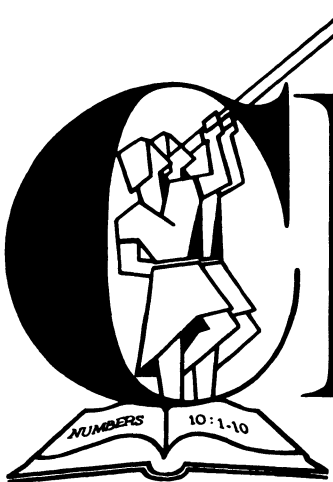


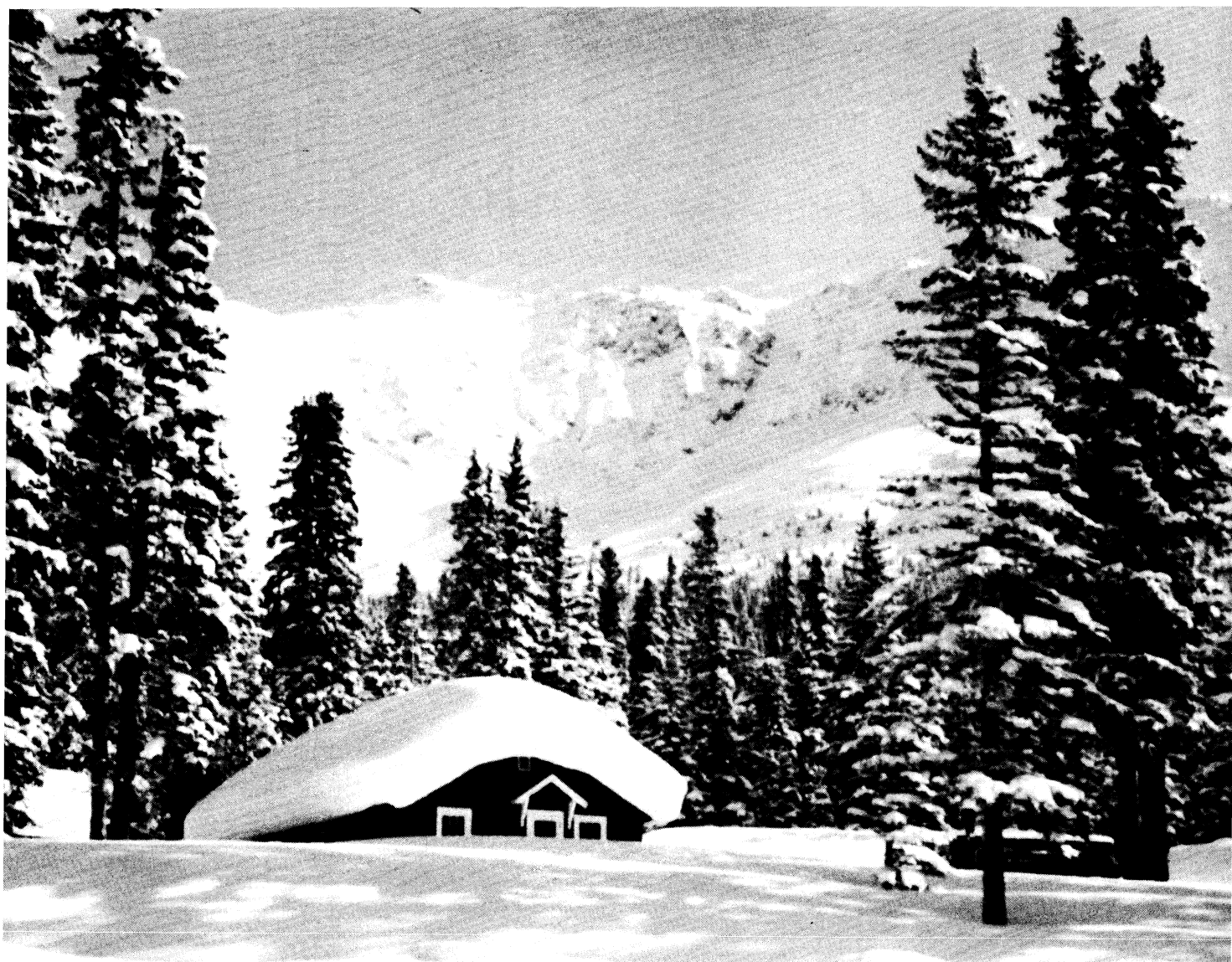
# Clarion

THE CANADIAN REFORMED MAGAZINE



Volume 23 - No. 6

March 23, 1974



# A Debt of Honour

Family life has changed considerably in the course of the centuries. No one among us even lives as his grandparents lived. The difference becomes even more evident and obvious when we think of family life as it is described in Holy Writ.

Among Israel, the families were united by very strong ties, and the members were obligated to help each other whenever this was necessary. The clan had common interests and common and mutual duties.

Of these duties that of the *go'el* or redeemer is one of the best-known obligations. The redeemer is the defender and protector of the interests of his brothers. If, for instance, an Israelite had to sell himself into slavery because of debts, one of his closest relatives had the duty to redeem him, Lev. 25:47ff. And when, for the same reason, an Israelite had to sell his inheritance, the redeemer again had the first right to buy it. The Lord wished the inheritance which He gave to a specific tribe and family, to remain within that family.

Sometimes we find a combination of duties, for instance, in case there was no heir to a deceased brother. Then his brother was to marry the widow and the first son to be born was considered legally to be the son of the deceased, so that no name should disappear from the rolls of God's people.

Such a combination we find in the case of Ruth who, upon advice of her mother-in-law, asks Boaz to do both: redeem the inheritance of Elimelech and marry her, to keep the name of Elimelech and of her own late husband alive among Israel. There is, however, a closer relative who should be asked first. But this closer relative refuses to fulfil his duties. He is willing to redeem the land: since Elimelech has no descendants, it will remain in his possession anyway. When he is told that he will also have to marry Ruth, he refuses: the risk is too great, for if a son is born that son will be the legal heir of Elimelech, and the inheritance will be "lost" to the redeemer. Then Boaz takes over.

Although that was not the only factor, yet urbanization changed Israelitish family life. In the beginning the families remained united around the father as the head of the family or clan. Gradually, however, the children, upon getting married, began to occupy homes of their own.

Yet they looked up to the parents and honoured them, also taking care of them if necessary. Israel's world looked at things from a different angle than we oftentimes do.

In our world it seems as if prudence, wisdom, and understanding are with the younger generation and that the older ones seem to have ceased to be of any importance. Whoever wishes to hear words of wisdom is urged to lend the ear to today's youth instead of to the older ones. It is thereby neglected and ignored that the Holy Scriptures teach us that wisdom is with the elderly and understanding

with the aged. It is also ignored and forgotten that Rehoboam committed the folly of not listening to the old, experienced counsellors of his father, but followed the advice of the young men who had grown up with him. (Grown up?) Thus he lost five-sixths of his kingdom!

In the Word of our God great value is put on old age. As a man advances in years, he acquires experience, understanding, and wisdom. It is also the duty of the younger ones to honour him. That duty is there in the first place for the children.

Paul therefore writes to Timothy that he should not rebuke an old man sharply, but rather appeal to him as a father. The same Apostle says that if any widow has children or grandchildren, they should first learn to practice piety in regard to their own family, and to make some return to their parents.

This return can be made in more than one way.

If the parents need financial or other support, it is a debt of honour that the children provide them with the means to live decently.

We no longer live under such conditions that several generations are assembled around the common "father". Our modern homes are no longer fit to provide enough room even for larger families, let alone for "extra" relatives.

In most instances the parents are able to look after themselves financially.

It is in other respects that the children have to practice piety in regard to the older generation.

There comes a time when it becomes too difficult for Father to shovel snow or to mow the lawn, to look after the repairs to the house and the scores of other things that need attention. There comes a moment when Mother no longer can work the whole house.

What then?

There is a debt of honour, to be paid by providing a place for them where they can live, enjoying the company of brothers and sisters who are in similar circumstances.

I refer to homes for the aged, homes for *our* aged.

That our living conditions are no longer the same as those of old Israel does not relieve us of the obligation to "make some return" to the parents and to all those who made our living in this country and on our present level possible.

Even from a purely economic point of view already, the younger generation owes the older ones a large debt. The parents immigrated into Canada and pioneered: very many children received thereby possibilities which otherwise they would not have had at all. Many of the children of those who came here with very little if any resources, have done extremely well. They owe a debt to the pioneers.

And it would not be the first time that a good measure, pressed down, shaken together, running over, will be poured into the lap of those who have given. vO

# Periodic Retirement of Elders and Deacons?

The task assigned to me was: "to evaluate Scriptural data concerning the periodic retirement of elders and deacons (ad Art. 27, C.O.), keeping in mind the historical developments in the Reformed churches on this matter". My task is therefore not to go into the practical reasons pro and con for having temporary instead of permanent elders and deacons. This would get us into endless argumentation. Therefore, I will not deal with the practical reasons, but only with Scriptural arguments.

First of all a word about the phrase, "periodic retirement". In Dutch the phrase is "periodieke aftrëding en afwisseling". Maybe we could use, "periodic retirement and rotation" of elders and deacons.

## I HISTORICAL DEVELOPMENTS IN THE REFORMED CHURCHES ON THIS MATTER

Article 27, C.O., reads:

*The elders and deacons shall serve two or more years according to local regulations, and a proportionate number shall retire each year. The retiring office-bearers shall be succeeded by others unless the circumstances and the well-being of any Church, in the execution of Articles 22 and 24, render a re-election advisable.*

This article goes back to none other than John Calvin. Calvin and his co-workers brought the office of elders and deacons back to life. Yet, although the Bible clearly showed the institution of the office of elder and deacon, the length of these offices were not specifically stated. Calvin could not find any Scriptural rules as to how long one should serve in office. In the absence of any clear rule from the Word of God, Calvin felt free to regulate the length of the tenure of office according to the best interests of the churches. Since the reformers and reformed members had a strong dislike of the clericalism and hierarchy in the Roman Catholic Church, the rules for the length of office for elders and deacons were set in order to prevent any hierarchy and clericalism. In Geneva the length of office was one year (at a time). In the Ecclesias-

tical Ordinances of 1541 A.D. we read: *And at the end of the year let them present themselves to the Seigneurie for consideration whether they ought to be continued or changed. It is not expedient that they be changed often without cause, so long as they discharge their duty faithfully.* (CALVIN: THEOLOGICAL TREATISES, from Library of Christian Classics, vol. XXII, p. 64, Westminster Press, Phila., 1954).

An office-bearer could be continued in his office if he had served faithfully. In fact, there is no stipulation that one could not be continued in office for a number of years. However, from the "Registers of the Council" of Geneva we find that elders and deacons were not regularly continued in office over long periods of time. Later on this Genevan rule was somewhat modified in the Dutch reformed churches. Rev. Olij has given us the history of this development last time. I need not repeat it.

The question for us today comes down to this. Are the Scriptures silent about the length of the office of elders and deacons with the result that we are free to regulate this matter in the best practical way, or, do the Scriptures favour or specify any rule in this regard? If the Bible gives no rule, we would do well to adhere to the century-old reformed tradition which has served the churches well. In fact, there should be compelling reasons before we abandon our reformed heritage in this matter. That there might be such reasons is suggested by the fact that you assigned this task to me.

## II. OLD TESTAMENT BACKGROUND

Many office-bearers served under the Old Testament - priests (for life), prophets (appointed at a certain time and then usually for the remainder of their life), kings (ruled as long as they lived), judges (appointed and ruled Israel as long as they lived), elders and Levites, and so on. All these office-bearers were usually appointed for life-time service. The Levites, mind you, had a limited tenure. Dedicated as an auxiliary ministry for the priests, the Levites served full-time only for a

maximum of 25-30 years. In Numbers 8:24-26 we read:

*This is what applies to the Levites: from twenty-five years old and upward they shall enter to perform service in the work of the tent of meeting.*

*But at the age of fifty years they shall retire from service in the work and not work any more.*

*They may, however, assist their brothers in the tent of meeting, to keep an obligation; but they themselves shall do no work.*

*Thus you shall deal with the Levites concerning their obligations.*

There may have been a five-year apprenticeship, because the full responsibility of carrying the tabernacle and its furnishings fell on the shoulders of the men from 30-50 years (Numbers 4:3ff.). When David established a permanent site for the ark, the age was lowered to 20 years because there was no longer a need for mature Levites as carriers (I Chron. 23:24ff). These Levites were supported by the tithes of the people. Elders also play a prominent role in the governing of Israel in the Old Testament. We read in Exodus 18:13ff, Numbers 11:24-26, and Deut. 1:9-18 of the appointment of the 70 elders to assist Moses. They were endowed with the Holy Spirit for their work. Since we do not read of their dismissal from office, very probably they retained the office for the remainder of their lives. Since their work required discretion and wisdom, age was an asset instead of a hindrance.

From all this we can conclude that whenever the LORD appointed or had someone appointed to an office the office-bearer *usually* served for life unless the character of the office itself required only a short term office-bearer. Only unfaithfulness is found as a reason for dismissal from office, for example in the case of Saul.

## III. NEW TESTAMENT EVIDENCES

A specific rule or specific rules concerning the length of the many offices is lacking in the New Testament. Therefore any argument for either short-term or life-term elders and deacons will necessarily be based on an argument from silence.

And an argument from silence is always shaky. However, the following points should be worthy of our attention.

#### (A) PRINCIPLE OF CONTINUITY

We should keep one thing in mind though. There is underlying continuity between the Old Testament and the New Testament. It is this continuity which explains that elders are appointed in every church without any discussion or argument. In fact, to appoint elders and deacons seemed to be a matter of course. Would then not the rules for the length of tenure of elders also be adopted from the Jewish form of government? Unless the apostles openly state that changes are made, do we not expect a continuity also in length of tenure of office? If a rule is not changed, why suppose that it is? Apparently every church knew the rule for the length of tenure because the apostles nowhere deem it necessary to state it. This consideration already leads us to suppose that the rule of the Old Testament, namely, long-term or life-term offices, would be still in practise in the New Testament.

Some other evidences which support this supposition now follow.

#### (B) SERIOUSNESS OF ORDAINING ELDERS

Paul and Barnabas appointed elders in every church only after a period of prayer and fasting (Acts 14:23). To appoint elders is therefore a SERIOUS matter. Paul warns Timothy, "do not lay hands upon any one too hastily" (I Tim. 5:22). Again the seriousness of appointing elders is shown. If elders and deacons were appointed for the remainder of their lives the seriousness would be rather understandable. Once in office, the elder would stay an elder. Therefore, Timothy and the churches would have to exercise extreme caution. Therefore it seems fitting and likely that these statements point to an underlying presupposition that these office-bearers served for life.

But before you accuse me of assuming what I should be proving, let me draw your attention to a few other passages.

#### (C) NEW TESTAMENT PASSAGES

(1) Hebrews 13:7, "remember those who led you, who spoke the

Word of God to you . . ." The Hebrews had had faithful leaders who had passed away. The writer urges the Hebrews to remember these past leaders. Now imagine for a moment, if those leaders had retired every three years and had been replaced by other leaders. How would the Hebrews have been able to keep track of them all and how could they not only remember them but also imitate the faith of these leaders? Is it not more likely that these past leaders had served until the time of their death, and now others had taken over about whom verse 17 speaks?

(2) I Timothy 3:1 - "It is a trustworthy statement; if anyone aspires to the office of an overseer, it is a good work he desires". In the reformed churches the office seeks the man, not, the man the office. Here it is said that the office of overseer is of such a desirable nature - despite its hardships - that a man who **ASPIRES TO** the office seeks a fine work. This same word, "aspire", is used in Hebrews 11:16 about the witnesses of faith who "aspire to a better country, that is, an heavenly . . .". In other words, they had not yet reached that heavenly country but by faith they were looking forward to it. The same goes in I Tim. 3:1. Here is an apprentice, if you wish, who looks forward to being an overseer.

What do we conclude from this? Does an aspiring apprentice look forward to a job which lasts only for three years and then it is finished? Again, this text gives the IMPRESSION that the office of overseer was for longer than three years, yes, even for life.

(3) I Timothy 3:10 - "And let these (deacons) also first be tested; then let them serve as deacons if they are beyond reproach". Aspiring deacons had to be tested first. Then, if they proved themselves beyond criticism, they could serve. To test aspiring deacons again suggests that precautions had to be taken. Otherwise the church could be stuck with undesirable office-bearers. The churches should be convinced that a certain aspiring candidate was qualified. If the term of office was lengthy or even permanent, this precaution is readily understood. If not, it becomes less understandable.

(4) II Timothy 2:2 - "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will

be able to teach others also." Paul here wants to insure the CONTINUITY of the ministry of the Word. It suggests that faithful men be entrusted *permanently* for this purpose, since these men in turn are to teach others again. Today we have professors or doctors at theological colleges to do this. They are usually kept in office permanently unless they become unfaithful. This text again pleads for the continuity or permanency of the office-bearer so that the ministry of the Word be maintained.

(5) I Timothy 4:14-16 - "Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery. Take pains with these things; be absorbed in them, so that your progress may be evident to all. Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you." Elsewhere Paul exhorts Timothy to do the work of an evangelist (II Tim. 4:5). Here Paul exhorts him to **PERSERVERE** in these things - not to stop but keep on going. Thus his work as an evangelist was for life even as the apostles' offices lasted for the remainder of their earthly lives. We do not read anywhere in the New Testament that something different applied to elders and deacons.

(6) Acts 20:28 - "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood." The *Holy Spirit* made the elders overseers of the flock of God. Would the Holy Spirit say, for example, after 3 years, - now you are no longer needed? You may go and I'll call you again if I need you? Would this not be like a licensed tradesman saying to his apprentice whom he has trained at great costs to himself - all right, you can go back home now and do your regular old job full-time again? Is this appointment by the Holy Spirit not easier to explain, if we presuppose long-term instead of short-term eldership?

#### (D) DUTCH LONDON REFUGEE CHURCHES

These churches had life-term elders and deacons. Since the reformed churches on the continent had short-term elders and deacons, you can

imagine that questions were asked WHY life-term elders and deacons? In 1560 A.D., they held a conference in order to discuss the very question we face today. They decided to maintain life-time elders and deacons. They gave eleven elaborate reasons as grounds for this decision. I will try to repeat the more Scriptural ones, leaving out the more practical ones.

(1) In the N.T. the ministry of the Word and eldership are closely connected. Ministers are called elders and elders are called bishops or pastors. (I Pet. 5:1, Acts. 20:28)

(2) Those who had served faithfully as elders or deacons for some time were not dismissed but promoted to the ministry of the Word as Stephen and Philip. No one is dismissed except Nicolaus and he because of his unfaithfulness. (Rev. 2:15)

(3) You do not find that someone was placed in those offices for a limited period of time. Paul exhorted the Ephesian elders to take heed to themselves and to the whole flock . . . , without specifying how long they should do so. He does not comfort the office-bearers anywhere with the hope that their service will not last long, but much rather exhorts them to persevere and keep going.

(4) Paul in *1 Tim. 5:11* - "But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married" - admonishes the young widows to stay away from the office of deacon. They might meet the right man and want to get married, breaking their previous pledge and thus incurring condemnation. This passage shows deacons were to continue in their office. If this is so for a 'deaconness' it is much more so for elders and deacons.

(5) Although this office (deacon) is not altogether the same as the office of the Levite in the Old Testament, yet God wanted to teach that those who are placed in godly offices should not forsake the same, but that men ought to support them (financially) in their office so that they may continue in their office without hindrances. And though many in our time through poverty or otherwise do not have enough in this respect, so that necessity forces them to forsake their office in order to support their families, yet we may not conclude from this that the rotation of office-bearers is profitable. It is better to keep those whom are found to be

45th  
Wedding  
Anniversary



*Mr. and Mrs. D. DeWitt of Eden Mills, Ontario, who will celebrate their 45th wedding anniversary, the Lord willing, on March 26, 1974.*

*They both enjoy a good health and have most of their children and grandchildren living close by.*

*Mr. and Mrs. DeWitt became husband and wife in Grootegast, The Netherlands. They belonged to the first waves of immigrants and it was in their house that the Church at Georgetown, Ont., was instituted. This Church later became the Church at Orangeville and from it grew also the Churches at Brampton and Fergus; from the Fergus Church part became the Church at Guelph, and it is to the latter that Mr. and Mrs. DeWitt belong at present.*

qualified and faithful permanently in office.

These are the first five arguments which the Dutch Refugee churches in London put forward in favour of life-term elders and deacons.

From all this data presented so far we receive the definite IMPRESSION that the office of elder and deacon lasted for life. Dr. H. Bouwman in his book, *GEREFORMEERDE KERKRECHT*, arrives at the same conclusion about the New Testament evidence. He states and I quote:

*That elders and deacons served FOR A TIME, and that a certain time limit was decided, is something completely new [which arose] in the age of the Reformation. In the New Testament we read nothing about retirement or rotation. On the other hand neither is service for life recommended as necessary. We do receive the IMPRESSION [caps mine] that elders and deacons were chosen for life. [p. 607]*

Yet in the same paragraph he surprisingly concludes with these words:

*While there is no rule in God's Word how long someone must serve, because of PRACTICAL reasons, service for a short term is judged desirable and NECESSARY. [p. 607 - caps mine].*

The stance of the reformers was probably dictated by the reaction against the evils of the Roman Catholic hierarchy and clericalisms.

My remarks so far have tried to do justice to some New Testament data about the offices of elder and deacon. It is hard to escape the conclusion that life-term elders and deacons do more justice to these quoted texts than do short-term elders and deacons. However, we have not disproved the reformed tradition of periodic retirement. Neither have we proven life-term eldership and deaconship. All that can be said is that the New Testament evidence gives us the IMPRESSION that elders and deacons were installed for life. But even if this impression is correct it is still questionable and debatable whether this impression would force us into abandoning the reformed custom of periodically retiring and replacing elders and deacons. I think I have said enough to introduce the subject.

W. HUIZINGA

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# school X crossing

BURLINGTON seems to be doing well with an enrolment of 288 pupils this year. Especially the lower grades were quite large. To prevent problems they had years ago when they also had a large grade 1, Burlington has hired an additional teacher. Mrs. A. Metzlar is their tenth teacher. It seems that in Burlington there is so much activity that sometimes two meetings are planned at the same time. However, an error in planning two meetings simultaneously proved to be beneficial after all, for both organizations. Instead of meeting separately, the Parents-Teachers' Association and the Canadian Reformed Teachers' Association held a meeting together on January 18. One of the ministers had a speech on "Sex education in the Canadian Reformed Schools". It turned out to be a very interesting topic and discussion for parents and teachers both! Sooner or later this speech will be published in *Clarion*, so we will not give any details now.

The Mission work of Rev. Knigge is now more meaningful to the children, since Rev. Knigge came to the school to speak to the pupils on his work in Irian Jaya. He illustrated his talk with some slides.

The P.T.A. held a bazaar and netted an income of \$3,000.00. It was decided to put this amount into the expansion fund and to leave it there till the time of expansion.

Burlington's principal had ordered some books from a Bookstore in the Netherlands and received a reply that there would be *no charge* for the books. Reason? They are so impressed that the *parents* have to finance the school completely by themselves without any subsidy from the government! They even offer more books if required. It is wonderful to note that even that far overseas the work of Reformed education is appreciated. We did not read whether these books they offer are in the English or in the Dutch language. Perhaps that is no problem in Burlington? Are the students bi-lingual?

One of Burlington's teachers, Miss Thorkildsen introduced at a PTA

meeting the "Phonovisual Reading Method". She stressed the importance of reading, not because the government says so in the first place, but that our children learn to read the Bible in the first place. We should encourage them to read God's Word so that they get used to the Bible language, while we still have Bibles in our homes and are still able to do so.

Remember art. 21 of our Church Order? The Consistories everywhere shall see to it that there are good teachers who shall not only teach the children reading, writing, languages, and arts, but also instruct them in *godliness* and the *Catechism*.

Indeed, the purpose of educating the children is not in the first place to make them all scholars, but to enable them to read and study the Word of their Covenant-God.

The result of *marriage* is usually that *more* children will attend our schools. But did you know that sometimes the very opposite happens? Not because the children marry at such an early age that they have to quit school but because of other practical difficulties. We read in Burlington's *Home and School* the following sentence: ". . . Tim . . . will not be back in September due to transportation difficulties (due to the marriage of one of our teachers)." Our school boards might be on the alert when a teacher has plans to get married!

Last year SMITHERS' budget was based on \$77.00 per member. The board foresaw that this amount had to be raised in order to meet the rising cost of living. However, due to an increased membership and number of donors the increase could be kept very small. The new budget is based on \$80.00 per month so that the teachers' salaries could be raised. This is the right way to do it. Fees cannot be forever raised. *All* the members of the congregation should realize that this is the work of the Communion of Saints. Did not everyone promise that he would use his gifts (also financial gifts) *readily* and *cheerfully* for the advantage and salvation of other members? See Lord's Day 21 of the

Catechism. This is one way to practice our Communion of Saints! Smithers has 88 students attending the school, divided over 11(!) grades. As far as we know this is the only school where we have Reformed education up to and including grade 11. The Board is advertising for their fifth teacher. It is interesting to note that Smithers has a Four-H-Club according to some students. The last names of all their teachers start with an H. All four teachers take part in the high school program. The one teaches Art, another one Music, Social Studies and languages. Believe it or not: no less than *five* different languages are taught in the Smithers school! Quite a record for a Canadian school, we think.

EDMONTON'S Saturday School has been in full swing again since last September. They had to cope with some problems since space in the basement was taken up by the organ parts. Enrolment is up this year. Bible, Church History, and the Songs of the Book of Praise are the subjects taught.

There is good news for all our teachers who need a good book for teaching the bible History to the children. Many will remember the two books of the Rev. S.G. de Graaf entitled: *Verbondsgeschiedenis*. A beginning has been made with translating these wonderful books. The first instalment is off the press in stencilled form. Chief translator: Rev. D. De Jong. Price: \$0.25 per issue, to be ordered from: H.C. Vandenberg, 7827-144 Street, Edmonton. It would seem most practical that in every congregation one person takes the orders and distributes them locally. Certainly the price is not prohibitive and this kind of work should have our support. They have set as their goal to print it in book-form and offer it for sale to the entire English-speaking world. The pages fit easily into a three-ring binder. This Covenant History is heartily recommended! A must for all teachers. A must for every Reformed family.

From the *Orange Courier* of NEW WESTMINSTER I get the impression that teachers and children had to move from one school building to another before they can finally settle in their own and new building. The construction of their new school was held up as a result of the railway strike. Materials badly needed for the building were tied up in boxcars on

the rails somewhere. But all seems to work out smoothly. The only thing they could not do this year as part of their problems with moving was the Christmas Program.

We are thankful that most School Societies send their bulletins, etc. But, from a few we have not received anything yet. What about the School in Yarrow, B.C.? And not to forget those congregations where the school is in the planning stage? A bulletin or newsletter could prove to be helpful. Next time more about other schools we have not mentioned this time.

We would like to remind our readers of the words of Dr. Abraham Kuyper in *E Voto* when he writes on Lord's Day 38. He said that the schools must be maintained, for when in the Church the Truth is preached, it is necessary not only that there is one who *speaks* it but also those who *hear* it. And hearing it, is impossible unless the hearers have been taught in the paths of Truth from their *youth* on. Hearing is not just *listening*, but being able to *follow* what was spoken. And this is impossible, Kuyper said, when our children are educated as heathens and then on the Sunday are placed into an entirely different world of thought. If the preaching is to flourish rightly, it is not only necessary to have schools where the preachers learn to preach, but also schools where the hearers learn to hear.

M.C. WERKMAN

## Perspectives in Teaching

TEACHING: A NECESSITY AND A DUTY

*He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers to teach to their children; that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God . . .* [Ps. 78:5, 6]

The LORD reveals Himself in two ways: First, by the creation, preservation, and government of the universe; second, by His holy and divine Word (Article II of our Belgic Confession). Through careful observation of nature we may learn that the LORD has made education possible and necessary; by study of God's Holy Writ we learn to what purpose education was made possible and necessary.

In the created world we see that the LORD created all things marvelously according to their kind; all creatures are fully and perfectly equipped for their function and place in the universe. At the same time we discover that the LORD deemed it necessary to include a youth period in the lifetime of some creatures. Many animals know a period of time in which they stay "home" - in the den, the nest, the lair, - a time in which they have to learn certain skills by imitation and training, through trial and error, a time to mature.

Man too knows a "youth." We may even say that few animals are born as utterly helpless as man is. From this and from the fact that man knows such a remarkably long time of youth, we may conclude that he in order to be fully equipped for life must be taught much; education apparently is not a luxury, but a vital need for the man-child. Without education man cannot become fully "man."\*

The book of creation may show the necessity and the possibility of education, the LORD makes Himself more clearly and fully known to us by His Word (B.C. Art. II), also in this respect. The LORD has spoken. He has commanded parents to teach children, and that is the first reason why we educate our children. We do not instruct our, God's, children because society comes with certain demands and requirements; we do not teach because the child itself expresses the wish to learn and to know and to develop itself, not because the church or the family or the state

expect it, but because the LORD commanded us to do so.

God commands parents to educate, to teach, to instruct their children in order that they also "may set their hope in God" (Psalm 78), may "learn to fear God all the days that they live on earth" (Deut. 4:10), or, to say it with LORD's Day III, that they may "rightly know God their Creator, heartily love Him, and live with Him in eternal blessedness to praise and glorify Him." When the office-bearer in church at the time of baptism asks the parent(s), "Do you promise and take upon yourself to instruct this child . . . and cause it to be instructed . . . in the aforesaid doctrine," he does not demand something "out of this world"; he simply asks whether the parents are going to do with respect to this child what God wants them to do. The phenomenon of education originates with God; He insists on it, and whenever people ignore their duty of instruction and education the LORD takes the instruction on Himself: "He sent persistently messengers to them because He had compassion on them" (2 Chron. 36:16). He even sent His only begotten Son ("It may be they will respect him") and the Son sent His Spirit, in order that the children might be instructed!

This knowledge, namely that the LORD in His providence uses parents to grant Him children, both through reproduction and education, makes us suspicious of the "wisdom" and philosophy of people who do not care about God, but who notwithstanding think they know all about education. When we search to know about the purpose, the object, and the contents of education, we turn to Him first, since it all started off with Him.

EWOUDE GOSKER

\* In 1798 in the forest of Aveyron (France) a twelve-year-old boy was found that had been raised apparently by wolves. This boy could not speak or write and was incapable of learning these skills after. (The sensitive period was over.) Other "wild" children (Kaspar Hauser, 1828; the wolf'd children of Singh) show the same lack of language and thinking - they live like animals and have no emotional or intellectual life. In order to become fully "man" there MUST BE education.



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

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Ontario, Canada, N1M 2W7

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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.

# Understanding the Old Testament

NAHUM [11]

NAHUM 2:8-10 (Hebr. 9-11)

In these verses we are made witnesses of what happened to Nineveh after the capture of the city. Like a reporter, a war correspondent, the author takes us along with him through the city. First (vs. 8) he lets us have a look at the defenders, next (vs. 9) at the conquerors, and in the third place (vs. 10) we get an overall picture of the city and the rest of its population, whose strength gave way, whose heart has sunk completely.

R.S.V.: NINEVEH IS LIKE A POOL  
WHOSE WATERS RUN  
AWAY.

A.V.: BUT NINEVEH IS OF OLD LIKE  
A POOL OF WATER: YET  
THEY SHALL FLEE AWAY.  
(vs. 8a)

Vs. 8 is one of the most problematic verses, especially as far as the proper reading of the Hebrew text is concerned, and for that reason we are faced here with some problems in giving the right explanation. For in itself this verse, as it reads in our Bibles, is not that difficult. At first glance everyone can see that Nineveh is compared to a pool, or a pond of water. But how is it that we read in the A.V. the words "of old", while in the R.S.V. these words are missing, although we read in a footnote: "from the days that she has become, and they . . ."; that we read in the A.V. "pool of water" and in the R.S.V. "pool whose waters"? I can only explain it with the help of the Hebrew text - and I hope the reader will not take it ill of me that I give a transcription of the Hebrew text; as you know, in a language like this only the consonants are written. We then read: *w-n-y-n-w-h k-b-r-k-t m-y-m m-y-m-y h-y-' w-h-m-h n-s-y-m*. Filling in the vowels in the first two words does not present difficulties. Every scholar agrees that it must be *weniynewêh kibrêkat*. And (*we*) Nineveh is like (*ke*) a pond (*berêkat*). Also *m-y-m* (to be read as *mayim*) is easy. Readers well acquainted with Dutch may remember the word *majem* for "water, regen" which is borrowed from Hebrew. Yet

R.S.V. does not render "pool of water", obvious as it may be. Why? Presumably because it deems the problems to be faced up to in the following words as unsolvable. There is a solution, and the R.S.V. knows about it for it is mentioned in the footnote: "from the days that she has become". But apparently the R.S.V. is not in favour of this solution. If adopted, we read the *m-y-m-y h-y-'* as *mime hi*. The meaning is literally: "from the days she," and we add: "is" or "has become". I for one admit, the construction is not so usual in Hebrew; but it is not contrary to all rules. In Hebrew more examples are found: Job 29:2: "the days when God watched over me"; Psalm 102:2: "the day when I call. In those verses it is still a verb, "watched" or "call," that is dependent upon the word "day". In Nah. 2:9 it is just a pronoun. So we have here a very concise way of expression. In the Hebrew word *mime* scholars recognize the plural of the word *yôm* (= day). Perhaps my readers remember the word from the last war in the Middle East between Israel and the Arabs, which was named after *Yôm kippûr* (= Day of atonement), the great festive day of the Jewish people.

Those scholars, however, who do not agree with this solution and yet want to leave the consonants of the Hebrew text unchanged, or *almost* unchanged, insert between the consonants other vowels so as to read *m-y-m-y h-y-'* as *mêmhêhâ*, that is, its waters. But now there arises the problem how to connect the words, especially because in this case we read two times after each other the word "water" (*m-y-m*), either in the form *mayim* or in the form *mêmhêhâ*. Some like to render it thus: "Nineveh, like a pond of water are its waters", putting "Nineveh" at the head of the sentence, to place the stress on it (as in the Septuagint and the Vulgate).

Others take exception to the fact that the word "water" would occur two times in such a short sentence, and are going to strike one of the two out. Some of them go on and strike

out also the word: *w-h-m-h* (*wehêm-mâh* = "and they"). Then you get: "Nineveh is like a pool; its (or: whose) waters run away." This is the reading of the R.S.V. And still other solutions have been attempted, but I am not going on with matters of text-criticism now, lest the readers are getting tired. But sometimes it is almost inevitable, in order to get a clear insight into the procedure followed by the translators.

But now, what about the meaning? J. Calvin saw a reference here to Nineveh's state of quietness, unbroken for generations, even as the calm surface of a pool. C.F. Keil: "Nineveh is compared to a pool, not merely with reference to the multitude of men who had gathered together there, but, as water is everywhere an element of life, also with reference to the wealth and prosperity which accrued to this imperial city of the streaming together of so many men and so many different peoples."

Goslinga says: You cannot expect an expose on what Nineveh has been in times gone by, in the days of old. What is the sense of it, he wonders. With this comparison we should confine ourselves to the day of its capture. This day Nahum has a look at Nineveh, and, trying to form a picture of it, he says: Behold, it is like a pool, a pond, because of the enormous multitude of soldiers, citizens, and other people teeming through its streets. But the present writer cannot advance decisive motives against the Hebrew text. So a comparison with the city in its glorious days may be implied. To one who remembers those days the contrast will be all the more violent now that the waters flow away out of the pond.

By the waters are meant the soldiers as well as other citizens. "Now Nahum sees these 'waters', her people, flee away He hears the frenzied cries: Stand! Halt! Stop! Yet no one listens, no one turns back" (Latsch). No efforts to rally the fugitives are successful; they are panic-stricken and fail to heed the commands of their officers. These few words - the reiterated command, followed by the words: none is paying heed are very suggestive, showing the author to be a master of narrative skill.

R.S.V.: PLUNDER THE SILVER,  
PLUNDER THE GOLD!  
THERE IS NO END OF TREASURE,  
OR WEALTH OF  
EVERY PRECIOUS THING.



A.V.: TAKE YE THE SPOIL OF SILVER, TAKE YE THE SPOIL OF GOLD: FOR THERE IS NONE END OF THE STORE AND GLORY OUT OF ALL THE PLEASANT FURNITURE (vs. 9)

Suddenly the scene shifts from the fleeing populace to the conquerors invading the city - as is usual with Nahum.

Who is speaking here? The prophet is calling out to the soldiers of the victorious army. He is not a mere observer, a spectator, but he rejoices in the fall of the city. But do not call it malicious pleasure, or chauvinism. Although the prophet may have heard the triumphant shouts of the enemies rushing through the streets, the conquerors are summoned to plunder not by their generals, but by GOD, who speaks through the prophet. As it has been prophesied, so it will be fulfilled.

I point at the reiterated imperative (Hebr. *bōzzû bōzzû*): Plunder! plunder! - a word of the same root as the word *baz* in the name of Isaiah's son: "*Maher sjalal hasj baz*" (Is. 8:1-4). It is a reiterated imperative just as in the previous verse: Stand! stand! There it brings the desperation out into full relief, here the conquerors' flush of victory. "There is no end of the store." The A.V. is better here than R.S.V. "treasure". Something that has been prepared, laid up as a supply, is meant. We meet a word from the same root in Proverbs 6:8 to denote the activity of the ants: "She prepares her food in summer," and in Proverbs 30:25: "they provide their food in the summer."

What we read here is confirmed by the inscriptions found during the excavations. The allusions to the wealth of Nineveh are numerous. The rich booty acquired in the many campaigns, together with the enormous tribute levied upon the subject peoples which was constantly pouring into the treasury of the king, must have filled the capital city with riches to the point of overflowing. Ashshurbanipal, then king of Assyria, in particular gives long lists of the almost countless spoils of Thebes and Susa, with which he filled Nineveh.

The last words we had better take as a sentence apart, an independent clause, a kind of cry of astonishment. The Hebrew word *kâbôd* (= glory) is often in the Bible the indication of the glory of GOD. Here it is said of Nineveh. The LORD or Nine-

veh - that's all the difference. The LORD surrounds Himself with a glory that He has from Himself. Nineveh had to plunder and to rifle other peoples to gather such an abundance of every pleasant thing. But now it is her turn.

R.S.V.: DESOLATE! DESOLATION AND RUIN! HEARTS FAINT AND KNEES TREMBLE, ANGUISH IS ON ALL LOINS, ALL FACES GROW PALE.

A.V.: SHE IS EMPTY, AND VOID, AND WASTE AND THE HEART MELTETH, AND THE KNEES SMITE TOGETHER AND MUCH PAIN IS IN ALL LOINS, AND THE FACES OF THEM ALL GATHER BLACKNESS. (vs. 10)

A verse full of expression. A verb is scarcely to be found. Just nouns. And that will do. Especially when you hear the first words recited by a Jew: *bûqâh ûmebûqâh ûmebullâqâh*. Notice that alternation of plaintive, long-drawn *u* and *a* sounds suggesting the complaints of the population on Nineveh's doomsday. No translation touches the original. The Lord's prophets were masters of this art. I point at Isaiah 22:5: *mehûmâh ûmebûsâh ûmebûqâh* ("tumult, trampling and confusion"); Is. 29:2; Ez. 33:29; and Zephaniah 1:15. In all these verses we find a series of picturesque expressions.

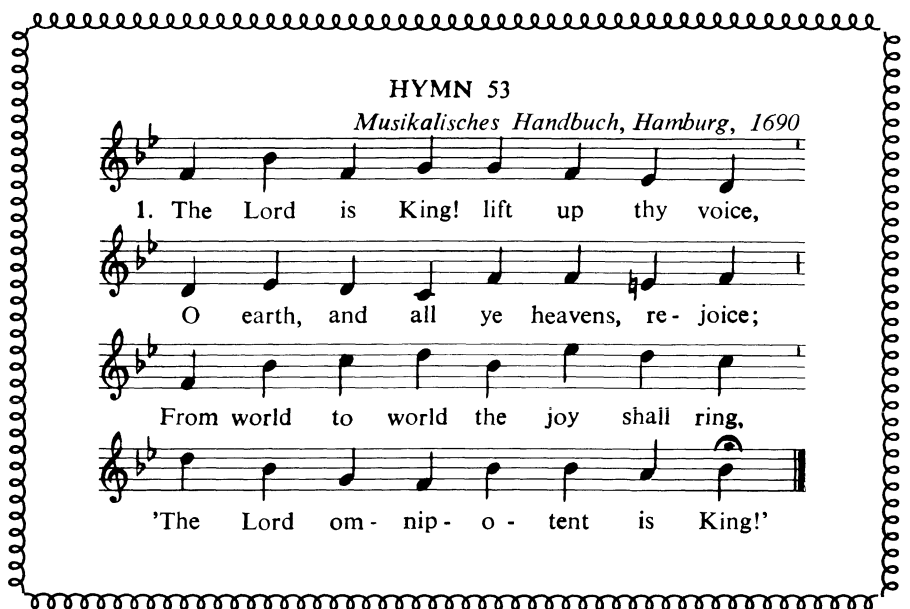
From the ruins of the city we come to the inhabitants. Hearts melt. I render it as plural, but literally it reads

as a singular, as if to say: the company of survivors were of one heart. The heart is in the O.T. the organ, the seat where decisions are taken. But the hearts of the Ninevites are in a mood of utter despondency. Being witness of the downfall of their city, they are partly dumbfounded in seeing what they deemed impossible so far, partly shuddering for fear of the retribution. So we read of trembling of the knees. Anguish is on all loins. In connection with 2:1 I already made the remark that the loins are regarded as pre-eminently the seat of strength. The word *halhâlâh* points to spasmodic pains, like the labour pains of women in childbirth. (Cp. here Isaiah 13:7 and 8.)

As for the last words, the translators go in completely opposite directions. The point at issue is: What is meant by: *qibbesû fâ'rûrû*? In *qibbesû* you may recognize the same root as in the well-known word for a certain kind of settlement in Israel today: *qibbutz*, (gathering, co-operative settlement). So: the faces of Nineveh's inhabitants are gathering what? The one translates *fâ'rûrû* by "redness". So the faces become flushed. But fear usually produces the contrary effect. Hence others, with more likelihood, conceive of the blood as all withdrawn from the face, thus leaving it of an ashy paleness. In the latter case there is also a gathering of redness, but not by gathering it into the face, but by withdrawing it from the face. The translation "blackness" (A.V.) is due to a misunderstanding.

H.M. OHMANN

HYMN 53  
*Musikalisches Handbuch, Hamburg, 1690*



1. The Lord is King! lift up thy voice,  
O earth, and all ye heavens, re-joice;  
From world to world the joy shall ring,  
'The Lord om-nip-o-tent is King!'

# news medley

It is obvious that the time at which our 1974 General Synod will be convened draws closer. Not only do we receive the odd report, but also various Consistories busy themselves with drafting proposals and overtures. We found evidence of this also in the bulletins.

When I state that we receive the odd report, this is not correct, of course. We do receive **copies** of reports which have been sent to the convening Church, so that the Churches are able to learn beforehand what will be dealt with at the coming General Synod and also are in a position to come with proposals, if so desired or deemed necessary.

Edmonton decided to pass on to the Committee on Correspondence with Churches Abroad a letter regarding the newly formed National Presbyterian Church in the United States. Recently we wrote about that in **Clarion**, so our readers know what is meant. The Consistory requests an investigation into the possibility of officially recognizing this National Presbyterian Church as a true Church of the Lord Jesus Christ.

We are, of course, not to be content with being snugly in our own corner, and should keep our eyes and hearts open. But I doubt whether the way followed by Edmonton is the correct way. A General Synod is no study conference and the Committee on Correspondence is no study committee. We should not let a General Synod or its committees do what the Churches themselves should do. It happened many a time also in the past that a Church simply requested a major assembly to investigate this or that point or to appoint a committee to study a certain matter. It appears to me that such an approach is wrong. Whoever comes with a proposal, should have such a proposal well-documented, after extensive personal study. The burden of proof and documentation is with the one who comes with a proposal. It is not the task of the assembly to which the proposal is directed to find grounds why the proposal should either be accepted or rejected.

It may be, of course, that Edmonton's proposal is accompanied by such extensive documentation. In that case I shall gladly mention this if I am informed about it. In the **City Guide**, however, I could not find any indication in this direction. My remarks were, besides, of a more general nature.

Speaking of overtures for the next General Synod anyway, I also mention that Hamilton's bulletin informed us that the Consistory decided to propose to the General Synod not to leave Article 70 of the Church Order any longer in the freedom of the Churches. I found no reasons for this proposal, but I am very much puzzled by it. What actually does Hamilton wish to have changed? Is it their intention that all the Consistories shall have to follow the rule of Article 70 C.O. again and that, consequently, no marriages can be solemnized unless it be done in a worship service? That would be a tremendous step backward and undoubtedly would cause unnecessary difficulties. I for one am convinced that the arguments brought in against the "confirmation", etc., are not easily refuted.

And I have never encountered any difficulties in this respect.

The Consistories also received the report of the Committee on the Revised Standard Version. Our readers will be able to learn the line of reasoning of the Committee from articles written by Rev. C. Van Dam. Of course, he did not write these articles in his capacity as a Committee member, but we can be certain that his articles follow the same line as the Committee report.

And now to what happened in the various Churches from whom I received bulletins, etc. If "your" Church is never mentioned, you can be sure that I either do not receive their bulletins at all or only once in a while, and then a whole stack at a time. I mention this because recently a young lady coming from another Church remarked that she never found in the News Medley any mention made of the Church she belonged to. And, she said, we also have our sales and bazaars organized by the Ladies Auxiliary (or maybe it is called Ladies Aid; you see, sometimes I make the terrible mistake of calling Ladies Auxiliary what should be called Ladies Aid, or the other way around. I feel deeply ashamed because of that, as you can well understand.) but I never read anything about that. She was informed that, unfortunately, I very seldom receive anything from that Church, and then when I receive something, it is a pile which covers three or four months. Of what interest is it to our readers to learn what happened five months ago in one of the other Churches? Due to the speed with which the Canadian mails are moved, the copy has to be in two weeks before the date of issue and this already means that the news is sometimes "old". However, we shall not spend much more time on this. I wish to again express my appreciation to those who send their bulletins very faithfully; it is an appreciation expressed also on behalf of our readers who in this way are enabled to keep abreast of developments in other Churches. Time and again we receive letters which assure us that it brings the Churches closer to our readers.

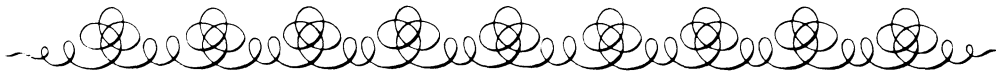
In the Fraser Valley it was decided **not** to dissolve the Resthome Society, but to continue the work and to keep going. For that I am really grateful. The Society is even planning to look for property. Couldn't be better!

The Fraser Valley Young People's League held a meeting where the Rev. J. Mulder delivered an introduction on "Is Christ's Church Pluri-form?", and the three choirs in the Valley had a combined performance on March 22, which will be past when you read these lines.

It appears that almost anything has value in these days. Or, which could be the case too, people have discovered the value of things and are discovering it. In many places there are actions to collect old newspapers. The prices are such that actions may bring in a handsome profit. In New Westminster and Cloverdale it was being done for many years already, but the proximity of mills that could recycle the old newsprint may have facilitated it. Now the price has gone up considerably and more and more Congregations are busying themselves with this action. Besides, there are actions to save stamps, any stamps. I have, for years already, torn off the stamps on any envelope or other piece of mail that reached me. Now I read that in more than one place the members are urged to do the same. One Ladies Auxiliary gets between 30 and 70 cts. for every 100 Canadian stamps (not necessarily 100 different ones!). For those who are not yet undertaking such action, it might be worthwhile to investigate. These



*Church building and parsonage, Neerlandia, Alberta.  
(Photo by E. Wierenga)*



are things which do not cost us any money and yet bring in some additional financial means. It is also the cooperation which is valuable and the interest which is shown in this manner. Some time ago I saw some nice stamps on envelopes in the wastepaper basket when visiting someone. I took them out and tore them off, also asking the brother to save every stamp. His reply? "I'd rather give ten dollars once in a while." But that was not my intention; what I wanted was cooperation and saving things which are valuable or considered valuable by some. Besides, also in this manner we prevent an abuse or waste of the gifts of our God, something we are obligated to do according to the explanation of the eighth word of the covenant.

Cloverdale (for we are still in the Valley) also intends to establish a girls' choir. And New Westminster received an offer on its old Church building which was substantially higher than a previous offer which was rejected. This time it came from a film company, and it seems as if the old theatre is returning to the "wallowing in the mire" from which it had been raised when it was changed into a place for worshipping the one true God. However, the matter has not yet been brought to a conclusion. Maybe next time we can tell you more.

Chatham vacated its old building, too. As you know, they got an extension to the end of February. Some thirty volunteers showed up to move all the furniture of the Church. We are told that they did it "in record time", but are not informed as to by how much they beat their previous record. Chatham also welcomed another teacher: soon after the opening of the school it became evident that the work was too much for two. Now they have three teachers.

A remark in the school bulletin is worth being repeated. It seems that sometimes parents direct complaints (either justified or unjustified) to the schoolboard or to the educational committee, bypassing the teacher concerned. We are reminded of the obligation first to contact the person involved before going with a complaint to others. I do not think that it is only the Chatham

brothers and sisters who have to be reminded of such obligation. It is always our duty to go to the person himself first of all. Maybe a matter can be solved without others becoming involved. That applies not only to teachers; it also regards office-bearers, it concerns every Church member. One of the most neglected, though very well-known passages in the New Testament is what the Lord Jesus says about the course to be followed when a brother has sinned.

Chatham's Ladies Auxiliary decided to set up the kitchen in the new Church building, something which the ladies in Burlington West also decided to do. In the latter Church, one family offered a complete set of linen for the Holy Supper; another family offered a pulpit Bible, something which another brother did too. The Consistory will try to solve this "problem".

Burlington East saw some action to provide transportation for elderly brothers and sisters, not just to bring them to Church, but also to bring them to the doctor's office if they have to be there, or even to give them a ride when they wish to go shopping. It was stated that the children oftentimes help out, but that this is not sufficient, for the children are not always available to provide that service. That is a good thing, worthwhile to be kept in mind also in other Churches.

In closing may we take this time to offer our congratulations to brother and sister D. DeWitt of Eden Mills, Ontario, who celebrate their 45th wedding anniversary on March 26, the Lord willing. In case you do not know where Eden Mills is, it is a small community close to Guelph. For those who settled in Ontario in the late forties, the name D. DeWitt will mean something: it was in the house of brother and sister DeWitt that the Church at Georgetown was instituted in 1950. That was quite an event, and little could they think at that time that in 1974 there would be no less than fifteen Churches in Ontario. We wish brother and sister DeWitt also further blessing of the Lord and may they also in the time to come enjoy the retirement which they are enjoying right now in good health. vO

# Pastoral Counselling by the Elders of the Flock (2)

## PASTORAL COUNSELLING - WHO NEEDS IT?

The "smooth" answer has already been given: everyone! Scripture says, "Take heed to the *flock*", "feed the *Church* of God".

Be it granted that this answer is not sufficient, it is good to start with it. In the parable of the lost sheep the concern of the shepherd is not only for that lost one, but for the completeness of the flock. It must again be the round number "one hundred". And as far as that lost sheep is concerned, it can only function (if we may use this word here) within the context of the flock.

This idea is even stronger in the parable of the lost silver coin: one of the ten that form the necklace of the woman. It is incomplete and she cannot rest until it is complete again.

Taking this as a starting point, we must try to differentiate in describing the need for pastoral counselling.

The first thing to be said, then, is that this need is greater than ever before. "When it rains in the world, it drips in the church," thus the saying goes. Also among our number there are broken homes, derailed and runaway youths, drug-addiction, and on top of that a whole list of what is commonly called "mental conditions". Depressions, nervous breakdowns, withdrawal are not unknown to us. It has even been suggested that among immigrants the percentage is higher than among other citizens. A professor in psychology has given as his opinion, after much experience, that a certain category of immigrants cannot be helped. He did not add, cannot be helped by me.

By stating this we have already made the distinction between the general need for pastoral counselling or care, as mentioned before, and certain special needs.

As to the *general* need, all members of the flock need pastoral counselling. They need the weekly "feeding" by the preaching of the Word. All need the nurture in the christian faith, especially in younger years. All need loving pastoral supervision, family-visitation, special attention when sick or bereaved, etc.

Therefore, all office-bearers have always to keep in mind that the *care of souls* is entrusted to them! They are, and are to be, extensions of the hands and the heart of the Great Shepherd.

As to the *special* needs, we will have to agree to a large extent with the findings of Dr. Adams that they often originate in sin, in sinful attitudes. By sin we do not mean overt acts that are punishable by the magistrate. They may be very subtle, hardly recognized as such by the person himself, but sins nevertheless. There is the sin of lack-of-trust, of little or no dependence on God's Fatherly Hand; the sin of wrong priorities, of not putting the kingdom first; the sin of over-anxiety or even a lack of christian self-confidence.

*Sigmund Freud* created the "medical model", by which he meant that all confusion in the mind, depression, mental abnormality is nothing but a "sickness" just as flu or pneumonia. The person cannot and may not be considered guilty or responsible. His surroundings are; his background is. His parents, his forebears and in the end God is guilty but not the person himself. In other words (and great multitudes - among them Reformed christians - still hold that position), man is not responsible for his "condition". There is, according to the common opinion, no relation between sin and "mental illness".

But in the light of Scriptures this whole approach is fundamentally wrong. Scripture even states clearly that there is a relation between sin and *physical* illness.

"When I declared not my sin, my body wasted away . . . my strength was dried up" (Psalm 32). The book of Proverbs is extremely helpful in finding the right path. "A tranquil mind gives life to the flesh, but passion makes the bones rot" (Prov. 14:30). Paul writes to the Corinthians with regard to their sins around the Supper table, "That's why many of you are weak and ill, and some have died" (I Cor. 11:30). James (5:13-16) knows about the relation between sickness and sin.

Our deacons know from bitter

experience that "financial needs" may result from sinful attitudes in the whole set-up of the life of the family. Then their pastoral counselling is needed more than money.

We would, however, not be doing justice to the special needs and the needy (in need of pastoral counselling, that is), if we knew only about sinful attitudes as the cause of depression, breakdown, etc. While not denying that sin is always in the background in this broken world, this vale of tears, directly or - maybe more often - indirectly, there are many other special needs that call for pastoral care and counselling. Dr. *Brillenburgh Wurth*, in his *Christian Counselling*, provides a long list, of which we mention the following.

1. There is the special need of the young who have "to grow and increase in the Lord Jesus Christ" (Baptism Form) and need great care and guidance to maturity. This one special need takes already, and must take, a great part of the time and energy of the "pastor and teacher".

2. Then there is *doubt*, be it subjective or objective doubt (if this distinction is legitimate at all), as a reason for special counselling. This is a whole chapter in itself! It is far too simplistic to state, "Doubt is sin, period!" Its causes may vary in several directions. It may be a matter of personality, of upbringing, even of regional peculiarities. However one looks at it, it cannot be denied that it needs counselling, care.

3. There is the need connected with sorrow and grief. People are distressed and cannot always "sing in the night". How much love they need to be brought back to joy and praise!

4. The special needs of the sick, especially the chronically ill, call for special attention.

5. The needs of the dying and of those who have to prepare for death that is near. They must be prepared for christian dying.

6. Then there are so many practical problems in our lives. What to do in certain situations? Guidance is needed to make up one's mind and to make a decision that is pleasing in God's sight.

As stated already, we live in a broken world. In principle (and what a principle! Risen with Christ!) we have been delivered, but "who shall deliver us from this body of death?" (Rom.7).

There is a healthy, christian  
*Continued on page 16.*

# ***Business and Economics***

## CAPITALISM - SOCIALISM (2)

But we have been called to the hope of a better life in Christ Jesus. The Word of God, as a lamp to our feet, shows us how to live a better life, including a better economic life; it shows the way we should think, live, and work - the way we should buy, sell, and trade our assets. What are the norms for our economic activity? I believe that an extremely significant one is found in the *cultural mandate* (Gen. 1:28), which introduces the idea of stewardship. Yet, I would like to think that there's much more; basically, the whole gospel should be the lamp to our feet. This gospel finds its unity in the redemptive work of our Lord and Saviour Jesus Christ. Foreordained from the beginning, this work began after the fall in paradise and still goes on today. Thus, the norms should not be thought of statically, either in terms of creation ordinances or the so-called Covenant of Works, but should reflect a dynamic element that takes into account what is revealed about the purpose of all things under heaven.

By the word "dynamic" I mean to focus on Christ's work of redemption that occurs in history, also in our time. We do not live in the time of Joseph - who socialized Egypt's economy during the famine (Gen. 47) - or Leviticus, or Acts 2; rather, we live in the twilight of the western world. Thus I don't think it is correct to draw the norms from these time-bound examples. Rather, as I see it, the best starting point is in our confession of God's providence (Lord's Day 10, H.C.; Article 13, B.C.; Articles 1-7, 11-9, Canons of Dort). The care of the Father over all things, revealed on every page of the Bible, is intimately tied with the work of Christ. For the Son never did anything out of His own authority, but remained obedient to the authority of the Father (John 5:30, Heb. 5:5ff.); and so He was given all authority in heaven and on earth, for the fulfilment of His work, to the praise of His glory. We see that the power of the Antichrist exists by virtue of the power of Christ. He has all authority in His hands and "orders and executes His work in the most excellent and just manner, even when devils and wicked men act unjustly" (Art. 13, B.C.).

Thus, I believe all things should be seen in the light of the all-encompassing eschatological salvation work of Christ. Our starting point is not a series of fixed, abstract propositions about the nature of the laws of thought or reality, but constitutes the *whole* gospel of Christ, operative in the entire history of salvation, revealed in the Word of God and confirmed by the Holy Spirit in the lives of the saints, that is, in the gathering work of our Saviour as He wrestles to bring His chosen ones unto Himself, and reward the evildoers according to their works.

Consequently, all economies, including the ones the Church lives and works in today, exist for the purpose of salvation. All economic events, crises, and so on, find their meaning in Christ's work. In this light, all economic events have a redemptive end since they occur for the purpose of God's redemptive work. Every economic policy is a redemptive policy; every economic exchange is a redemptive exchange; every minute alteration of a balance sheet brings the day of judgment and the Kingdom of God a step closer. Exchanges and policies have everything to do with the Church, since she is an active participant in regional and

national markets, and these are linked with global markets. All of these together are stage pieces, full-fledged participants in the ecumenical drama that presses upon us with ever-frightening nearness.

I think we should see our responsibility in this dynamic, confessional light. In making decisions and putting them into operation, we ought to keep in mind the purpose of all our work; for every economic decision either helps or hinders the gathering work of Christ. In this frame of reference, we are not caught in the humanist dualism between freedom and determinism. For the gospel tells us that we are not determined by a series of abstract laws in such a way that we have no freedom or responsibility; yet it also makes clear that the Father governs all things for the glorification of His name. The Church, too, is the pillar of truth overagainst individualism and collectivism. The revelation that Christ gathers a Church confronts us with our responsibility to join, and in joining we are lifted out of the antithesis between the mass and the individual. For the Church is not an independent, individualistic institution, completely removed from the world; nor is she completely integrated with the mass. Rather, she is in but not of the world (John 17:14ff), i.e. she has a co-relational independence, an "*eigenständigkeit*" that is free from the dualism of the world.

We can notice a similar condition in the composition of the Church. Its members do not form an equal mass, nor is each person an independent individual. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (I Cor. 12:12). Each member is not *completely* independent, but *co-relationally* independent. There is a unity of faith, but a diversity of gifts (Rom. 12:3ff., Eph. 4:16).

At the risk of interfering with Leo's piece, I want to stress this diversity, of gifts. For these gifts are just the assets or "capital" that we talked about at the beginning; and, to my mind, the whole idea of gifts precludes the ownership question. I think that the rest of my theme applies to them, too. Although I haven't worked it out, intuitively I suppose that one of the conclusions would stress that we should see our responsibilities in terms of the talents that we have been given. We are called to get out of creation what is in it, and the Lord never asks more of us than we can do. In my view, such a conclusion avoids both the cultural optimism of the "golden age" years and the cultural pessimism of some of the post-war writers. But, let's leave the question of stewardship to Leo.

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JACK DE JONG

# Country Walks

Once in a while my two sisters in far away B.C. urge me to visit that wonderful west coast of theirs with its milder climate so much like western Europe, with its majestic mountains, its early spring, and other wonders unheard of in Ontario. They tempt me by sending us a daffodill in early March picked outdoors in B.C. and received when snow storms still snarl traffic down here; or they write to tell that they've picked the first pussy willows during the last week of January.

Although I sincerely hope to go out west sometime to see some of its marvels I do enjoy the winters in Ontario as, no matter how severe, they still reflect a marvellous part of Creation: the always changing seasons.

Not as fast or obviously as in the west the winter passes on down here and as we grow older we observe more signs every year that spring is near. I have noticed for many years now that shortly after new year the cardinals grow impatient and especially on bright days will sing from the highest perches they can find showing their scarlet coat to the best advantage. This is also the time that the starlings show a change. Their beaks slowly turn from brown to yellow; their feathers seem shinier and they gradually lose the whitish spots on the end of their flight feathers.

Even on days when the temperature hovers near zero these starlings seem happy and prove it as by dozens they sing from the treetops, eavestroughs or T.V. antennas. With enthusiasm they sing their wide variety of wails, squeals, wheezy whistles and twitters trying to imitate the

cardinals or any other bird in the neighbourhood even on days when the pigeons huddle together for warmth on the sunny side of the dome of Brampton's old court house. The only annoying habit of starlings at this time of year is this characteristic. They imitate the songs of killdeer and robin so well that people waiting for the real ones to return are confused.

It is also shortly after the new year has started that we get a taste of spring when a few days of rain and mild weather cause the January thaw to break the ice in the rivers and the flats of the Etobicoke and Credit rivers, which are then, littered with hard-thick ice cakes. Hopes of having an early spring are dashed soon though as within a week the rivers are frozen solid again.

Yet, the signs of spring are there. Only a few minutes at a time, the days grow longer and the sun more powerful. Eavestroughs and rain spouts, roofs and verandas start dripping even on frosty days; snow banks along the roads and side walks gradually disappear except for spots where buildings or a hillside prevent the sunrays from melting the snow or the odd spot where a discarded newspaper or the like on top of the snow has caused some queer formations. Heat penetrating the walls of houses combined with the sunrays entice an odd tulip or daffodill to come out but they are soon discouraged as snowfall after snowfall covers them again till the end of March and sometimes well into April.

This is also the time of year that the great horned owls start to nest. Although I did not see any of them at work this time I did spot one in the upper part of a medium-sized spruce. Perching close to the trunk and concealed by the heavy branches it was nevertheless discovered by its arch enemies: the crows. Joined by a blue jay, they told the world within a mile's radius that they meant to massacre him. Keeping at a respectful distance and making equally



## Letter-to-the-Editor

Under outline 2 in the book *Take Your Stand* we read as follows on page 14:

"2. Our only calling is to remain that (i.e. Reformed). But at the same time always willing to unite with those who want to live according to the Reformed Standards."

"4. That is why all of us have to be interested in these matters."

I heartily agree. And I take it to mean that then we all have to do our homework. For it has a two-pronged thrust - *unite with those who want to live according to the Reformed Standards* and keep separated from those who refuse to do so. You will have noticed that the authors did not say: those who have the Reformed Standards for their basis - period. For having the forms as a basis as such

is meaningless; who can not name several church groups who have them and still tolerate and even propagate heresy? It is only, and always: Do they have meaning? Are they lived according to in everyday church life? Are they applied?

One of the Churches with whom the Canadian Reformed Churches have had and still have contact is the Orthodox Presbyterian Church. To me, and I am convinced to most members of the Church, to carry out the mandate mentioned above is extremely difficult. First of all there is the fact that we are separated from the nearest of these churches by hundreds if not thousands of miles, and there is absolutely no contact for most of us. Secondly, our papers are strangely silent about this so impor-

tant matter. The little we do hear usually concerns Westminster Seminary or the professors working there. However, if I am correctly informed Westminster Seminary is an independent organization similar to the Free University (V.U.) in the Netherlands. Its professors come from different church groups, as do also the students.

Recently I received a bulletin from the Westminster Seminary. It shows one of the areas that causes me deep concern. I quote: "A native of Alameda, California, Mr. Godfrey was converted in high school through the ministry of the Christian Reformed Church . . . He attended Gordon-Cornwell Divinity School where he had close associations with Dr. Philip Hughes, Dr. Roger Nicole, and Dr. Meredith Kline. He was active in the Orthodox Presbyterian Church of Hamilton, Massachusetts, and laboured as a summer intern in the East Side Christian Reformed Church of Cleveland, Ohio . . ."

What must we think of this? Was

safe passes at the owl, they probably did what they always do: abandon a hopeless case. A few days later the same area, the overgrown banks of the Etobicoke creek, produced another spring-sign, the song of not only a song sparrow but also of a goldfinch.

As Brampton is really too far north for these two kinds of birds, the odd individual that does stay occasionally is not always in the mood for singing like the chickadees or cardinals. Only on milder and sunnier days can we hear snatches of their song, usually near the end of winter.

Not necessarily a sign of spring but somehow always happening near the end of February is the screech owl's return. An old sugar maple on my route has withstood the storms for years; one of its limbs died years ago and in this limb downys and starlings, flickers and squirrels have raised families. But for the last five or six years the holes have had to put up with this unusual visitor for a few days in a row. Apparently fast asleep, it follows me with its slitted eyes until I have passed its hide-out.

The first robins have already been reported in the neighbourhood although it is still February, and a familiar sight these days is to see the prairie larks along the roadsides or on bare patches of the fields. From fence posts they sing their song somewhat similar to that of the meadowlarks. This is the bird which most closely resembles the famous skylark (leeuwerik) of Europe. As the prairie lark is a true lark, it also spirals up and downward and even sings when doing so, but unlike the skylark it can hardly be heard.

We must be a month behind B.C. but I did notice that in another few days the pussy willows along Fletchers creek will be in bloom. Sugar maple time should also start within days and a few weeks other kinds of trees will look like the budding elm tree that appears on this page.

COR TENHAGE



he and is he a member of the Christian Reformed Church working actively in the O.P.C.? Or did he become a member of the O.P.C. and remain actively engaged in the mission work of the C.R.C.? Whichever it may be, I think we see the doctrine of the pluriformity of the church in action.

That the above is not merely an isolated case can be shown by an article that appeared in the Jan. issue of the C.R. *Outlook*. The writer, Rev. Jonathan D. Male, describes what he calls "Reformed Evangelism in the South". To me it is rather a puzzle how he places the various churches he names under the cloak of Reformed. And we have been informed that at least against one of them, the C.R.C., the O.P.C. has so many objections as to the Reformed character of their decisions re discipline cases, etc., etc., that all talk of coming to a fraternal relationship has been dropped. However, here again, as in the case of Mr. Godfrey, in actual fact there is a close working together. Let

me quote part of the article. On page 14 starting on the bottom of the page:

"CHALLENGE - There is plenty of room; in the South for the C.P.C., the C.R.C., the R.C.A., the O.P.C., the R.P.E.S. and other Reformed churches. Ministers who have been effective in their outreach should place the South high on their priority list."

One wonders: And then what? Tell the convert to go to the church of his choice? Is it not, as the late Rev. Stel use to put: all just like brush salesmen? Here we are; take your pick, they are all brushes, although one may be a bit better than the next.

I am convinced that here again the doctrine of the pluriformity of the church comes to the fore, if not also a complete lack of knowledge of what the Church really is. I firmly believe that before any meaningful decision can be taken in regards to a closer relationship with the O.P.C. much more information will have to be made available. For should sister-re-

lationship be entered into, then men like these will have access to our pulpits. But also we will find ourselves working with all kinds of church groups who now are apparently working with the O.P.C. That this is not imaginary but also shared by others is shown in the Feb. 23 issue of CLARION, under Press Review. Under the heading "The N.P.C. on Interchurch Relations". Rev. Visscher writes: "Because one of the churches mentioned is the O.P.C., we too as Canadian Reformed are indirectly involved."

May God grant wisdom and the grace of discretion to our deputies for contact with the O.P.C. that they may fearlessly take their stand against all that is not in accordance with the Reformed Standards in *word or deed*. And let us all beware lest we form alliances with those of whom we know little or nothing. Lest through us Christ's Church become profaned.

S. Tuininga  
Neerlandia

# BOOKS

W. Hendriksen, *The Gospel of Matthew* (Grand Rapids: Baker Book House, 1973) 1,015 pp., \$14.95.

Ever since William Hendriksen began to work on his *New Testament Commentary* series in the 1950's, one has come to expect from him a high level of scholarship. In this 8th volume of the series Hendriksen has once again achieved precisely that. The Gospel of Matthew has in the past suffered from "under-development". Indeed one has difficulty mentioning even one good commentary on this Gospel in the evangelical, Reformed tradition; however, now Hendriksen has effectively remedied that short-coming and filled the gap with a first-class commentary. It is a work which will greatly assist pastors in their work and supply them with new insights; in addition it is written in such a style as to appeal also to laymen in their Bible studies.

Hendriksen begins his commentary with an enlightening introduction to the Gospels. Concentrating on the Synoptic Gospels especially (Matthew, Mark and Luke), he discusses first the similarities of the three as to subject matter, word usage, and order

of events, and then continues with an examination of the dissimilarities, showing that each Gospel has certain unique elements or that two Gospels will record an event which is missing in a third. This kind of discussion leads Hendriksen to ask, "How did the Gospels originate?" Among other things he examines the following theories: mutual dependence, the early Gospel Hypothesis, the fragment theory, the double sources hypothesis, the priority of Mark, "Q" and oral tradition. In the end he opts for a modified view indicating the dependence of Matthew and Luke on Mark. Having concluded that point Hendriksen goes on to discuss the reliability of the Gospels and gives a very succinct and clear description of the ideas and influences of Harnack, Wrede, Schweitzer, and Bultmann on the interpretation of the Synoptic Gospels. In twenty pages the author brings even the most inexperienced student abreast of critical happenings in the last one hundred years. Certainly a valuable introduction.

When we come to the main body of the commentary, we note that Hendriksen has grouped most of the Gospel around the Six Great Discourses that our Lord gave. Each discourse in turn is preceded by an introduction and ended with a summary; especially the summary is a unique and highly useful feature. In many commentaries the exposition is verse by verse and is never really drawn together as a whole. Hendriksen does both; first the verses are carefully analyzed and then when a complete unit has been finished it is followed by a synthesis which brings all the divergent ideas into a unified whole. For the pastor this last feature is very helpful, as are the new translation given, the use of footnotes to discuss language meanings and difficulties and to give information for more specialized reading.

All this does not mean that this volume is perfect and flawless. It is not. The translation is sometimes stilted, the insistence on applying Matt. 1:23 to Mary only, the lack of O.T. insights and references in the Beatitudes, the need for more extensive Greek footnotes, and other things can be mentioned; however, on the

whole, one can only be delighted with this work. I recommend it warmly to pastors, students, church libraries and laymen (if they can afford it). It is our sincere hope that Dr. Hendriksen will have the strength and ability from the Lord to continue and to complete this outstanding series of N.T. commentaries.

J. Visscher

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G.E. Scheer, *The Church Library: Tips and Tools* (St. Louis: Bethany Press, 1973), 80 pp., \$2.50.

If you happen to be a church or society librarian and don't know where to begin or if you have a church library which badly needs some order and renovation, here is a very helpful "how to" book. The author, an assistant librarian at a seminary in Kentucky, gives some very valuable advice on how to set up and run a church library. She provides information on where such a library should be located, the equipment needed, how to finance the project, the proper way of classifying different books, how to care for the books and how to keep the library growing. In short you have here a constructive guide which should be read by all church or society librarians.

J. Visscher

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Johanna Ruth Dobschiner, *Selected To Live* (Fleming H. Revell Company, Old Tappan, New Jersey), 190 pages, \$4.95.

It is refreshing to read a story about the attempted liquidation of the Jews during World War II which is factual without being gruesome. The author does not hide the facts but neither does she exaggerate in order to make it sensational.

The truth which Johanna R. Dobschiner wants to point out in her memoirs is that Jews, along a difficult road of persecution and terror, have been selected to live, above all to live eternally in Jesus Christ. The duty of Christians and especially of a minister, namely to spread the light of the Gospel, is somewhat neglected. However, Christian compassion for those in need is shown in word and deed.

*Selected To Live* is an interesting autobiographical story which is heartily recommended.

C. Meliefste

## COUNSELLING - continued

"*Weltschmerz*" as expressed in Psalm 119:136, "My eyes shed tears because men do not keep thy law." We do not have "a perfect faith" (Supper Form). "We are so weak in ourselves that we cannot stand a moment . . . our sworn enemies cease not to assault us" (Cat. L.D. 52). And our years . . ., "their span is but toil and trouble" (Psalm 90).

The conclusion must be that everyone needs pastoral care and counselling in the general sense of that word. And, now and then, here and there, this one and that one needs it in a very special sense.

Pastoral counselling, therefore, is the concern with those needs, or better, the concern with those who suffer from them. It is "to dig" those needs, and to find and offer the cure that there is for all the broken-hearted.

G. VANDOOREN



## THE GOSPELS: GENERAL WORKS

1. Bruce, A.B. *The Training of the Twelve*. (Edinburgh: T. & T. Clark) 1911, 540 pp.

A study of the Gospel passages showing how the disciples were trained by Christ for future service.

2. Edersheim, A. *The Life and Times of Jesus the Messiah*. (Grand Rapids: Eerdmans) 1953, 1,523 pp., \$9.95. (\*\*)

A classic work, especially valuable in its insight into Jewish matters. It not only traces our Lord's life but is virtually an extended commentary on the Gospels as well.

3. France, R.T. *Jesus and the Old Testament*. (Toronto: Inter-Varsity Press) 1972, \$9.95.

This is a careful study of Jesus' use of the O.T. and the application of certain passages to Himself and His mission. The content is on the technical side due to it being a Ph.D. thesis; nevertheless it contains a great deal of interesting information.

4. Harrison, E.F. *A Short Life of Christ*. (Grand Rapids: Eerdmans) 1968, \$5.95. (\*\*\*)

This book helps the reader to view the leading events in Christ's life, interpreting these events and giving a perspective to the whole panorama.

5. Jeremias, J. *The Parables of Jesus*. (London: SCM) 1962, 248 pp.

One of the most important books on the parables of Jesus from an author who takes a modified critical stance. Recommended for pastors and seminary students.

6. Ridderbos, H.N. *The Coming of the Kingdom*. (Philadelphia: Presbyterian & Reformed) 1962, 556 pp., \$4.95 pb. (\*\*)

This is a translation of Ridderbos' well-known Dutch work *De Komst van het Koninkrijk*. It deals in a very revealing way with the preaching of Jesus especially as it relates to the subject of the Kingdom of God.

7. Stonehouse, N.B. *Origins of the Synoptic Gospels*. (Grand Rapids: Eerdmans) 1963, 190 pp., \$4.50.

In this difficult but instructive volume Dr. Stonehouse discusses four crucial questions on the Synoptic Gospels (Matt., Mk., Lk.) They are the questions of authorship, order and independence, apostolic tradition, and ultimate origin.

8. Stott, J.R.W. *Christ the Controversialist*. (London: Tyndale Press) 1970, 214 pp.

In this interesting study, Stott, an honorary chaplain to the Queen, delves into some of the essentials of the Christian faith such as authority, Scripture, salvation, morality, worship, etc.

9. Schilder, K. *Christ in His Suffering* (1938), *Christ on Trial* (1939), *Christ Crucified* (1940), (Grand Rapids: Eerdmans) 1,577 pp., \$10.00. (\*\*)

This famous trilogy of the late K. Schilder has now been out of print for some time. It is hoped that the

future will bring a revised reprint, because it still surpasses anything that we might have in the English language on the sufferings of Christ.

10. Thomson, J.G.S.S. *The Praying Christ*. (London: Tynedale Press) 1959, 156 pp.

An excellent study of our Lord's prayers.

11. Wallace, R.S. *The Gospel Miracles and Many Things in Parables*. (Grand Rapids: Eerdmans) 1963, 379 pp., \$2.65.

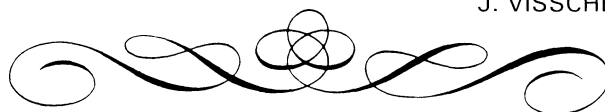
Exegetical and expository treatment of the miracles and parables of Christ. Informative

(\*) Recommended for individual purchase.

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

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

J. VISSCHER



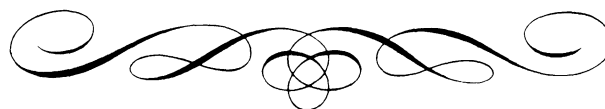
## A Whole Mill to Grind a Peck of Grain

[Om weynigh Graens een gansche Moole.]

Eh! master, what is all this work,  
This hammering, sawing, clatter?  
Each morning that I wake of late  
I wonder what's the matter!  
What is't that you are building here?  
A mill, forsooth! but surely  
So large a mill as this will be  
A loss of money purely;  
For in this sack of yours I feel  
So little grain for grinding  
That when you've made it into meal  
'Twill scarce be worth your minding.  
A hand-mill would be large enough  
To grind this corn, good neighbour!  
And if you'd be advised by me  
You'd cease your useless labour.  
You may rely, this mill of yours  
Will yield you little profit,  
'Twill soon stand still, or, what is worse,  
You'll be obliged to let it:  
Don't spend your money thus, my friend,  
'Tis hard enough to find it;  
Who only hath a peck of grain  
Need build no mill to grind it.

JACOB CATS, 1577-1660

Trans., R. Pigot (1860)



# our little magazine

Dear Busy Beavers;

I know you are all bursting with curiosity who won the Finish-the-Story Contest, so I won't keep you waiting any longer! But before we mention any names I want to thank all you girls who finished this story about two boys! I hope you enjoyed writing your stories as much as I liked reading them.

Now then, the winning stories were written by *Catherine Smouter* and *Celia Van Woudenberg*. Congratulations to you both! You will receive a prize for your efforts.

\* \* \* \* \*

Time again for Birthday Wishes! To all the Busy Beavers who are celebrating an April birthday we want to wish a very happy day to start a very happy year. May the Lord guide and keep you!

Rose Barendregt	April 2	Caroly Stieva	April 12
Peter Van Assen	2	Irene Vanden Bos	12
Tony Van Eerden	3	Eileen Bartels	13
Chris Koster	4	Gerald Lodder	14
Ronaldo Kuik	5	John Kobes	15
Yvonne Selles	5	Arlene Breukelman	22
Meta Bosscher	6	Jan Van Eerden	26
Tanya Jansen	8	Lorraine De Boer	29
Linda Kanis	8	Ralph Van Eerden	29
Grant Kottelenberg	8	Marian Krikke	30
Bert Holtvluwer	10		

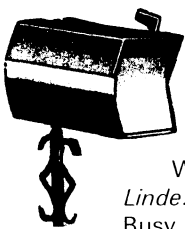
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Busy Beaver *Grace Bosscher* is all ready for spring. Are you? Here is Grace's poem:

### *Here Comes Spring*

Here comes spring, spring, spring.  
The birds will be flapping their wings.  
Get ready, get set for spring.  
Get clothes for the lovely spring.  
Now here it comes, and now it's here!

\* \* \* \* \*



## From The Mailbox

Welcome to the Busy Beaver Club, *Helen Linde*. We hope you'll enjoy joining in all our Busy Beaver activities. I really liked your answers for the Funny-grams. You know you had the same as I did for one of them?

And a big welcome to you, too, *Rose Barendregt*. My, you did have a lot of snow this winter, didn't you! Write again soon, Rose.

Hello *Betty* and *Debbie Aikema*. We want to welcome you two also. We hope you'll enjoy all our Busy Beaver activities. Did you have a good birthday, Betty? Hope you do too, Debbie! Thank you for the cards, girls.

If you like cross-word puzzles *Alison Helder*, you'll be a

really good Busy Beaver! Hope you'll enjoy our other activities too, though! Does your new baby smile at you already?

Welcome to the Busy Beaver Club, *Anna* and *Jacqueline Riemersma*. I see you are real Busy Beavers already! Thank you for the poem and the riddles, girls.

So you thought Holland looked small and crowded, *Jenny Bosscher*! I'm glad you enjoyed your trip. I'm curious how your project on Australia turned out. Did you realize one of the Busy Beavers lives there?

Thank you for the cross-word puzzle, *Meta Bosscher*. Write again soon!

And thank you for your long chatty letter, *Eileen Bartels*. It sounds to me as if you really enjoyed your holidays. Are the mitts you are knitting for yourself, Eileen?

Thank you for the card, *Catherine Smouter*.

Hello, *Geraldine De Boer*. I think you are clever to make slippers for your little brother's birthday! Did you keep your new brown and white cat, Geraldine?

You didn't mind your Dad and Mom going away on holidays, did you, *Jeanette Vande Burgt*? Did they bring you back a souvenir and some pictures of Hawaii?

Thank you very much for the long poem, *Caroline Hoeksema*. I really enjoyed it. And it makes you think, doesn't it? I liked your Funny-grams, too.

Hello, *Leona Dam*. It was nice to hear from you again. Too bad you couldn't find the answers to the puzzles Leona. Hope you will enjoy the others in the meantime.

I'm glad you and your brother had so much fun skating, *Charles Doekes*. Were you happy to come into the house to warm up again?

Thank you for your nice picture of your cat, *Billy Doekes*. Are you sad it has run away? Will you get another, do you think?

I really like your Spring poems, *Grace Bosscher*. Thank you for sending them. And I do hope you will have this bird for a long, long time, Grace!

How did your birthday movie turn out, *Angela Wiersema*? And what kind of museum did you go to? Hope you will like your new dog, Coby!

Thank you for the new puzzles, *Loretta Dam*. I'm sure the Busy Beavers will enjoy doing them! Write again soon.

\* \* \* \* \*

## QUIZ TIME

These puzzles are from Busy Beaver *Loretta Dam*.

Find the names of 5 animals. They may be up and down, across or even going at an angle - but always in a straight line.

T O A P E	Find the names of 4 capital cities
G I C O W	of Europe.
O C G O X	P B O N N A
A B W E L	M A D R I D
T I G E R	K E R P I S
	O P R I N A
	R O M E S P

Now the answers to last time's quiz: "Did You Know That?"

- |                      |                          |
|----------------------|--------------------------|
| 1. Adam              | 6. the Assyrians         |
| 2. Balaam            | 7. the men of Shechem    |
| 3. Og                | 8. Elisha                |
| 4. the giant of Gath | 9. Hezekiah              |
| 5. Rehoboam          | 10. at the Jordan River. |