospel of the grace of God in Jesus Christ as revealed in the Holy Scripture of the Old and New Testaments, and as truly set forth in the Standards of the RCA."

The proposed revision reads, "... I accept the standards as historic and faithful witnesses to the Word of God."

The Rev. Paul Nulton made the remark that the word "truly" and the phrase "truly set forth" are much stronger definitions of the standards than either "faithful" or "historic." I agree but at the same time I would like to draw attention to the use of the term "witnesses". What does it mean that the forms of unity are "witnesses to the Word of God"? Do I have to interpret it in the sense of the theology of Karl Barth? Is this use of "witness" in accordance with the Biblical concept?

Returning to the overtures to the general synod we see that on the one hand the binding force of the creedal standards is weakened and on the other hand the desire is heard to formulate a new expression of faith.

Let us conclude with two overtures to amend the government of the church. The Book of Church Order now permits the election of women as elders and deacons. Classis Holland wants to have clearly stated in the Government of the church that the office of ministers is limited to males.

I doubt whether it will be possible to maintain the institution of male minister beside the acceptance of female elders. Let the elders who rule will be considered worthy of double honour, especially those who labour in preaching and teaching, the apostle Paul writes in 1 Tim. 5:17. It is one of the two: either we stick to the ordinance of Scripture that speaks of a creation ordinance also with regard to the ruling office in the church of Christ, or we do not have Scriptural grounds anymore for excluding women from the office of those elders who labour in preaching and teaching.

Classis Mid-Hudson overtures the general synod to amend the Book of Church Order so that a member who has ceased his relationship with the church for the period of one year (instead of two years, as at present), shall be placed on the inactive list; and so that, if after another year (instead of two years, as at present), he refuses to renew his inactive

connection with the church, his name may be removed from the membership rolls. The seemingly harsh method of church discipline, described in Matt. 18, Lord's Day 31 H.C., etc., is much more merciful. The church of Christ is no human society and its own character becomes manifest in its manner of discipline.

I gave some special attention to these overtures, not only because of the fact that "the oldest Protestant

denomination on the North American continent" deserves our permanent interest, but also because of the budding romance between the Reformed Church in America and the Christian Reformed Church.

There are some striking similarities in development. If the Lord wills, we shall live and we shall deal with them later.

J. FABER

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## *Ministers' Workshop*

On June 11th all the ministers of Ontario (except Rev. VanderBoom and Rev. Dekker) came together at the Theological College for a workshop. Our convener, Rev. VanDooren, opened with Scripture-reading from Hebrews 4 and with prayer. Hymn 33:1-5 were sung.

Prof. H.M. Ohmann introduced the morning's topic, "How to preach on the Levitical Law". He continued from where he left off at the last workshop, proceeding with the fifth to the eighth commandments. Dealing with every commandment in the context of the whole Mosaic teaching, he impressed on us the carefulness, preciseness and fairness as well as the justice of the covenant LORD and His covenant regulations. We saw how applicable and relevant the Mosaic law still is today. For example, concerning the eighth law ("thou shalt not steal"): compensation had to be made for theft (sometimes five-fold even) according to the Mosaic law. The LORD wanted restored what had been damaged. In the laws of our land (Canada) this compensative element does not receive its proper attention.

During the discussion unisex clothing came up. This was in conjunction with the seventh law and Deut. 22:5, which reads thus: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."

Also, the ceremonial (shadowy) character of the law was an important subject in order to see the relevance of the Mosaic law for today. Prof. Ohmann stressed that the line from the creational ordinances to the

Mosaic law and then to Christ had to be kept in mind. He drew attention for example to what Christ said, "MOSES because of the hardness of your hearts suffered you to put away your wives: but from the BEGINNING (i.e. the creational ordinance) it was not so. And / way unto you . . ." (Matt. 19:8, 9). Concerning the sixth commandment it was asked whether abortion was ever practised in the O.T., whether it was considered murder, and whether abortion would have been punished by death in the O.T. Exod. 21:22, 23 gave the answer to this.

After a delicious lunch (by the ladies) and some humorous table-talk (by the ministers) we discussed "Pentecost preaching". Since Pentecost had been remembered the day just before, everyone was fresh with ideas and interpretations on this subject. An anonymous outline on Acts 2:5-11 went through the proverbial meat-grinder. Everyone agreed that the rampant (neo-) Pentecostalism must be combatted, while at the same time one must preach positively about the message and meaning of Pentecost.

The next ministers' workshop is planned for Jan. 7, 1974, D.V. Prof. J. Faber will introduce the topic: "The meaning and significance of the distinctive expressions of the Nicene Creed and their Biblical foundation". Prof. L. Selles will briefly introduce the topic: "Which Bible Translation can we agree on?"

We sang Ps. 50:1, 2 and Rev. Roukema closed the meeting in prayer.

On behalf of the workshop,  
W. HUIZINGA.

# news medley

Having arrived from the Netherlands in November 1952, I was right away made aware of the needs of the other Churches: In January I would have to go to Houston, B.C., for classical appointment. The Church there was vacant, and from time to time one of the ministers of sister-churches was to go there. This sounds quite normal in 1973, but the year 1952 was different: there were not that many ministers yet, and the distances meant more in those days than they do now.

However, since the railway was blocked by a rock-slide, somewhere in the vicinity of Boston Bar (Hell's Gate), it was impossible to reach Houston before the Sunday, and thus the classical appointment was filled in March.

It was quite a trip from New Westminster to Houston. One could not take a super-fast train; there was not enough money to take a sleeper. Thus, for two nights, you tried to sleep in the daycoach, and were very happy if you could get two seats over against each other. Then you could put the suitcase between them and try to catch forty winks. Not many more: when a new crew boarded the train, the conductor or trainman shook you awake, with the harsh cry: "Ticket, please!" Sometimes, if the train was full, sleeping was more difficult, and you were the more happy when you arrived at your destination.

When I arrived at Houston, he was waiting there: the man to whom we later referred to as "Ome Gait Jan": Brother G.J. Hofsink, who with his wife celebrated their fortieth wedding anniversary on the 23rd of June. They belonged to the first group of immigrants from the Liberated Churches who settled in the Houston/Smithers area. They were there when the Church was instituted in Houston.

They lived "on the hill", where they had bought a farm. It was quite something to get up that hill, especially with the spring break-up. You had to watch out that you did not go too much to the side with the car (if you had a car, that is!) for then you got stuck in the wet, soft shoulder. The year after, during the holidays, brother Hofsink had to come to the rescue with his one horse(power) to get eighty horsepowers out of the mud.

It was pioneering in those days. The farm had no electricity; the old oil-lamp proved to be a faithful companion, also when one had to go out at night. Water had to be brought up from the well some distance from the house: in winter-time horse and sled were very useful for getting a barrel of water up to the house. Otherwise, when it was freezing too much and the temperatures dropped to some twenty or thirty below, there was always the snow which was plentiful around the house; the old wood-stove saw to it that it turned back into water.

Oftentimes we talked till it was very late. And when, after the "old people" had retired for the night, we (that is some younger brethren, including the minister) still had lots of fun, Ome Gait Jan sometimes came back much later and sternly admonished us to go to sleep. Which we did - much later.

Family visiting belonged also to the duties of a visiting minister. Thus we went visiting, once to a camp where members of the Church were logging. We slept in the cabin that night and the next morning were awakened by the smell of pancakes that did not want to get done or were done too well, if you get what I mean.

I shall not elaborate on these things, nor mention any more names. Some of those (then) younger ones are new reverend elders, and it would not be becoming to lift the veil of their early years and achievements here in Canada.

These and other memories come up when you realize that time goes on and that you get older. It is good that the events of those first years and the influence of the Church upon the place of settlement and the movements of the immigrants are investigated and preserved for later generations.

We must continue with other things. Sometimes, in letters I receive, I am told that I say too much about the West and thus give myself away. But who can eliminate seventeen years of one's life?

Others tell me (very kindly) that I put my nose into many things. However, what makes a news medley interesting, I think, is that you do not just pass on news items, but also say something about them. When something is published, is it then not given for discussion too? As long as you do not become personal! That, I think, I have avoided thus far. I had no reason to become personal either!

Now to other news.

Many bulletins, etcetera, of the last weeks mentioned the fact that so many brethren and sisters made profession of their faith. Usually this is done once a year, at the end of the "catechism year". Let us not forget to be grateful to the Lord for this blessing bestowed upon His Church and people.

Oftentimes complaints are heard about the young people. In many instances such complaints are justified. But there are far more cases in which much good can be said of our boys and girls. And is it not a great blessing, not only for the parents and other close relatives, but also for the whole Church, when they come to making profession of faith and openly declaring that they wish to serve the Lord?

There is a difference in the manner in which they are examined at the Consistory meetings. Sometimes the whole group is examined together, sometimes they are examined one by one. Personally, I used the first method for many years, but learned to do it differently here in Ontario. Now we invite the young people one by one to the Consistory meeting, and take some fifteen or more minutes for each individual member. When there are twelve (as we had it here this year) it will take a whole evening; when there are twenty (as we had it in Burlington-West this year) it takes two evenings. But it is well worth the time. The young people themselves speak more freely when the others are not there, and the office-bearers get a clearer impression of the "knowledge of faith" of the member requesting admission to the holy supper upon profession of faith. I will never go back to the method of having them all together at the consistory meeting, and wished I had always done it the better way.

Building is going on everywhere, it seems, and money is being raised for various causes. Lincoln may have money available (courtesy Bank Manager) for a parsonage. The pledges which have been received by Chatham have



reached approximately 60% of the goal. Due to the ever increasing costs of building, the Consistory decided to go ahead, even though the goal has not been reached as yet: the quoted price (\$155,000.00) is firm till June 25th. We should not forget that Chatham is also busy getting a schoolbuilding ready. Thus the burden is double right now.

Somewhere, during the building-process, "the sump pump was temporarily connected to the storm, because it was wet at times." A storm is mostly a temporary thing, I thought. And oftentimes it is wet during a storm. That good old windmill!

The Hamilton ladies invent new ways and means to collect money all the time. I mean, of course, that they find new ways and means all the time and that they are collecting money all the time. Now they have come up with a Recipe-book, containing 300 recipes, and they charge \$3.00 for it. That is a penny per recipe. Not bad, as long as the ingredients mentioned don't make the thing expensive. Now, please, don't send all sorts of advertisements for charitable purposes to our column; I won't go for it.

Some time ago we mentioned that Edmonton was studying the question whether our sisters should have the right to take part in elections (as voters, that is). Barrhead tells us that they expect a request in that direction. Toronto has even made some decisions in this respect which, as overtures, have been sent to Classis and in all likelihood will serve at the forthcoming General Synod. I still do not get it why such proposals have to be discussed at length at a classis, so that classis has to endorse them (if Classis agrees). Seems to me that it is a waste of much valuable time, since a major assembly is not a study-conference. Toronto also enclosed a (short) Form for the Celebration of the Lord's Supper. I have not been able to find out whether they have used it or not. If they did, I think it should not be repeated. As Churches we are bound also by the liturgical forms we have. This binding is not of the same nature as the binding to the Confessional Forms (!) but still I am convinced that no Church has the right to change "the Form in use for that purpose", as the draft translation of the Church Order has it. It is simple faithfulness to the agreements made when we refrain from making changes.

Another item from Toronto is that they have received a telegram informing them that the Rev. H. Knigge has arrived safely in the Netherlands. Thus the Church at

Butiptiri has been left on its own. It is the Lord Who upholds and protects and builds His Church.

And the last item from Toronto: Volunteers have been asked for the laying of 2,700 yards of sod. Three calls were received when the last bulletin I got was issued. They will need a lot more. I am not good at all with all these inches and yards and so on. But am I mistaken when I say that Toronto plans to lay more than half an acre of sods? Sterkte!

Recently we paid some attention to regulations for the election of office-bearers. Also in Barrhead these regulations were revised. That was done because the local rules did not include the possibilities mentioned in the Church Order. Barrhead meant: single candidacy, extending the term of office by another full term.

Calgary is active enough as may appear from the fact that within the Study Club another group has been set up: a Political Discussion, Education, and Action group. They did so to see in what manner there could be more involvement on their part in decisions made by the government which conflict with the Word of God.

And the Fellowship of Canadian Reformed University Students held an Orientation Day on June 23rd. Besides sports activities, an introduction was held on the topic "Why University; Why Fellowship?"

May I, for once, become personal?

I would like to use this column to thank all the brethren and sisters who sent me their congratulations on the occasion of my recent graduation. Thank you also for the wishes which were expressed. As the Lord gives opportunities, so I shall use them.

Meanwhile, the request still stands: if you have any documents relating to the origin or early history of the Churches, please send them. If you find anything among the papers of your parents who may have passed away, send it. It may be the first or early bulletins of the Church to which they or you belong(ed), it may be letters exchanged, or any other document. If I cannot use them personally, I shall pass them on to the library of our College, where, as I expect, they all will end up eventually anyway.

When you go on holidays: have good holidays, a safe trip and a safe home-coming.

And remember: also during the holidays you are a member of the Church of Christ.

See you later.

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BOOKS - continued from page 5.

place, but none of them should be confused with evangelism. To evangelize is to declare on the authority of God what he has done to save sinners, to warn men of their lost condition, to direct them to repent and to believe on the Lord Jesus Christ" (p. 119). Love for God is the only sufficient motive for evangelism. Every believer must be an evangelist and we must therefore know our Bible so that our testimony of God's grace is not man- but Christ-centered.

The final purpose of it all (chapter eight) is that God may be worshipped and glorified.

Some critical remarks could be made, for the book is not perfect (e.g. the awkward usage of the dubious term "common grace" on p. 38f. and the lack of clarity at the top of p. 67). However, criticism can never take away the sound Biblical material here presented. Whoever reads this book will again be reminded that our Christian life only really means something if we live from the positive

overwhelming joy of the gospel and the grace of God revealed to us.

The encouraging message of this introductory book is a stimulus to again study God's rich Word of grace and the beauty and comfort of the Canons of Dordt.

C. VAN DAM

\* by J. Cheeseman and others (Banner of Truth Trust, Box 652, Carlisle, Penn., U.S.A.) 1972, 141 pages, \$1.25.

# THE SECTS

## ***The Armstrong Cult*** (10)

### 12. B. *The Christian Feastdays.*

Armstrong is against the celebration of feastdays such as Christmas, Good Friday, and Easter. According to him these days are the feastdays of Nimrod. He states that on December 25 the birthday of Nimrod is celebrated and that the "Mother and Child" worship is the worship of Nimrod and his mother Semiramis.

Whenever Armstrong sees something of pagan origin he traces it back to Nimrod. He seems to have some sources of information about this person in addition to the few Biblical references (Gen. 10:8, 9; 1 Chr. 1:10; Mi. 5:5). Of course, he knows more than other scholars (at least he thinks so), for he states very dogmatically that "the name Nimrod, in Hebrew, is derived from 'Marad', meaning 'he rebelled'"; yet the main Hebrew-English dictionary (Brown-Driver-Briggs) says that it is wholly unknown where the name comes from or what it means.

No one will deny that December 25th was originally a pagan feastday, but that does not mean that we honour idols when we remember Christ's birthday on that day. No one in our society honours Wodan on Wednesday or Thor on Thursday. The fact that Christ's actual birthday was not on December 25th cannot be used as an argument against celebrating this day. (We also celebrate the Queen's birthday on a different day.)

Concerning Easter and Good Friday, Armstrong has something more to say than that the statement is also a pagan feast. He writes, "Either the 'Good Friday, Easter Sunday' tradition is a fable - or you have no Saviour! Jesus gave only one sign to prove that He was the Messiah! And that sign was the length of time He would be dead and buried.

"Notice Jesus' own words concerning the only sign that would prove His Messiahship: 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the heart of the earth' (Matth. 12:39-40).

"If He did not fulfil that sign, then He was an imposter and you are without a Saviour!

Of course theologians and scholars deny that Jesus fulfilled this sign. They say He was in the heart of the earth only one day and two nights - half as long as He thought He would be! And in so doing they deny the only proof Jesus gave that He is the Messiah, the Saviour of the world!" (end of quote).

Armstrong maintains that Jesus was crucified on a Wednesday and was raised on a Saturday. He was therefore in the grave from Wednesday afternoon (just before sunset) till Saturday just before sunset.

The explanation of Mt. 12:39-40 is not very easy and commentators do not agree with each other. Yet, Armstrong's solution is not right, because:

1. He changes the meaning of the expression "the third day" in Mt. 16:21; 17:23, etc., and says, "Since Jesus said that He would 'Rise the third day' after the day of His crucifixion, it is obvious that the resurrection must have occurred precisely at the completion of the third day following His burial." But Jesus did not say "the third day *after*", but the third day. The word *after* is an addition by Armstrong. Furthermore, it does not have to be at the completion of that day. Jesus died on Friday 3:00 p.m., the rest of that day was the first day, Saturday was the second day and Sunday the third day.

2. Lu. 24:21 is interpreted by Armstrong in such a way that "these things" include the sealing of the grave on the day after the crucifixion, although Luke does not mention this at all in his gospel. Theophilus (Lu. 1:3) did not have the other gospels and would therefore start to count from the day of the crucifixion.

3. Armstrong claims that the Passover in that week was also called a "sabbath". He states that Mt. 28:1 should read

"After the sabbaths", instead of "in the end of the sabbath", for "in the original Greek the word is in the plural, . . . which all the scholars should know".

Here Armstrong implies that the scholars are dishonest in their translating, but his statement shows that he himself is dishonest or that he does not know anything about the Greek language. For the word "sabbath" in the plural is used several times in the N.T. and it can either mean "sabbath" in a singular meaning (Mk. 2:23; Lu. 13:10) or "week", as it is used in this same verse, Mt. 28:1. We would translate this verse as follows: "After the week toward the dawn of the first day of the week", thereby translating the word for "sabbaths" both by week.

There are more things to be said concerning Armstrong's theory, but they would be too technical.

But what about the explanation of Mt. 12:39-40? Is Armstrong right in his statement that Jesus had to be 3 x 24 hours in the grave? Some of the explanations of this verse are:

1. The exact length of time is not the point at issue, but the comparison is drawn between Jonah's being in the fish, after which followed his deliverance, and Christ's being in the grave, after which followed His resurrection. The three days and three nights are used as a standard expression. (F. W. Grosheide).

2. According to Jewish reckoning the "three days and three nights" are to be explained as three 24 hour days, whereby part of a day is counted as one (H. N. Ridderbos).

This is according to the Jerusalem Talmud, where it is stated "that a day and a night make up a 'chonah' (24 hour day) and that any part of such a period is counted as the whole".

3. Following the Christological explanation of Jonah 2:2-9 we see this song of Jonah as a prophecy of Christ. That means that the billows and waves (verse 3) would pass over Christ's head, that Christ's soul fainted (verse 7), and that Christ was cast out of God's sight (verse 4).

But these things began already before the crucifixion itself. The

# Country Walks

To say that, in order to see the birds, the weather has to be sunny and mild is not always true. Birds won't go in hiding just because the weather isn't to their liking; even more than animals, they need food to keep active and must spend all their waking hours in search of it. The past weeks, when spring migration was at its height, and again in the fall when they return, birds are even more in a frenzy; most of the time they would ordinarily use in search of food is then taken up by travelling and as they do need sleep too, the time left is not wasted.

Saturday, May 26th, the day when so many of our people walked the 24 miles for the building fund of John Calvin School in Burlington, the weather wasn't nice really - not too cold but overcast, the odd shower at first but later changing to a steady downpour during the afternoon: a good example of a day during bird migration.

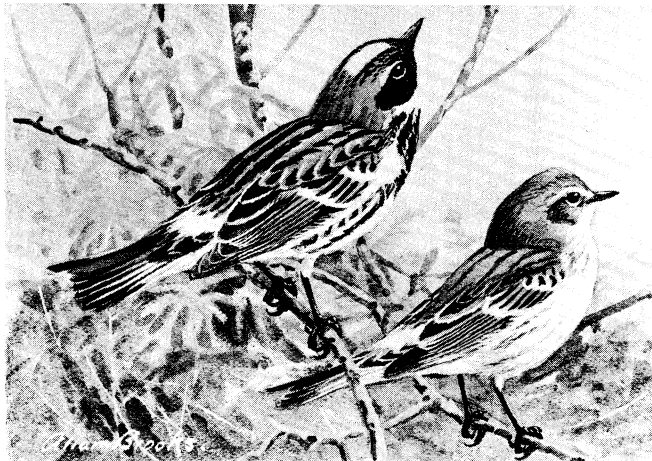
For a few hours I roamed the Fletchers creek area during the morning. As soon as I left the house I heard the first warblers in my backyard feeding high up in the tops of the shag-bark hickories and ash trees. As most of the numerous kinds of warblers are transient and show themselves only twice a year, I usually can't resist to search for them in the woods bordering the creek behind my house.

For as long as we've lived here the field I have to cross has been home to one or more couples of meadowlarks who share the area with a few field and song sparrows. A number of times during the last weeks I heard and saw a few bobolinks, another field bird I hope will become a regular nesting bird in the neighbourhood.

Despite the overcast weather all species of birds seemed to be singing. From the row of hawthorns I flushed several yellow flashes: the male goldfinches had molted and showed their familiar black and yellow summer plumage. Chickadees were everywhere and so were the sounds of blue jay, baltimore oriole and cardinal from the trees along the bank and the wailings of killdeer way overhead.

A brownish bird taking a drink from the creek I first mistook for a song sparrow but proved to be a veery, a thrush, related to our robins and bluebirds. Tree swallows skimmed by after flying insects, the same being done higher up by the chimney swifts, and everywhere grackles or red-winged blackbirds told the world that I was coming.

The huge willows along the creek bank, the white ash trees and Manitoba maples seemed to be alive; wherever I looked in the foliage I spotted at least a dozen small birds



*Myrtle Warblers*  
[National Museum of Canada]

darting about. They discover caterpillars from yards away and gave me the same problem as they've always done: They never stay put long enough for me to identify them. They seem to know that where a few leaves are stuck together a colony of caterpillars have their home, and it doesn't take long for the warblers to consume them. Despite this display of energy they do find time to sing once in a while and this gives me a chance to have a look at them. Quite often a glimpse and the song enables me to identify them.

That morning I identified eight species among the hundreds of individuals. I was sure that more were present but I was only sure of these eight.

Two of these, the black-and-white and the yellow warbler, since they're summer residents, are well-known and easy to tell apart, but the other six, breeding farther north, took some time before I was certain. One was the Magnolia warbler, with dark stripes over a yellow breast and a white tail band. Another was the black-throated blue warbler. Still another one was the chestnut-sided warbler, whose name also indicates the colours of its plumage.

One warbler, a plain-looking individual, very similar to a vireo with its white breast and greenish back, told me by its actions and its loud song - consisting of a series of unevenly spaced chips becoming more rapid near the end - that it was a Tennessee warbler. The Myrtle warblers also were present but didn't seem to be as abundant as during the fall, when they're by far in the majority.

All in all it is fascinating to watch these small birds, some of them coming from as far as South America to raise another generation in areas as far north as Labrador or the Yukon, who on their journey to and from these places give enjoyment to so many of us.

COR TENHAGE

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Continued from previous page.

suffering of Christ (although started in Bethlehem) began the day before the crucifixion, for would any one deny that in Gethsemane the waves and billows passed over Christ's head? As soon as Christ yielded (as Jonah in Jonah 1:12), this period of three days and three nights started.

The Greek word for "earth" in Mt. 12:39-40 does not have to mean

"the terrain", as it does not mean this in the expressions "the whole family in earth", "god of the earth". It denotes here the hostile forces of the earth, in opposition to the forces of heaven. Also the word for "heart" can have a broad meaning and can mean "in the midst of". We could paraphrase Mt. 12:40 as: "so shall the Son of Man suffer three days and three nights in the midst of the hostile earth".

This explanation by F.C. Payne has much in its favour, but it will be hard to say what the right explanation of these verses is.

We have come to the close of our articles about the sects. May all our readers, by the grace of God, hold fast what they have, earnestly contending for the faith once delivered to the saints, so that they reject all the unscriptural teachings of the various sects. A.H. DEKKER

# Political Comment

"Lo, sons are a heritage from the LORD, the fruit of the womb a reward."

That is what Psalm 127:3 tells us, but it is something that is gaining less and less currency today, judging by recent events in both the United States and Canada. At the same time that Americans were rejoicing over a hoped-for end to the destruction and killing in Vietnam, the Supreme Court handed down a decision that meant abortion on demand is now a virtual reality for most people on the North American continent. While more than 618,000 U.S. and allied deaths were recorded in the Vietnam war, approximately 600,000 fetal deaths

through abortion occur yearly. In Canada last year (1972) some 36,000 fetal deaths were recorded, not counting the untold number of "criminal" abortions. In New York state last year the number of abortions was greater than the number of births.

These statistics must shock us and are no doubt an abomination to the Lord of life. Was God not with us even before our birth? We read in Psalm 139: "For thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful." The conception of children is a miracle, and the wanton destruction of the unborn is a denial of the value of human life, of God

himself who created man to the honour and glory of His name.

One might wonder why a supposedly conservative-oriented Supreme Court could make such a "liberal" decision concerning abortion. It should not surprise us, however, for it demonstrates again the convergence of conservative and liberal ideas, the essential oneness of their roots. Both philosophies take their starting point in the idolization of the individual; the conservative in the safeguarding of "individual rights" from governmental control, the liberal in his idea that the state should guarantee each citizen a high quality of life free from restraints. Thus personal gratification is elevated above personal responsibility. "It is my body and I should be able to determine what to do with it." The voiceless unborn is thus condemned to death.

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## ***An Introduction To***

# **CHRISTIAN LITERATURE (6)**

### b) *On the Old Testament*

#### *1. The Pentateuch*

1. Allis, O.T. *The Five Books of Moses*. (Philadelphia: Presbyterian and Reformed) 1943, 220 pp., \$3.50 (\*\*)

A reliable introduction to the Pentateuch.

2. Allis, O.T. *God Spoke by Moses*. (Philadelphia: Presbyterian and Reformed) 1951, 159 pp., \$2.00. (\*)

A popular series of studies on the first five books of the Bible. Comments are brief but very instructive.

3. Calvin, J. *Harmony of the Pentateuch*. (Grand Rapids: Eerdmans) 4 vols., \$25.00.

Exodus to Deuteronomy is presented in the form of a harmony. The explanations are good but the harmony format can be exasperating when looking for certain passages.

4. Keil, C.F., and F. Delitzsch. *The Pentateuch*. (Grand Rapids: Eerdmans) 3 vols. in one, \$8.95. (\*\*)

Despite the occasional Hebrew word, this commentary series on the whole O.T. can be used with profit also by the layman. E.J. Young says, "These commentaries represent the best of conservative Protestant Thought".

#### *GENESIS*

1. Calvin, J. *A Commentary on Genesis*. (Grand Rapids: Eerdmans) 2 vols., \$13.50.

This work ranks with the best to come from the pen of Calvin. Lots of food for thought.

2. Keil, C.F., and F. Delitzsch (see under Pentateuch).

3. Kidner, D. *Genesis*. (London: Inter-Varsity Press) 1967, 224 pp., \$3.95.

This volume is part of the *Tyndale O.T.* commentary series under the general editorship of D.J. Wiseman. It gives a clear and helpful explanation of the text; however, it does make some undesirable concessions to evolutionary ideas.

4. Leupold, H.C. *Exposition of Genesis*. (Grand Rapids: Baker Book House) 2 vols., 1949, 1,220 pp., \$10.00. (\*\*\*)

A product of a Lutheran scholar, this modern work on Genesis is probably the best evangelical contribution available.

5. Rad, G. von *Genesis*. (Philadelphia: Westminster Press) 1961, 434 pp.

A critical commentary in the *Old Testament Library* series, of some value to the pastor and theological student but *not* recommended for general use.

6. Young, E.J. *Studies in Genesis One*. (Philadelphia: Presbyterian and Reformed) 1964, 105 pp., \$1.50.

7. Young, E.J. *Genesis 3*. (London: Banner of Truth) 1966, 165 pp., \$1.45. (\*)

These two books are of special worth in the light of the modern trend to debunk the Genesis account of creation. The first is very exegetical and requires a knowledge of Hebrew; however, the second is of profit to all.

#### *EXODUS*

1. Beegle, D.M. *Moses, The Servant of Yahweh*. (Grand

Not only in regard to abortion do we meet this tortured reasoning of conservatives and liberals. We have also been able to observe this in the recent debate on the abolition of capital punishment in the House of Commons. Actually, we have not had capital punishment in Canada for many years, since the Cabinet continues to commute death sentences which have been handed down. The double standard implicit in the current Bill C-2 is simply a genuflection in the direction of public opinion, which is said to favour the death penalty for murderers of policemen and prison guards.

Again, in practically all the arguments advanced pro or con we find self-serving and man-centred reasoning. Is there still any recognition of the role of the magistrate in meting out justice according to the will of God when men argue that the

state should not debase itself by "murdering" a man sentenced to death for a crime? Politicians are no longer willing to accept responsibility in making decisions concerning life and death, for they have lost sight of the origin of their delegated authority.

These are only two of the more obvious examples of issues which touch upon the consciousness of the believer. It demonstrates the fallacy of thinking in terms of "liberal" or "conservative" policies or attitudes. While many people in our churches express their concern about these issues, as witnessed by a public meeting held in Burlington on the question of abortion, what can be done to bring the message of Scripture before our legislators and the public? While the signing of petitions in support of such organizations as the "Right to Life" movement may have some merit, it is not

enough. Neither is an individual letter by individual people to an individual M.P. very effective. What is needed is the raising of an awareness among all believers of Christ in His church to the fact that the Kingdom is here and that we must proclaim His message with boldness as one united voice. It is not enough to add the Christian voice as a counterpoint to the babble of humanists. Christians must, in obedience to His commands, unite as one to challenge the apostate mind with the mind of Christ, and this can only be done through communal action, as members of one fellowship. Politics is not a one-man business. It is team work. Christians can be a real blessing to the nation but first we must learn to get together, in thought, prayer, and work, in order to demonstrate the reconciling power of Christ's mediatorial work in today's world.

HAROLD J. LUDWIG

Rapids: Eerdmans) 1972, \$7.95.

A biographical study of a great O.T. figure. Interesting and informative, but it does not fill the need for a good exegetical commentary on this important book.

2. Gooding, D.W. *The Account of the Tabernacle*. (London: Cambridge) 1959, 116 pp., \$4.00.

An excellent study of the problems of the Hebrew and Greek texts, shedding new information on the history of the O.T.

3. Keil, C.F., and F. Delitzsch (see under Pentateuch). (\*\*)
4. Macgregor, J. *Exodus*. (Edinburgh: T & T Clark) 2 vols., 1909, 388 pp. (\*\*)

Although it is dated, this commentary can be helpful in the study of Exodus. The comments are short but to the point and plenty of questions for discussion are provided.

5. Wit, C. de. *The Date and Route of the Exodus*. (London: Tyndale Press) 1960, 20 pp.

An interesting discussion on a much debated subject.

#### LEVITICUS

1. Bonar, A.A. *Leviticus*. (London: Banner of Truth) 544 pp., \$5.95.

An old Puritan favourite, it is simple in style and leans toward the devotional side.

2. Keil, C.F., and F. Delitzsch (see under Pentateuch). (\*\*)
3. Kellogg, S.H. *The Book of Leviticus*. (Grand Rapids: Eerdmans) 1960, 566 pp., (out of print).

A helpful commentary giving insights into the religion of Israel as presented in Leviticus. A concerted attempt is made to point out the modern significance of this book.

#### NUMBERS

1. Greenstone, J.H. *The Holy Scripture with Commentary: Numbers*. (New York: Jewish Publication Society) 1939, 374 pp., \$2.50 (out of print).

An excellent conservative Jewish commentary.

2. Jensen, I.L. *Numbers: Journey to God's Restland*. (Chicago: Moody Press) 1964.

Despite its brevity, this book makes for interesting reading and will stimulate your thinking on this theme.

3. Keil, C.F., and F. Delitzsch (see under Pentateuch). (\*\*)

#### DEUTERONOMY

1. Keil, C.F., and F. Delitzsch (see under Pentateuch).
2. Kline, M.G. *Treaty of the Great King*. (Grand Rapids: Eerdmans) 1963, 149 pp., \$3.50. (\*\*)

Kline approaches Deuteronomy from the viewpoint of an ancient suzerainty treaty and his commentary is given in this light. Fascinating and instructive.

3. Manley, G.T. *The Book of the Law*. (Grand Rapids: Eerdmans) 1957, 162 pp., \$3.00.

Not so much a commentary as an extensive investigation into the literary structure of Deuteronomy.

4. Reider, J. *The Holy Scriptures with Commentary: Deuteronomy*. (New York: Jewish P.S.) 1937, 356 pp., \$2.50.

Another conservative Jewish commentary of definite merit.

(\*) Recommended for individual purchase.

(\*\*) Recommended for societies or church libraries.

(\*\*\*) Recommended for both.

J. VISSCHER



# our little magazine

Dear Busy Beavers,

First things first, so first of all let me congratulate all of you who have been promoted to the next grade! I hope you've all really done your *best*. You know that's the most important thing - always! Right or not?

And now we have holidays, holidays, and more holidays! Everybody has been looking forward to that, I'm sure. I know you all have lots of things to do, but I have some exciting plans for you, too! A great big super-duper, triple-treat Summer Contest! Just listen, and I'm sure you will all want to join in.

The Contest has 3 parts, and it lasts all summer long! It includes an Art Contest, a Poetry Contest, and a Quiz Contest.

We've had Quiz Contests before. You know all about them. But I think you'll be really excited about the Art Contest. We can now have some of our own art work shown right here on our own page!

Think about the kind of pictures you like to make with crayons, or paints, or chalk, or just pencil or pen and ink drawings - whatever you like. You have all summer long to work at your entries. Then at the end of the summer we'll set a deadline and announce *three winners in each separate contest!*

In the Poetry Contest we want only poems that you have written all by yourself! You may enter as many poems as you like. And again, you have all summer long to work on them!

\* \* \* \* \*

Of course we'll be doing other things, too, this summer! I wonder how many of you are going on camping trips, or travelling far away, or taking swimming lessons, or maybe even doing summer jobs.

If you are going far in your car, Busy Beavers, do you remember the counting and alphabet games to play while driving? Or you could try to count how many different ways of travel you can see, or how many different types of machines you can count, or try to tell the names of trees by their shapes - did you ever think of that?

What a lot we have to talk about today! But before we get on to doing anything, I want to remind you of something very important, and that is SAFETY!

Summer is happy holiday time. Let's all do our best to keep it just that! Let's remember always the safety rules for the street, for the water, and for at home, too!

Maybe some of you could write us a little story about how you learned about safety. Did you have to learn the hard way? Please write to the Busy Beavers (via Aunt Betty) and share the lesson you learned.

Here's hoping you all have a safe and happy summer, Busy Beavers!

\* \* \* \* \*

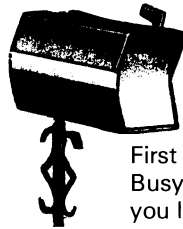
Now, on request, here is a quiz for you to do. Think hard! (and a thank-you to *Sylvia Selles*).

## Bible Names

1. Elisha cured \_\_\_\_\_ of his leprosy.
2. Ahaziah's mother was \_\_\_\_\_.
3. Saul was the son of \_\_\_\_\_.
4. \_\_\_\_\_ lived on the wall of Jericho.
5. The sons of Joseph were \_\_\_\_\_ and \_\_\_\_\_.
6. The first prophet to reign over God's people was \_\_\_\_\_.
7. The five books of Moses (in order) are: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

## Bible Numbers

1. David reigned over Israel for \_\_\_\_\_ years.
2. David wrote \_\_\_\_\_ psalms.
3. Ahab had \_\_\_\_\_ sons.
4. Jacob had \_\_\_\_\_ sons.
5. \_\_\_\_\_ boys were killed by bears after mocking Elisha.



## From the Mailbox

First of all we want to welcome you to the Busy Beaver Club, *Bonita Stiksma*. I'm glad you like the puzzles and quizzes, and we hope you'll enjoy all our other Busy Beaver activities, too. Write again soon, Bonita.

Hello, *Hetty Witteveen*. You did very well on the puzzle - keep up the good work! What will you do during the holidays, Hetty?

You're a good puzzler too, *Margaret Vanden Haak*. Are you looking forward to the holidays? Do you think you'll go somewhere special?.

Thank you, *Carl Mulder*, for your big letter, and your poem, too. Did you and your family have a good time on your birthday? You had your puzzle all right, too, Carl. Good for you!

How is your garden coming along, *Peter Van Assen*? And are you looking forward to your swimming lessons? I hope you'll still have time to join in our Summer Contest! As for your "A" quiz - you did fine, Peter.

Thanks for writing, *John Kobes*. I'm glad you passed your swimming test, and also that you've enjoyed Our Little Magazine. I'm sure you'll be a good help to your Dad, and that you'll do your school work seriously.

I'm sorry, *Patricia Barendregt*, and all the other Busy Beavers, too, for the mistake in the "A" Quiz. You were right Patricia, number 7 started with U. It was King Uzziah who became a leper. And you did very well on the other quizzes too, so keep up the good work!

Think our Summer Contest will help you enjoy the summer holidays, *Joyce Welfing*? The "A" Quiz was good practice for you! And thanks for the poem, Joyce.

What did you enjoy most about your school trip, *Celia Van Woudenberg*? You did very well on your Shepherd Psalm Puzzle. Is your weather getting any better?

Hello, *Sharon Kieneker*. I think it's fine that you still write to your friend in Australia. You'll have to have a lot of determination to save enough to go there, Sharon. You'll have to keep me posted!

You did very well on the quizzes, *Vera Vandenberg*. You should do well in our Summer Contest, too! And how do you intend to spend the summer?