



Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 23 - No. 5

March 9, 1974



To Witness

Before the Lord Jesus Christ ascended into heaven He commanded His disciples to go out into the world and to teach the nations, making them His disciples and baptizing them into the Name of the Father, the Son, and the Holy Spirit.

Theirs was a specific task. Luke describes it in the Acts as follows: "And you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

The disciples asked the Lord about the restoration of the kingdom to Israel. They did not receive that specific information, but they learned something else: they learned what their specific task would be. They were to be witnesses of Christ.

Their task would not be "to witness for Christ", as it is oftentimes put in our days. That is an expression which has not been derived from the Holy Scriptures. It would be very interesting to investigate the use of the word "witness" and "to witness" among the various groups and sects and to trace it to its source. We are almost certain that such a non-Scriptural use originates with groups that cannot claim the title "Reformed". The very change of preposition ("of" into "for") changes the whole meaning. To many "proclamation" and "witnessing" are practically synonyms, and especially the outpouring of the Holy Spirit is considered to be the beginning of the "witness of the Church". The Church is called "a witnessing, proclaiming community"; the central task of the Church is "to witness to the great works of God in the power of the Spirit"; the life of the Church, it is said, is derived from the poured-out Spirit, and that life of the Church finds its "central expression in *witness* to the crucified and risen Lord".

Also among us the terms "witness for Christ" or simply "to witness" are used.

We are convinced that such use is non-Scriptural and should be avoided in order to prevent confusion and introduction of thoughts which are alien to the nature of the task and calling of the Church and of the Church members.

The Apostles were to be witnesses of Christ, that is: they were to be the witnesses whom Christ placed and left on earth.

How could they be His witnesses? That was possible because they had *seen* and *heard* not only what the Saviour did during His life on earth, but also - and this was, so to speak, even more important - that He had risen from the dead and now was alive. When they fill the vacancy created by Judas' suicide, the condition for the candidates for the office of an Apostle is that they must have been with the others from the baptism of John until the day when the Saviour was taken up from them.

A "witness" is someone who saw something and/or heard something and who now states the facts *from his own observation*. It is a juridical term and we should not permit this term to be hollowed out by the superficial use which is being made of it round about us.

As His witnesses, the Apostles' task was first and foremost to bear witness of the victory and the glory of Christ, the exalted Lord. They saw Him after His resurrection, they saw Him ascending into heaven. Throughout the

Acts they are presented and present themselves as witnesses of the resurrection of Christ.

Thus they have their place and task in the process between God and His people. Israel has to be told that they made the wrong choice and that the right is on the side of Christ. The Apostles are the witnesses whom Christ has placed in their midst to convict them and, in this way, to bring them to repentance. As witnesses of Christ they have their place and task in the trial that is being conducted: from their own observation they can tell what really happened, so that the enemies are convicted and, possibly, standing convicted, may take refuge in the Messiah.

Now we know that we have not followed cunningly devised fables: the Apostles were witnesses of Christ's sufferings and death, as also of His resurrection and life.

The witness of the Apostles has been received by the Church: it is the testimony of Jesus Christ which the Church preserves and preaches.

However, that she has and preserves and that she proclaims the testimony of Jesus Christ does *not* mean that now the Church has become a witness or that now the Church is "witnessing". To convey and spread the witness, the testimony of a witness, does not make one a witness himself, nor is his work of spreading the witness deserving of the qualification "witnessing".

Having become convinced that the claims of the Saviour are just and that His testimony is true, His Church stands on His side and spreads His testimony. The Church does not "witness", neither does she "witness for" or "witness to" Christ. She keeps His testimony and makes it known, proclaims it. Thus she puts the world in a state of an accused because of their unbelief.

That is her task today.

When she faithfully fulfils that task many may let themselves be reconciled to God, having learned to know the fear of the Lord.

vO



Let all the world in every corner sing,
My God and King!

The heavens are not too high,
His praise may thither fly;
The earth is not too low,
His praises there may grow.

Let all the world in every corner sing,
My God and King!

Let all the world in every corner sing,
My God and King!

The Church with psalms must shout,
No door can keep them out;
But above all, the heart
Must bear the longest part,

Let all the world in every corner sing,
My God and King!

George Herbert, 1593 - 1632



When on Creation's Morn



1. When on Creation's early morn
The Lord laid earth's foundation,
The morning stars, the sons of God,
Broke forth in jubilation.
2. When in the sea the Egyptians drowned,
That great and mighty nation,
The Israelites by Miriam led
Thanked God for His salvation.
3. Before the ark of God most high,
While through the streets advancing,
King David praised God's holy name
With singing and with dancing.
4. When to the shepherds in the field
Was told the Christ-child's story,
Forthwith angelic choirs sang,
"To God on high be glory."
5. When Christ returns with trumpet sounds
There will be great rejoicing;
Both choirs of angels and of men
His praise then will be voicing.

Words and music: S. Vander Ploeg

Secret . . . Revealed

"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" [Deuteronomy 29:29].

I clearly remember that in the days of the Liberation of the Churches in The Netherlands we used this text to show that the doctrine of "presupposed regeneration" was contrary to the Scriptures. It went beyond the limits of what God has revealed in His Word. It was a matter of pure theorizing.

Indeed, theologians also have to stay within the limits of revelation and leave the secret things to God. As far as this is concerned it was correct to refer to the rule contained in this text.

However, its immediate meaning is a different one. The application of the said rule is in the context a specific one.

It says there: It is not known yet what the future will bring upon Israel; God alone knows that. But we are living in a covenant relationship with

Yahweh. And this relationship is very clear. There is nothing mysterious in it (compare 30:11, 13). When we take to heart the commandments and stipulations of God's covenant, our future will be a good one and we will enjoy the promised blessings. But if we do not obey God's covenant Word we know that the future will bring all sorts of evil upon us, according to His threats. He has clearly revealed certain things to us: blessings and curses, although He keeps the details for Himself. So the question of listening to God's covenant is a matter of "to be or not to be" for us and the generations following us.

Let us take to heart the "rule" of this text. It is of great significance to keep ourselves by the true religion and far from today's "religiosity" that is no longer aware of a divine covenant, let alone of the authority of God's covenant Word: the Bible is no longer acknowledged and honoured as the documentation of God's covenant Word, so as the inspired and authoritative Word of God.

Let us also apply this "rule" to the way in which we read e.g. the

book of Revelation. Too often, unfortunately, we follow the footsteps of those who, not unlike the people of the sects, try to distinguish the fulfillment of all sorts of particulars of this book in certain contemporary facts, in particular in those of the world-political field.

However, when we read the book of Revelation in the light of the covenant, as a book that prophesies the fulfilling of God's threats and menaces upon the apostate covenant people of those days, the Jews of "the synagogue of satan", and as a book that on the other hand is full of comfort for the oppressed minority of Christians of those days - who, in the meantime, were strongly warned against apostasy and compromising - then we know at the same time what we ourselves can expect as far as the future is concerned.

Indeed, the details belong to the LORD alone - and we must leave them to Him and stop speculating - but the things which are revealed - promises in case of obedience, curses if we are disobedient and do not

Continued - page 5

Understanding the Old Testament

NAHUM [10]

“HUSSAB” (NAHUM 2:7)

In the very centre of the book of Nahum we come across an enigmatic word, the mysterious Hebrew word HUSSAB (pron. hutstsab). There are few words in the Bible about which there is so much diversity of opinion. Scholars hold widely divergent views. I hope that the readers of this article will not be deterred from further reading now. It is the intention of these articles to take serious cognizance of what it exactly says in the Bible, i.e. of questions of exegesis and, if necessary, the problems of text-criticism included, in order that we may come to a well-founded conviction when giving our opinion concerning a certain version of the Bible.

As I said before, it is my intention to have not only our prospective ministers but also the average church member involved in these matters. However, I freely admit that at first glance our hearts may sink, and in that “our” also the “experts” are included. For instance, not only the R.S.V. says in a footnote, “The meaning of the Hebrew is uncertain,” but also the previously mentioned Dr. Goslinga, who made a thorough going inquiry into this book in his doctoral dissertation, ends by saying: *non liquet*, it is not clear.

Although it sounds discouraging, we shall try to say something about it in order to reach possible further elucidation. When someone acquainted with Hebrew sees the word under consideration - HUSSAB, a word with a double middle consonant, the first vowel a *u*, the second an *a* - the first thing he thinks of is the form of a verb, a passive form of a verb *nasab*, i.e. *hunsab*, which by assimilation of the *n* to *s* has become *hussab*. The meaning is “to erect, to set up”. So we meet it in the participle *mussab* in Genesis 28:12: “And he (Jacob) dreamed that there was a ladder set up on the earth.”(1) In this chapter we find still another derivation of the same root, *n-s-b*, in verse 18: “So

Jacob rose early in the morning, and he took the stone which he had put under his head and set it up for a pillar.”(2) Later on we learn of *massebes*, the pillars that played a considerable part in Canaanite idolatrous worship, with a view to which the LORD says e.g. in Deut. 7:5: “You shall break down their altars, and dash in pieces their pillars.”

As for Nahum 2:7, we immediately wonder: What has been erected in Nineveh? What was set up on the day that it was captured? And, besides, what in the world did they (Ninevites or enemies?) do it for in a city tottering to its fall? I don't see it.

Others will say: You are too limited in your views. You are only taking into consideration texts where this passive form is to be found. Why not consider those verses where the active form occurs? But I for one ask: Does it take me any step further? Wherever I come across the active form, the meaning is either “to set up, to erect” e.g. an altar, a monument, or a heap of stones, or “to fix” a boundary (Deut. 32:8; Ps. 74:7; Prov. 15:25). Whatever it may be, at least concrete, visible things are at stake. And my objection against exegetes who want to see in *hussab* the form of a verb is that they jump to the conclusion - and that is what they do - that the word, a verb-form, is according to them to be rendered by an abstract idea: “It is determined” or “it is decided” (Dutch N. Vert. N.B.G.: “Het is beslist”; J. Ridderbos: “Het is bepaald”).

As far as I am concerned, this abstract word is then quite alone among all those other concrete words that give such a vivid picture. So I deem a translation like “it is determined” not very likely here. Powis Smith remarks, “This leaves the real subject ambiguous, forces on the first verb a meaning “decreed” which it nowhere else has, and also creates a new meaning for the last verb.”

Other scholars are quick to take their refuge in emendations. So you

can read this translation in one commentary: “and the queen is stripped naked, uncovered and made to ascend the pyre”; and in another one; “brought out, a captive, deported is the king's fair consort.” As far as I can see, the R.S.V. joins the company of these commentators when it renders: “Its mistress is stripped, she is carried off.” For the right understanding of the matter I have to add that not only the word *hussab* (A.V. “Hussab”) but also the third word, *ho-^oalâtâh* (A.V. “she shall be brought up”) has undergone a change. Textual critics altered the first letter *he* into a *beth* so as to arrive at *ba^oalâtâh*, “its mistress”.(3) This is the way the R.S.V. must have come to its translation (and now I maintain the Hebrew word order): Stripped, carried off, is its mistress. I cannot agree with such a far-reaching proposal to change the text. The only thing I appreciate is that the R.S.V. has looked for the appropriate subject in this enigmatic sentence. We are eager to know who or what the subject is of the verbs “shall be led away captive” and “shall be brought up”, to follow the A.V. for a moment. It is impossible to have these words referred to the palace, the subject of the previous sentence. So we wonder of what or whom the prophet is speaking.

Well, is it not possible that we are to consider the mysterious word *hussab* itself to be the subject? Then it would be not a verb, meaning either “to erect, to set up”, or “to determine”, or (after a change in the text) “to be stripped” or “to be brought out”, but a noun, whatever may be its meaning.

In that case, there are some who take it as a class-name, a word that must be translated. That is what the Greek translation of the O.T. did, rendering it by “foundation”, since it clung to the idea implied in the verb “to fix, to establish”. In any building the foundation is the first thing to be established. The idea is that the destruction of the city was so radical and complete that the foundation was laid bare. The Vulgate rendered it by “*miles*”, i.e. “soldier”, or “army” because the element *sab* in *hussab* resembles the word *saba*, “army”. A French scholar is in favour of the reading *sab* and the translation “statue”, and his reason is that with “statue” the idea of being fixed, set up, is maintained.

Hence we come to those exe-

getes who consider Hussab to be a proper name and so write it with a capital without translating it. Some of them prefer a slight modification in the text and read it as Zib, which is the name of a constellation. From the constellation they jump to the conclusion that it must then have been the planet Venus, with which Ishtar, goddess of Nineveh, was identified.

I don't like to follow this line of reasoning, although I believe that we are drawing near to the goal, the solution. We leave the word as Hussab and take it as a proper noun, the name of a woman. But now there are still three possibilities left.

First, it could be a personification of the city (Dutch: "stedemaagd"), a view favoured by e.g. Theo Laetsch in his Bible commentary: "We prefer to regard the term as an appellation for Nineveh, meaning: he is established, made firm. The masculine form of the word (4) is used because Nineveh is compared to a giant, a Goliath, made invincible by her powerful rulers. The feminine predicates are chosen to indicate that not the king but the city is so designated. Cities and countries in Hebrew take the feminine because they are regarded as the mothers of their inhabitants (see 2 Sam. 20:19; Ps. 149:2; Joel 2:23). When the name of a city or country stands for the inhabitants, the predicate is either masculine (Num. 20:20; Is. 3:8) or feminine (Gen. 41:8; Ex. 10:7; 2 Sam. 8:2). In the same vein Keil states: "Nineveh itself is meant. The city is personified as a mistress, queen of the nations." And what about the maids? Keil continues: "The inhabitants of Nineveh, who are represented as maids, are mourning over the fate of their mistress." There are even Church Fathers who think of the nations subject to Nineveh's rule, but I can hardly imagine that those oppressed peoples would have wept for their "lovely" mistress!

Other exegetes who take Hussab as a proper name see in it not a symbolic but a real woman, e.g. the queen. Goslinga deems it very improbable, arguing that further specifying would have been necessary. The prophet had no intention to describe the fate of particular persons. That the queen of Assyria must have been meant is completely unfounded, he says. But I for one reply: It depends. Was this queen (the last queen of the empire) a prominent personality? In the course of its history Assyria has

had famous queens, such as the well-known Semiramis.

Yet, I do not think that Nahum had the queen in mind. How was it possible that Nahum some forty years beforehand knew about this queen? Was she an outstanding person? Did she really bear the name Hussab? Or was it a title? We do not know.

So I should like to point to a third possibility. If it be neither the personification of the city nor the queen, might not possibly the woman have been meant who was held highest in esteem throughout Assyria: Ishtar, the goddess about whom I wrote in one of the previous articles? I consider it very likely that it is she who must have been meant here.

The name, I admit, does not have what you call a feminine but rather a masculine form. But it might have been a secret, a hidden name, an allusion to which was understood by Nahum's audience whereas we fail to see the clue. Maybe there is in the name Hussab - derived from a verb *nasab* - an allusion to her image, firmly established on its pedestal in the temple, or in a figurative sense to her having obtained such a firm foothold in this city, this country, among this people lying in admiration at the feet of their magnificent goddess in an unshaken belief that she would never be removed from her seat in the temple. But now they behold the shame that the mistress, the goddess, is stripped. For so we must translate the former of the two verbs, which the A.V. renders as "led away captive". In that case another form of the same verb would have been used. (5) And "stripped" is very fitting, for it indicates the fate that harlots are threatened with in the Bible (Isaiah 47:2; Hosea 2:2; Ezek. 16:37, e.g.). In the second verb we are told what according to some was already designated by the first: she is carried away. The A.V. is closer to the literal meaning: "she shall be brought up".

We know from Holy Writ and from inscriptions that this was the custom of the conquerors in dealing with subjected peoples and their gods. The latter were carried away to one of the temples in the capital of the victor. And who is not reminded that the prophecy of ch. 1:14 here comes true?

Now we know who are meant by the "maids" or "maidens". Not the citizens or the inhabitants of the land, not the ladies in waiting in the palace,

but rather the female devotees of Ishtar, the women who gave themselves up wholly to her temple service and were given the name *qadishtu* (holy women) or *Ishtaritum* (those dedicated to Ishtar). These women beat their breasts as timbrels or cymbals, thereby giving physical expression to their overwhelming grief. The cooing plaint of the dove is used to suggest the grief of mourning (cp. Is. 33:14; 59:11; Ez. 7:16). J.H. Eaton explains: "Her maids are the hierodules or sacred harlots devoted to Ishtar's cult. In festal processions they would attend the goddess, singing and beating their timbrels. Now, however, their role is a melancholy one, and as they attend their captive mistress they moan like the mournful cooing of doves and beat unceasingly upon their breasts."

Let us not forget: This is the deathblow to the once famous and terrifying empire. Ishtar, the goddess of love and war, was the soul and life-blood of the nation; she had stimulated its expansion over the then-known world.

H.M. OHMANN

- (1) *sullām mussāb arsāh.*
- (2) *wajjāsem ôṭāh massêbāh*
- (3) Feminine of the well-known word *ba'al* (master, Lord).
- (4) At least, it is word without a specific feminine ending.
- (5) *gāletāh* instead of *gulletāh*

Correction: Third column on page 5 of the previous issue: "But alas, the tortoise, the screen formed by the overlapping shields of closely arrayed troops, has been set up already . . . Sheltered by a tortoise, the battering-ram is set going against the wall in order to break through it. The great care of the citizens was, as long as possible, to prevent the besiegers from succeeding in this."

SECRET . . . REVEALED - Cont.

appreciate God's mercy - belong unto us and to our children for ever: that we may do all the words of this law, that we may live in loving obedience and gratitude before the LORD.

The theme of the covenant is, indeed, a very important one. It is still one of the fruits of the struggle of the forties that our attention is drawn to it. If only we would not forget the many important aspects of this theme!

G. VAN RONGEN
[Pro Ecclesia]

MANDATE

"Mandate" is the translation of the Dutch word OPDRACHT, and that again is the name of the periodical published by the federation of Evangelism Committees of our sister churches in the Netherlands.

This magazine is a proof of the re-awakening of the work of evangelizing in those churches. Mainly because of inward struggles and troubles this work had come to a near standstill. People working in evangelizing complained (also to me, when they asked if I would be willing to help them) that they found hardly any support from the 'leaders'.

Since I received this request things have changed. They have had some conferences and found professors of the Theological School willing to give them direction (like Prof. Douma and Prof. Trimp). Not only that, but the churches experienced an upsurge among the younger generation, who wanted to DO something (in another article I gave some information about this gladdening movement). The youngsters started in summer camps where they put up Bible booths and talked to the campers; several boys and girls clubs were organized. Then they appealed to the older generation for guidance and help. A wonderful proof that there is no generation gap. The older generation reacted by fanning the flames of the work of their committees that had nearly died.

One of the results of this development was the publication of OPDRACHT, Mandate.

Our committees for evangelizing may benefit from this magazine (address: c/o P. Van Hartingsveldt, Kanaalstraat 249, Lisse, the Netherlands). I suggest that our committees have at least one copy, and - in addition - that they try to set up a federation of their own. They need each other's help as much as they need the wisdom that is published in this magazine.

As a result of the advices by Dr. C. Trimp, four committees were appointed to study several problems. In the November 1973 issue part of the result of the work of Committee IV was published. Although the situation here is somewhat different from that in the Netherlands, it may be

worthwhile to pass on something of this report to the readers.

When I, in my booklet *Get Out!*, used a whole chapter for '*Objections*' (Against organized evangelism), I had in mind the objections voiced in the Netherlands, and, partly anyway, taken along to Canada by some Reformed immigrants.

Committee IV studied the following question:

"Do christian organization and evangelizing exclude one another in such a way that christian organizations are proof of *Calvinism* but evangelizing is an after-effect of *Methodism*?"

The same is heard here too!

The answer of the committee is a strong NO!

Both belong together because both aim at the honour of God and the kingship of Jesus Christ over all of life (H. Cat. answers 31, 32).

In H. Cat. answer 123 ("Thy kingdom come") the overall manifestation of the christian life is described (read it!). The suggested contrast between both (the reader knows that in the Netherlands there is a whole system of christian organizations to promote christian activity in politics, the social sphere, art, etc.) originates from a mistaken concept of organized evangelism, as though that is methodistic and the Bible does not give a mandate for it.

The Committee proceeds by quoting from a book, *The Missionary Character of the Christian Organization*.

People outside the church are on their way to perdition, they are children of wrath just as we are by nature. But we have been set free and that is certainly not something to boast about!

The church lives before that world. She has to sanctify her life. That means: she breaks away from a life in sin and lives in mutual love. But that is not all, as some say.

Such christian life-in-action proceeds from the Word that came *to* us, and that life, in its turn, now calls again for the Word that proceeds *from* us. This is the task of the whole congregation (I Thes. 1:7-8, Col. 4:5-6, Phil. 1:27, Acts 8:4, 11:19).

Thus the church (and what is the

church but the congregation of believers?) has to proclaim the Good Tidings. This calling stems not only from the love of Christ (II Cor. 5:11) but also from His sovereignty; He claims recognition. Also from His return: He comes with great wrath against the unbelievers and the unfaithful church.

These three realities force us to tell others about Jesus Christ.

The Bible gives us a clear picture of the great activity of the members of the church. No one can get away from witnessing. Overagainst the suggestion that the Bible gives no mandate for evangelizing we may say that, even if the Bible didn't, witnessing by faith is so self-evident that it doesn't need proof. If that is going to lack, something is awfully wrong with the church.

It stands to reason that in our christian organizations the "offer of the Gospel" is included. To the world they show what christian life is all about.

In all kinds of christian activities we have to seek the best method and system. Not because method and system are the purpose, the end. "*Methodism*" is the glorification of one exclusive method.

The direct proclamation of the Gospel in an organized way (mission and evangelism) is, as much as our practising our faith in other organizations, not only an act of obedience but also a fruit of gratitude for which the Lord who is the Vine - of which we are the branches - is waiting.

In answer to the second question, "Do we need organized evangelism next to the spontaneous testimony of every living member?" the Committee answered: YES!

The purpose of our "godly walk", i.e. being a readable letter of Jesus Christ in all that we say and do, is a clear demand. This purpose is to show gratitude to God and to praise Him, but also "that our neighbours may be won for Christ" (Cat. L.D. 32). In addition, in Cat. answer 107 we confess that loving our neighbour means: "prevent his hurt as much as in us lies"; his greatest hurt will be to die without having heard from us the way to eternal life. In the same direction goes Cat. answer 111: "that I further my neighbour's profit wherever I can or may." Is that only financial profit, profit in the things that perish, or also, and foremost, profit in the things that remain forever

and are worth more than all the perishable treasures of this world?

"As much as possible" (answer 107). In addition, the Catechism speaks there repeatedly of the plural: "we", "us", and this most certainly points in the direction of concerted activities too.

Such concerted and organized evangelizing is not something special and extraordinary; it flows from personal witnessing. Gifts and talents are simply brought together and coordinated, in order that God's mandate may be the better fulfilled.

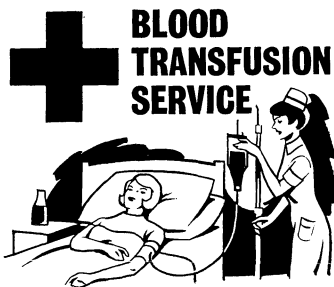
Organized action is the natural, normal and healthy expansion of a living congregational life, a fruit of the gospel of peace (Eph. 6:15). In this way the communion or fellowship of the saints becomes effective. It would be irresponsible if the church, in the midst of an evil and adulterous generation, would not bring together and coordinate gifts, powers, and talents given to her by the Holy Spirit for the upbuilding of the body of Christ (Eph. 4).

For the Lord's sake, for the sake of the world, and for the sake of her own faith-life, the church will have to work at the highest level of her capacity.

Then, only then, she will experience a remarkable interaction: spontaneous, individual evangelizing leads to organized action, and organized action will, in its turn, promote personal witnessing.

Thus far the Report of Committee IV in *Opdracht*. Although I repeat: subscribe to this periodical, I hope to keep all readers of *Clarion* informed of further results of studies and activity in our sister churches.

G. VANDOOREN



Over one million Canadians rolled up their sleeves last year to donate blood, Red Cross reports. Because of tremendous demand for blood and blood products, as many or more donors will be needed this year.

Ministers' Workshop

On Jan. 7, 1974, most of the ministers of Ontario and the theological students of the College gathered together for a one day workshop. Our convener, Rev. G. VanDooren, opened the meeting at ten o'clock sharp.

In the morning Prof. L. Selles introduced the topic, "The R.S.V. and Bible Translations". He went through such questions as, is the R.S.V. a liberal translation?, and he remarked on the textual revisions (for example in Mark 9:9-16), and mistranslations. Our speaker noted that the R.S.V. is more than a revised version. It is a new translation. He also noted that many criticisms can be rightfully voiced against the R.S.V. concerning the above-mentioned areas, but that no Christian doctrine of faith is denied. Some of the more unfavourable aspects of the R.S.V.: came out in the 330 O.T. conjectural emendations (readings that scholars THINK should replace the one in the Hebrew text) and the 652 O.T. corrections or emendations which are made with the use of the older versions. Our speaker acted very skeptically towards the former and very cautiously towards the latter. However, some of the favourable points were: a better original text, a better understanding of the grammar, and a more modern translation. On the whole our speaker thought the R.S.V. could be of service to us for the time being. A long discussion followed.

The ladies interrupted our fervent discussion with hot soup, buns, dessert and a hot cup of brew. In one corner ministers waxed warm, verbally contesting who had the narrowest escape during their ministerial driving career!

Afterwards, the R.S.V. again engrossed our minds and tongues. It would take too much space to elaborate on every point of discussion. All those present seemed to agree that we need a new translation which will replace the King James Version of 1611 A.D. Many language changes and new discoveries concerning the text and the grammar of the O. & N.T. warrant this. However, many voiced their displeasure with the R.S.V. When our churches started, the R.S.V. was the only alternative to the K.J.V., but today many translations come off the presses. Many of these are objectionable paraphrases; others start from liberal and critical standpoints; but there are some that might warrant more attention. Certainly all were not satisfied with the R.S.V., and it was unfortunate that all of us could not come to one and the same conclusion regarding it.

In the afternoon Rev. W.W.J. Van Oene spoke on "The Ten Commandments in the N.T." Since our

speaker had every word noted down carefully as is his custom, hopefully he will serve us all by having this introduction printed in CLARION. It certainly was worthwhile. He showed how the Ten Commandments as a condensation of the will of God were preached throughout the N.T. Much of the ensuing discussion centered around the fourth word about the Sabbath. While the introducer considered the Sabbath as an ordinance instituted at Mt. Sinai, others maintained that God had instituted the Sabbath at creation already. Maybe this subject will become a topic for a future workshop.

Prof. J. Faber, who could not attend this workshop, owing to other engagements, will introduce the topic on the Nicene Creed which had been put on the agenda for this workshop. Rev. M.C. Werkman will introduce the subject, "The Official Involvement of the Church in Marriages". The next workshop will be held on June 3, 1974, at 9:30 A.M.

Besides offering the ministers an opportunity to see each other (some come from quite a distance), these workshops also provide them with the opportunity to discuss subjects of concern to us. It is the intention that one of the professors introduces a more academic subject, while one of the ministers introduces a more practical subject at each workshop. We look forward to the next one.

On behalf of the workshop,
W. Huizinga

Clarion

THE CANADIAN REFORMED MAGAZINE
Published biweekly by Premier Printing Ltd.
Winnipeg, Manitoba.

Second class mail registration number 1025.

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

CLARION, Premier Printing Ltd.
1249 Plessis Road, Winnipeg
Manitoba, Canada, R2C 3L9

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, E. Gosker,
W. Huizinga, P. Kingma, H. J. Ludwig,
H. M. Ohmann, A. H. Oosterhoff,
F. G. Oosterhoff, A. B. Roukema,
C. Tenhage, C. Van Dam, G. Van Dooren,
H. C. VanDooren, C. Van Spronsen,
J. Visscher, M. C. Werkman

SUBSCRIPTIONS:

\$13.50 per year (to be paid in advance).

ADVERTISEMENTS:

\$3.50 per column inch (width of column:
one-third of page). Contract rates upon
request.

news medley

The other time I concluded with the promise that I would do better this time. That was a very hasty promise, one which can be kept only when the Churches send their bulletins or whatever the name be regularly to my address. This time I did not have many different Church Newses, etcetera. Yes, there was some interesting material. I was wondering whether there was any damage when "during the intermission, bro. X. entered the meeting, due to a break in the road condition" but then I concluded that it could never have been much, since the brother "is welcomed by the chairman". You do that to a brother every time, of course, but this time it was extremely reassuring.

As for the news, we received some **Church Newses** from Coaldale again. We are informed that "It was gratefully noted that, although we live in an age of rampant inflation (Hear, hear!), the 1974 budget will be **less** than the 1973 budget." I think that most Churches will be much obliged if Coaldale would be so kind as to tell them how they managed to do that! Anyway, congratulations!

Let's stay in the Classis Alberta/Manitoba for a while.

Neerlandia has its old organ for sale and is inviting bids. However, you don't have to react after you have read this Medley, for the tenders were to be opened at the Consistory meeting of March 4. Neerlandia is also doing their best to find another minister for after the Rev. C. VanDam has left, but not much progress could be reported.

Turning towards the East, we reach Winnipeg. There they had a dinner which yielded approximately \$300.00 for the new Church building. I am not allowed to tell anything which I learned from private correspondence, but I may assure our readers that it was very "gezellig" besides being profitable. When I attended highschool, we had a club by the name "Utile Dulci" which means so much as: "that which is useful is promoted by that which is pleasant". Let's keep it in mind.

With great admiration and amazement I studied the paper which was enclosed with the bulletin. All I could understand from it was that there must be some pretty smart financial advisers there in Winnipeg. But then, they always say that ministers are bad when it comes to financial dealings and figuring things out. Winnipeg intends to pay for their newly to be erected Church building within three years. And that - as I understand it - over and above their regular contributions. That will be quite a burden, but they know that they are to proceed and also to start a school for the sake of the Congregation. They adopted a plan in which three classrooms are included in the basement-floor. The old Church building was meanwhile put up for sale. And for the landscaping of the new building the young people already started a bottle-drive. As you can see: there is much activity. Isn't that something to be very grateful for?

Neerlandia will see its minister leave; in Brampton they have already appointed a committee to prepare a welcoming evening for the ministerial family.

In Burlington the "Jeugd van Vroegeer", as the older

members call their group which meets on Saturdays, comes together to talk together and also to study together the Minor Prophets, Rev. G. VanDooren giving the speech on the part that will be discussed.

Burlington West intends to issue bonds to finance the building of their new sanctuary. They received a letter from a brother who objected to it that interest would be paid on the bonds. Apparently he was of the opinion that the Lord forbids it, since it is a loan within the Church. The Consistory answered that in the first place it was not a case as described by Moses, where an impoverished brother needed a loan from his richer fellow-Israelite; further that the interest hardly matches the loss on the principal sum due to the continuing inflation; and further that, if members had to take out a bankloan in order to be able to buy a bond, it would be only proper that they are reimbursed for the interest they would have to pay to the bank.

As could be expected, the Women's Society has declared their willingness to take care of the equipment and furniture for the future nursery.

Hamilton's Committee of Administration came with proposals to put a partition around the pews for Elders and Deacons, and around the organ. They could not come to a definite decision. I know of a Church where also the console of the organ is "boxed-in", and the place where the organist sits while playing is called the "play-pen".

Our youngest sister, the Church at Guelph, made an offer on a Church building, as I could mention the other time. Now we may inform you that the offer has been accepted and that the Guelph Church will take possession on the first of April. They cannot use it right away, for some repairs have to be made first, but it will be a happy day when the first service will be held in their own building. When the snow is gone, I'll make a picture of it and let you all see it. May take a couple of months, they say!

Let's close with Grand Rapids. There the Ladies Auxiliary is developing tremendous activity. During a Congregational meeting they held a bake sale; they started a birthday fund; they devised a deceptive calendar for the month of March. Listen how cleverly the ladies can put things; they make a burden seem light:

"A slip of paper will be taped to each Monday through Saturday for the entire month. On the appropriate day, you may remove the slip. It may read for instance: 'Pay 5 cents for each family member with blue eyes'. If there happens to be two people with blue eyes in your family, deposit 10 cents in the envelope attached to the bottom of the calendar. At the end of the month this envelope may be deposited in the grey school box at the rear of the church. This may prove to be a lot of fun since the whole family participates."

You see what I mean, I guess: it is every time "you may", but meanwhile you are told from step to step what you are supposed to do. I hope not that I have awakened the "covetousness" of other Ladies Auxiliaries, but they will have enough schemes of their own! And if you feel hungry, Grand Rapids also had a snackbar with warm croquettes and apple fritters. Oh, while I am writing this, my mouth waters, but it is a long way down to Grand Rapids! Besides, we had them here, too, when we had our bazaar. And good ones at that!!

Bon appétit.

Pastoral Counselling by the Elders of the Flock ⁽¹⁾

INTRODUCTION: FIVE QUESTIONS.

It is not easy to say something meaningful about Pastoral Counselling within the confines of one paper.* It is easier to speak about it for hours and days. The danger is that, by utmost reduction and limitation, one gets stuck in some generalities which are of no consequence for office-bearers who want and need help in their pastoral duties.

Yet, some food for thought may possibly be given when some meaningful questions are asked.

The following five questions will be considered:

Pastoral Counselling:

- I. What is it?
- II. Who needs it?
- III. Who gives it?
- IV. How is it given?
- V. To what purpose is it given?

PASTORAL COUNSELLING - WHAT IS IT?

One should not expect a single and simple, let alone a smooth, definition. Not only are there so many elements and aspects that deserve a place in such a definition, but it should be clear from the start that the first question can be answered only after all following questions have been analyzed and solved. Yet, some decisive remarks can already be made under this first heading.

The first one is that we should get rid of the idea that counselling, even pastoral counselling, is something very special, i.e., that only very special people need it and only very special people, specialists, can give it. While we speak of "counselling" in our language, the German equivalent is "Seelsorge", in Dutch "zielszorg". When this fact is kept in mind, one discovers already that "care of the soul" is needed by everyone, by the whole flock (that's the second question). And not only that. Such "care for the soul" is to be given in all "branches" and activities of the life of the Church: in all the work of all three offices, even in the life of the whole congregation (there you have the third question, "Who gives it?").

But that is not all. When we speak about the "soul", are we, then,

listening to Plato or to Paul? The soul is not just a (small) part of the human existence; in biblical usage it stands for the whole man who was created by the LORD God as "a living soul" (Genesis 2:7).

By stating this we do not deny that one should proceed from the general need to the special needs of the individual. But such individual, personal needs and their cure must always be seen and kept within the context of the full-orbed pastoral counselling of the whole flock. Health-care is a very general and very necessary thing; it becomes a special case when lack of health forces us to visit the doctor's office.

This non-specialist approach to counselling and the need for it is most certainly underlined by the word "*pastoral*". In the first analysis this word serves two purposes. It is added not only in order to distinguish it from non-pastoral, non-ecclesiastical (and non-christian!) counselling; but it also serves to deny, even to contradict, the common idea that counselling is the exclusive task, even exclusive right, of the pastor (as is commonly understood: the minister).

A close look at the biblical evidence results in the discovery that the word "pastor" is used only once in the New Testament, Ephesians 4:11, for what we usually call the minister. Paul speaks about "pastors and teachers." Even in this one case we feel inclined to suggest that "pastors" is used here not exclusively for ministers, but for all shepherds of the flock (we plan to return to this later).

With this one exception, the word "Pastor" or its equivalent "Shepherd" is used for the LORD Himself (Psalm 23) and for Jesus Christ (John 10).

The verb "to shepherd", however, is used often in the New Testament; and it is used for all the activities of the office-bearers. When we use the word "pastoral" here, we use it as derived from the verb "to shepherd", as Paul does in his word of farewell to the elders of Ephesus: "Take heed to yourselves and to all the flock, to feed the Church of the Lord". "Heed and feed", that's the

pastoral mandate, and that is pastoral counselling. The Lord Jesus himself used the same verbs when rehabilitating Peter (John 21): "tend, feed my sheep, my lambs."

Thus it should become clear that pastoral counselling includes everything and everyone in the Church. It includes not only the flock as a whole, but also the single sheep, and lambs. All "*diakonia*", that word so much loved by the great apostle, is, in one way or another, pastoral care.

First of all there is the public ministry of the Word, preaching and teaching. What else is it, what else should it be but "heeding and feeding the flock"?!

Then there is the supervision by the bishops or overseers. Be it in the regular family-visitation, be it in special admonition, etc., it is all a "taking heed to the flock". When a sheep goes astray, the shepherd throws a stone at it from his sling; that hurts but it drives the wandering sheep back to the flock, to the rod and staff of the shepherd.

Diakonal services, in whatever form, are and have to be a diakonia of heeding and feeding and helping.

In all these shepherding activities it is the One Good Shepherd who is present among his flock. He is "the great Shepherd of the sheep" (Heb. 13: 20).

Partaker of the human name,
He knows the frailty of our frame.

In every pang that rends the heart,

The Man of sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.
(Hymn 35, paraphrase of Heb. 4).

Keeping all this in mind, we may agree with *Dr. Jay Adams*, who in his book, *Competent to Counsel*, after a detailed study of the Scriptures comes to the conclusion that in all counselling situations three elements must be present. It is true that Dr. Adams narrows the counselling mandate down - too much, to our taste - to the preacher (only one of the three Christ-given offices), although he stresses that the whole congregation has to serve as a healing community.

These three elements of what he calls "nouthetic counselling", are: 1. Face the *problem* and face it squarely. The fact that there is a problem indicates that there is a *need for change*. As christians we agree that there is always a need for change; we have

Continued - page 11

Business and Economics

CAPITALISM - SOCIALISM

This topic was the subject of a panel discussion held in London, Ont., on November 10, 1973, for the Fellowship of Canadian Reformed University Students. Panel members were Mr. Jack de Jong, Mr. Leo Kampen, and the undersigned. Since this topic deserves wider discussion among us, I have asked the other panel members for permission to reproduce their papers here. They have agreed and I thank them. Here is the first instalment by Mr. Jack de Jong.

John M. Boersema

* * * * *

I. INTRODUCTION

Considering the grandiose character of our topic, I'm sure you'll realize that it is quite impossible to properly discuss all the issues in one evening; so, while we have divided the field into three areas, each of us will only concentrate on one aspect of each area. The division of the topic was made on the assumption that everyone will at least provisionally accept a distinction between the ideologies of capitalism and socialism and the real world economies which spread the globe. This is only a working distinction - you'll notice that the two parts of it are related. Theories about economies are just as real as the economies themselves, and like lots of other things, they can be bought, read, sold, burned, and so on; but, theories also have a lot to do with the way economies run, and in my view that's one of the reasons why they are, at least for students, important to isolate.

However, there's more to this relationship than meets the eye; if we understood all the links between what people think about economies and what people do in them we probably wouldn't need to talk about it. A part of the problem is that, in economic literature, the terms "capitalism" and "socialism" are multifocal; sometimes they refer to real economies and sometimes they refer to the way some people believe real economies should operate. Even if we ignore the huge gap between theory and practice in the Soviet-bloc economies, we are still faced with the more aggravating fact that market economies generally operate in a socio-political climate in which people are allowed to believe what they want. That's why, in my view, an analysis of the "religious direction" of our economy only tells half the story. And we, as Christian students, should be interested in more than just a part of the problem. We should not only be able to confront other people's beliefs about economies, but also know how to live responsibly before the Lord in the economy we work in.

With this in mind, the three of us will discuss elements of theory and practice, and the relation between them. We won't be able to solve all the problems, particularly on the last point, because some of them are just too difficult; all we want to do is lay some groundwork to start people thinking about these matters. For my part, I will only speak about capitalism and socialism as *ideologies* or *belief systems*, and discuss one particular "platform" in the ideas of each; the role of the individual and the collectively. I will discuss what both ideologies teach on this question and then try to develop a more Biblical view. (Leo will develop a more positive picture of Christian responsibility overagainst

what both ideologies teach. His points are restricted to a discussion of Calvin's views, but they will also touch on practical issues. John will concentrate solely on the mixed economy in which we live and he will discuss one aspect of it: the question of wage and price controls.)

* * * * *

II. FOUNDATIONAL PROBLEMS

Capitalism, quite obviously, has something to do with capital. What is capital? Although there are countless debates between accountants and economists on this point, it's generally accepted that capital is a necessary element in the process of production. It may be defined as the sum total of assets that you or your company owns, and its value is usually computed in terms of the income it can produce over its lifetime. Some economists also speak of human capital, i.e., the capital that you have in your hands or your head. All of your property, including your brains, are assets - capital that you can put into production. While capitalism believes that individuals should be the primary owners of capital, socialism teaches that capital ought to be public property. All assets are for the good of all and belong to the collectivity. It's this tension between the individual and the mass that I want to isolate tonight.

The main body of classical, neo-classical and Keynesian economics has always laid a heavy stress on the sovereignty of the individual. Man is a rational being, free and autonomous, fully able to pursue his own interests to the fullest extent. In classical theory he was called the *homo economicus*, the abstract, rational, economic man whose life was determined by the choices he made. Given certain budget constraints, this man is independently able to maximize the return on his labour and other assets through the market. He is perfectly free, and is able to make free choices with respect to his welfare without any influence from others.

You would then expect the theory to have a section on conflicts of interest between two or more individuals, e.g. between marriage partners. However, such a section does not exist. Most of the textbooks say that the behaviour of the group is just the summation of the behaviour of each individual in the group; if you can predict the behaviour of the individual fairly accurately, you'll manage all right on the group, too, although the margin of error will be a bit larger. What explains this easy, positive jump from the individual to the group? Partly, it's the classical theory's belief in the *mathesis universalis*, the universal law of supply and demand (Say's Law). This law states that markets always clear out in the long run, i.e. that markets are centers of counter-balancing forces that are convergent. So if any market is out of kilter, people will behave in such a way that it will move to an "equilibrium".

This law stresses the *equality* of all men, both producers and consumers. Producers are consumers, and consumers are also producers; either way, man has been reduced to a standard unit that responds like a robot to the price mechanism. Here we may note a deeply-rooted tension in the classical theory: the tension between the idea

of freedom and the idea of natural law, the free individual and the determined mass.

The same sort of dualism exists in socialist ideology. In its classical form, the theory states that everything that happens in history is the result of conflict between groups in society that have opposing positions in the relations of production and distribution. Note that in this case, the emphasis is on conflict, and there is no place for an identity of interests. Conflict determines the course of history, and also the political and ideological superstructure of the society. This is Marx's natural law, the inescapable, universally valid law that holds for all mankind. Under capitalism, the highest stage of human evolution before communism, the law takes the form of a conflict between the owners of capital, the *bourgeoisie*, and its producers, the *proletariat*. In themselves, the owners don't realize that they oppress the workers and the workers don't realize that they are exploited; only the inexorable and irrational laws of the system are to blame. Out of necessity the owners compete for more and more capital and the workers strive for higher wages. Eventually, there is such an increase of wealth and misery that the workers are forced to form a revolutionary class. This class overthrows the ruling class and ushers in the final socialist stage where conflict, accumulation, and exploitation are both unnecessary and non-existent.

Marx was a thorough humanist, and claimed that his system was rational and scientific. He believed that man, in his reason, could transcend the laws of history by the process of negation. The values of justice, equality, freedom, and so on, are ideals that arise out of the struggle of the working class. Because he understands the process of

history and realizes its final end, the social scientist objectively assigns himself to the values of the workers, since these values represent the facts of the future. The social scientist, thinking that he understands the process and end of history, believes in the *unity* of mankind, and sets his hope in the future when all conflicts among the masses have vanished. We can notice a deeply-rooted contradiction in this thinking, that, given the universal process of history, somehow only an enlightened few can rise above this process just enough to understand it. Here again the individual is sovereign, since he can see, understand, and - in Lenin's interpretation - even influence the course of history. Here again, the antithesis between the individual and the mass is predominant.

As far as I know, the dualism I've tried to map is not restricted to economics; it exists in most social sciences. At the root of it is the philosophical dualism between thought and personality. Apostate man has made theoretical thought his god; under the snare of the devil, he has allowed his thought or the thought of others to become the ordering principle of his life and personality. Whenever unbelieving men reject God's Word for human life, they are forced to devise a new law which inevitably ends up placing an unbearable yoke on their lives and personalities. Because their idolatrous law is impossible to keep, they invent a scapegoat for their "individuality"; they lie to their own persons, and to the rest of mankind. They believe in a lie, and do not live according to their teachings.

To be continued.

JACK DE JONG

Pastoral Counselling - Cont.

"only a small beginning of the new obedience" (Cat. L.D. 44). That is why we should take "problem" in its widest sense, including sins, obstacles, needs, depressions, being out-of-touch with normal life, etc., etc.

2. This problem has to be faced with *verbal means*, in order to lay bare what is really wrong. In doing this we should, as christians, not be so much concerned as to the WHY, as psychiatry usually does. We know the WHY alright: we are all born sinners and inclined to all evil, suffering from the miserable results of sin ("our sin and misery", Heid. Cat.). Let's rather be concerned with WHAT! What is wrong? What must be changed?

It stands to reason that we, when talking about "verbal means", cannot and do not want to understand this as a mere person-to-person verbal contact. Verbal is from *Verbum*, and that is the Word of God. We know that the great Shepherd of the sheep gathers, defends, preserves his Church by that Word and Spirit; that that Word is "the sword of the Spirit"

(Ephes. 6). We learn from Paul in II Timothy 3:17 (more about this text later) that "all inspired Scripture is profitable for teaching, reproof, correction, training in righteousness, that the man of God be (again) complete," equipped for every good work. This text is not in the first place a proof-text for the inspiration of Holy Writ, but a definition of pastoral counselling!

3. Pastoral counselling has to have a firm *purpose* in mind. We plan to return to this when answering question V. But it may already now be stated that the purpose is to put that member of the body straight again, to present it to Jesus Christ.

Thus, in answering the first question we have already touched upon all five. From now on we will have to be somewhat more specific.

G. VANDOOREN

*Presented at the Conference of Office-bearers in Ontario, held in Burlington on Oct. 27, 1973. This article is the first of four parts.

Hymn 1

Now blessed be the LORD our God,
The God of Israel,
Who only doeth wondrous works,
In glory that excel.

And blessed be his glorious name
To all eternity;
The whole earth let his glory fill;
Amen: so let it be.

PARAPHRASE

"Blessed be the LORD God of Israel, who alone does wondrous things. Blessed be his glorious name for ever; may his glory fill the whole earth! Amen."

See Psalm 72:18, 19; Luke 1:18; 11 Cor. 1:3; Eph. 1:3.

OUR COVER

A harbour scene on our west coast. |Courtesy British Columbia Department of Travel Industry|.

our little magazine

Hello Busy Beavers,

Thank you so much for all the stories you sent me for the Finish-the-story Contest! I really enjoyed reading them all. But I think maybe we may get some more stories - so let's wait till next time to announce the results of our Contest. Be sure to watch next time who will win the prize!

Now something else, Busy Beavers. *Lizzy Oosterhoff* has sent in the name of:

John Feenstra

c/o H. Feenstra R.R. #1 Wainfleet, Ont.

He has been sick lately, and I'm sure it would make him really happy to get a little note from you, or a card you have made. If all the Busy Beavers sent John something, wouldn't he get a huge pile of mail?! Let's make sure he does!

* * * * *

Now we have a haiku poem for you from Busy Beaver *Simone Datema*.

Elephants rolling
In muddy brown water holes
Getting all dirty.

* * * * *

BOOK NOOK

The Adventures of Bobby Coon
by Thornton W. Burgess

This is an interesting book about animals of the forest, mostly about a raccoon. It tells how he is helped by a farmer's boy when in trouble, and also about his other adventures with other forest animals, such as Buster Bear, Peter Rabbit, and Prickly Porky the porcupine.

By Busy Beaver, *Peter Van Assen*

The Silent Parrot
by Christine Courtney

The book was about Clare Tounton and Marian Gilchrist arriving to spend their school holidays with Marian's aunt at her bungalow at Penzance. They have a lovely time sightseeing in this beautiful area, and while trying to carry out a holiday time with their mistress they run into adventures of trying to solve a mystery. Marian and Clare catch some London criminals trying to steal a silent parrot antique which was very valuable.

I liked that they could solve the mystery and catch those bad criminals. Then I liked that they could see some of the world which God made.

By Busy Beaver, *Jenette Knol*

From the Mailbox



Welcome to the Busy Beaver Club, *Jane Wieggers*. We hope you'll really enjoy all our Busy Beaver activities. And thank you for the nice poem, Jane. Have a happy birthday!

And a big welcome to you too, *Simone Datema*. Hope you and your Busy Beaver friend have fun doing today's quiz and riddles. Have you received your membership card already, Simone? And happy birthday to you, too!

Thanks for sending in your story, *Shirley De Vries*. It's always nice to hear from you again.

It takes a lot of sap to make maple sugar - you found that out, didn't you, *Lizzie Oosterhoff*? Your upstairs must look beautiful now, Lizzie. And thank you for your contribution to the BIRTHDAY FUND!

Thank you for your tobogganing story, too, *Anneke 'tHart*. Was it a nice warm sunny summer day "down under" when you wrote it?

Hello, *Catherine Wendt*. You must enjoy riddles to want to keep the Busy Beavers at them!

Thank you too, *Catherine Smouter*, for your story about John and Frank.

I thank the Busy Beavers will really enjoy your quiz about strange things in the Bible, *Celia Van Woudenberg*. Did you enjoy your new book?

QUIZ TIME

Did You Know That?

1. What man looked among the cattle for a wife? Gen. 2:18-20
2. What man was spoken to by an ass? Num. 22:28-30
3. Who had a bed 13½ ft. long and 6 ft. wide? Deut. 3:11
4. What man had 12 fingers and 12 toes? II Sam. 21:20
5. Who was the father of 88 children? II Chr. 11:21
6. What army of 185,000 was destroyed in one night? Isa. 37:36
7. Who were the first highway robbers? Jud. 9:25
8. Who made an iron axe float on the water? II Kings 6:1-6
9. Who had 15 yrs. added to his life because of prayer? Isa. 38:1-8
10. Where was a ferry boat used? II Sam. 19:18

Thank you, *Celia Van Woudenberg*!

Now Busy Beavers, are you ready for another. This quiz is from *Jane Kobes*.

Bible Quiz: Letter "H"

1. Who was the mother of Ishmael? Gen. 16:16
2. Who was the mother of Samuel? I Sam. 1:20
3. Who was the second son of Noah, and the father of Canaan? Gen. 9:18
4. Who, as a King, had John the Baptist beheaded? Matt. 14:1-10
5. Who, a son of Eli the priest, did not know God? I Sam. 2:13
6. What could David play very well? I Sam. 16:23
7. What name did Jesus often use in addressing the Pharisees? Matt. 16:3
8. What is the name of the place where the wicked will be cast? Matt. 23:33

(Answers next time!)

Riddles!

1. Why is a coward like a leaky faucet?
2. I have a tongue, but never talk. Who am I?
3. What has only one foot?
4. What gets wetter the more it dries?
5. What fruit is found on a dime?
6. Take away my first letter. Take away my second letter, take away all my letters. I'm still the same.

Answers:

- | | |
|--------------|------------------|
| 6. a postman | 3. a leg |
| 5. a date | 2. a shoe |
| 4. a towel | 1. they both run |

Thank you, Busy Beaver *Catherine Wendt*!

Your Aunt Betty

Sketches from Brazil

I - ME - MINE

"Good evening, pastor, how are you doing? I just came back from doing one of my Christian obligations, giving a poor, old woman an injection for her pains. Others don't care to do it if they themselves do not benefit from it, but somehow I always end up doing good. That is my Christian duty, isn't it? As a matter of fact, that is all I do. I only like doing good and never harmed anyone yet. I don't understand why some people want to do evil, like to harm and exploit others.

"I have always been that way. Even as a small child, and my mother will testify to that. I never fought with

anybody, never hurt anyone but always wanted to help others.

"That is quite a bit different from that crook, Severino. He calls himself doctor, but certainly does not deserve this title. He hasn't studied a bit, doesn't know anything and still calls himself Doctor Dentist. He gets rich pulling teeth but has made so many mistakes that I prefer to pull my own teeth. Since he has been mayor in town he thinks he is lord of it all, the school, the clinic and whatever else there may be.

"No, if there is anyone in town here who deserves the title of doctor, it is you, pastor: a man of knowledge

and culture, always seeking the good of the people.

"Did you ever hear of me making a mistake in giving an intra-venous injection? Ever a mistake in intramuscular injections? Not once yet in all those years. I am an orderly, but I did not just hear something about nursing, no, I studied it and know my profession. The whole town can testify to that. I didn't just buy some books, no, I went through them and understand them.

"I don't know, but I think I was only born to do good and to do my job right, even if I don't benefit from it. I am very thankful to the Lord that He gave me such a disposition".

Listening to such a favourable self-appraisal is not an uncommon

An Introduction To

CHRISTIAN LITERATURE (12)

Special Studies [N.T.]

1. Bruce, F.F. *New Testament Development of Old Testament Themes*. (Grand Rapids: Eerdmans 1968, 122 pp., \$3.95.

An interesting volume showing the interrelatedness of the two Testaments.

2. Edersheim, A. *The Temple: Its Ministry and Service*. (Grand Rapids; Eerdmans) 1950, 414 pp., \$4.95. (**)
An absorbing account of the temple ritual and its significance in the time of Jesus.

3. Jeremias, J. *New Testament Theology: The Proclamation of Jesus. Vol. 1*. (London: SCM) 1971, \$10.00.
A highly interesting volume, especially rich on the content of Jesus' teaching within Judaism. Recommended for pastors and theological students.

4. Kittel, G. and G. Friedrich (editors). *Theological Dictionary of the New Testament*. 8 volumes, 7,736 pp., \$186.55.

A monument of N.T. critical scholarship. Discerning pastors will discover here a wealth of useful information. The ninth volume is to appear shortly and with the later addition of an index volume will complete this set. A companion series titles *Theological Dictionary of the Old Testament*, edited by G.J. Botterweck and H. Ringgren and also published by Eerdmans, has begun. The first of the twelve projected volumes has been published and this Dictionary promises to be to the O.T. what Kittel is to the N.T. Recommended for pastors and those theological students who can afford it.

5. Metzger, B.M. *The Text of the New Testament*. (London: Oxford) 1964, 280 pp., \$7.00.

A basic volume outlining the science of textual criticism. This science deals with the making and transmission of ancient manuscripts, the description and study of the more important witnesses to the N.T.

text and the history of N.T. textual criticism as reflected in the printed editions of the Greek N.T.

6. Metzger, B.M. *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Society's Greek N.T.* (3rd edition). (London: U.B.S.) 1973, 775 pp., \$2.55.

Here is an essential tool which every pastor should have. It tells us why the editors of the Greek N.T. made the manuscript choice they did.

7. Morris, L. *The Cross in the New Testament*. (Grand Rapids: Eerdmans) 1965, 454 pp., \$6.95. (**)

A large scale study about the N.T. teaching of the cross and other aspects of God's salvation in Jesus Christ. Very worthwhile.

8. Morris, L. *The Apostolic Preaching of the Cross*. (Grand Rapids: Eerdmans) 1955, 318 pp., \$5.95. (**)

In this valuable book Dr. Morris explains the meaning of such Biblical key-words as redemption, covenant, Blood, Lamb of God, Propitiation, reconciliation and justification. Excellent word studies.

9. Robertson, A.T. *Word Pictures in the New Testament*. (Nashville: Broadman Press) 6 vols. 1943, \$22.50.

As series devoted to N.T. word studies which will benefit those who are unfamiliar with the Greek language.

10. Trench, R.C. *Synonyms of the New Testament*. (Grand Rapids: Eerdmans) 1871, 364 pp., \$4.95.

An old but standard handbook for distinguishing accurately the meanings of similar Greek words.

11. Vincent, M.R. *Word Studies in the New Testament*. (Grand Rapids: Eerdmans) 4 vols., 1957, \$27.50.

A combination commentary and lexical study bringing out the different shades of meaning in the N.T.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

aspect of our daily contacts with the Brazilians. As Westerners we frown upon it. Even though we may share such a high evaluation of ourselves, we certainly would hesitate to express it so openly to others. Why does this man, together with so many of his countrymen, do this? Why does he praise himself with the same ease as he will praise and flatter anyone else whom he esteems? Why does he think higher of himself than anyone else, except the person he is speaking to? His appraisal of himself is not even based on facts. Often he refuses to give injections unless money is produced on the spot. He may pretend to be good to others, but did not hesitate to leave two women with their children in order to live with a third one now. Many people hesitate to ask him to apply injections because he is too unsure of himself and rather shaky.

It is difficult to analyze his true motivations for such a pharisaic attitude. Is it perhaps to cover up his shortcomings? Could it be to counter-balance the fact that he has failed to rise above the level of the poor even though he had some education? Or should it be compared to the child-like attitude of our little boy who, after playing quietly for a few hours, comes up to his dad and says: "I was sure good for a long time, hey dad?"

Does it perhaps play a role that he is talking to the pastor of the Church for which he has requested membership? One of the requirements, after all, is a true, Christian life: the fruits of faith. That others, who are not in his position, do the same could then be explained from the fact that they desire to justify themselves even though they do not attend the Church.

Likely it is a combination of these various motivations and attitudes. The Scriptures give a totally different appraisal of fallen man and human nature and teaches us to stand amazed at the mercy and grace of God who seeks the depraved man. Sincere amazement and awe because of this divine love should make our lives God-centered rather than ego-centered. If then, through the grace of God, our faith may bear some imperfect fruits let us then remember the wise words of Solomon:

"Let another praise you, and not your own mouth; a stranger, and not your own lips." (Prov. 27:2)

C. VAN SPRONSEN

Church News

New Address:

Address for the church at Barrhead, Alberta: *Mr. L. Dijkstra*
Box 677
Barrhead, Alta. T0G 0E0

SYNOD

The consistory of the Church at Toronto, convening for next Synod has decided that all items for Synod to be held November 5-74 have to be received not later than July 31, 1974.

All correspondence should be directed to:

G. DeBoer
9 Kersey Cres.
Richmond Hill, Ont. L4C 3W2

*Board of Trustees of the
Theological College*

The Secretariat of the Board of Trustees has been taken over by:

Mr. J. Medemblik
R.R. #5, Guelph, Ont.
N1H 6J2
Telephone (519) 824-2630

The Canadian Reformed Church of Calgary was instituted November 22, 1964, and on December 9, 1973, a minister of the Word was installed. So you can imagine that this day was a day filled with joy and thankfulness for the members of this congregation. Candidate Boersema was ordained to the ministry of the Word during the morning service by the Rev. C. VanDam, minister of the church at Neerlandia. Rev. VanDam's sermon was taken from Zach. 4 after which the ordination of Candidate Boersema took place. Representing the Classis Alberta/Manitoba, was Br. C. VanSeters of Coaldale, who spoke words of welcome on behalf of the Classis and the Church of Coaldale. Rev. VanDam spoke on behalf of the churches at Neerlandia and Barrhead. A letter of congratulations from the church of Edmonton was read. In the afternoon service Rev. R.F. Boersema delivered his inaugural sermon according to Psalm 32. The theme of the sermon was:

- 1.) God disciplines you when you sin, because he loves you.
- 2.) Confess your sins and God will forgive you because he loves you.

3.) Praise God because He loves you.

On Sunday evening it was "meet the minister" night, which the congregation enjoyed very much. We hope and pray that the Lord will bless his work, not only as the shepherd of this growing church, but also in the work of the major assemblies, as well as in showing our light amidst the people among whom the Lord has placed us. On behalf of the congregation and consistory,

C.M. VanVliet, President
S.J. Kok, Clerk

With gratitude to the Lord, we wish to announce the birth of a daughter:

MICHELLE IRENE

A sister to: *Mary, Janet,
Joanne and Linda*
Mr. and Mrs. Wm. Oostdyk
32 Windsor St., Guelph, Ont.

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

DWAYNE JASON

A brother for: *Angela and
Denise*

Andy and Helen Leffers

February 2, 1974

Box 881, Coaldale, Alta.

With great joy and gratitude to the Lord, we announce the birth of our son:

RICHARD

on January 25, 1974.

John and Alice VanDasselaar

A brother for: *John, Gerald,
and Michael*

Burlington, Ontario.

YOUTH RALLY 1974

The Carman YPS "Remember the Lord in Thy Youth" are planning to host a Youth Rally for all of Canada in Carman, Manitoba on:

June 28 - July 2, 1974

the Lord willing.

All young people are welcome. Further information will be sent to all societies.