

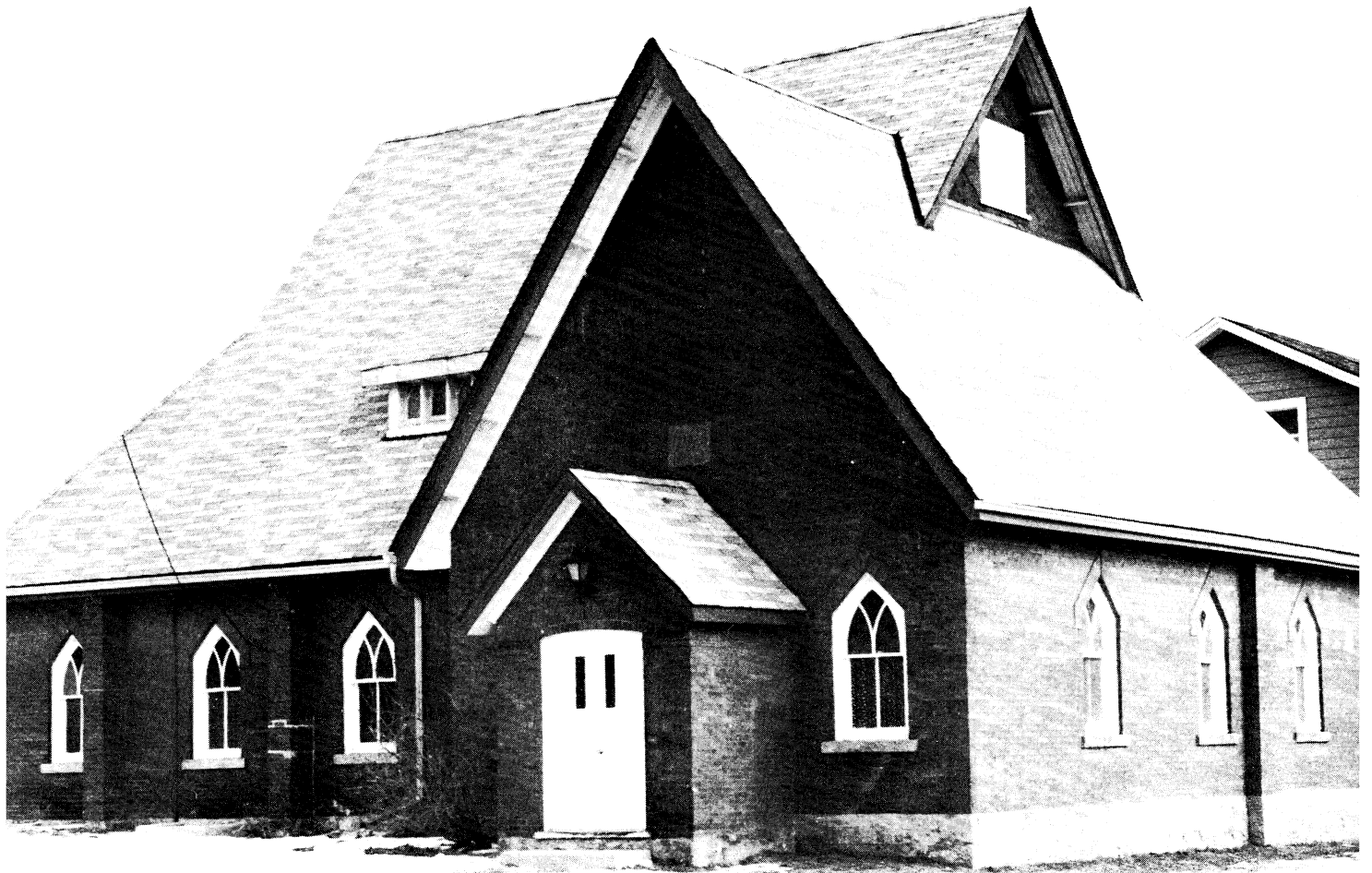
Clarion

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In The Beginning . . .

Genesis 1:1: "In the beginning God created the heaven and the earth."

John 1:1-4: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men."

The first words of Holy Writ are not: "There is a God" or "God exists." That would be terrible! As if God must first present Himself, legitimate and prove His existence.

No! Happily the Bible does not commence with a proof of God's existence. That would mean: man on the throne and God before it with His proofs of existence in His hand, His credentials.

O no! Not a sanctioning of man's rebellion against God!

When we read about that in Holy Writ, then it says: "Bow down, all you peoples!"

Therefore the Bible does not commence with a proof of God's existence, but with revelation, the proclaiming of God's work. It doesn't fit into any man's discussing or debating whether God exists, yes or no. He is far above all that!

The majesty of this first word of revelation is so great that nobody can listen to it without involvement and without being deferentially surprised at it.

This word of the beginning defines the tone of the whole speaking of God through all ages! Though the subsequent speaking of God in history can be distinguished as, for example, His speaking to Adam and Noah and in them to all the first members of mankind, or later on to His people Israel, or the speaking of the Lord Jesus in the gospels and of the apostles in their epistles and nowadays to us by the complete Holy Writ - this word of the beginning is the key-note, the level, on which God reveals Himself: "In the beginning God created."

This level, this foundation, He has never left and He will also never leave it. Such is His sovereign domination of the history of the whole world and of our individual lives. So He addresses us and so He will be addressed by us.

We at once feel something of this elevation of God when we keep in mind that at the creation of heaven and earth no man was present!

No man? There has been *one* man on the earth Who could say: "I was present at it. I have even participated!" Namely, our Lord Jesus Christ.

The apostle John is speaking of Him when he commences his gospel with the same words, "in the beginning", and then, mindful of the Lord Jesus, he says: "In the beginning the Word already was and the Word dwelt with God (when He created); yes, the Word *Himself* was God."

John saw and lived together with Jesus for years. He was so filled with His glory that he summarily calls Jesus:

the Word! God has (by sending us His Son) kept word beyond expectation. God fulfilled all His promises in Him until now and presently He will come back to create a new heaven-and-earth. And we all will surely be present at it, with or without terror!

"In the beginning."

What was before that, we can't imagine. We are men, creatures. Prehistorical time goes beyond our human intellect. Our imaginative faculty is not capable of grasping it.

God created heaven. That's the sky above us. Jesus spoke about "the birds of the sky". And we say: "the sun is high in the sky". We speak about the stellar heaven. But there is more!

Besides the perceptible cloudy sky and stellar heaven there's also the imperceptible "third heaven", where Paul has been, corporally or in the spirit, that imperceptible heaven whither our Lord Jesus ascended and where as a living person He is at the moment, that heaven which John on the isle of Patmos saw "opened". In that imperceptible heaven God is living: our Father, Who is in heaven.

In that "heaven of heavens" He has His palace. And that palace is not "open to the public", if you understand what I mean.

All this is unimaginable and undefinable. We can't place this in a system and rationally understand that this heaven, where God Himself is living, is always above us - to which always and everywhere, wherever in the world we are, we may lift up our eyes and hearts.

That is as yet the secret of God. Just as the creation of heaven and earth is the secret of God. Here we are at the limits of the human imaginative faculty. Our knowledge of it is only based on the reliable communications of God. These things are not accessible to human research.

"In the beginning God created heaven and earth."

Christianity formerly never doubted that. But now human understanding has been declared sovereign: "That which is not proved scientifically, is no real knowledge."

This proud pretention of the human heart has become predominant now. It's a feeling, a pessimistic life-attitude: we are on a little terrestrial globe, floating in space.

Nobody exactly knows its whence and its whither. Man is but a little cluster of atoms and the earth is a chance planet, surrounded by countless other heavenly bodies. For millions of people human existence has become without perspective. For there is nothing . . .

Pagan peoples have yet a certain respect, a certain fear, for gods and ghosts, but among the apostate Christian nations the cancer (as Paul already said) has usurped so much that many people (and especially young people) have no perspective upwards any more: our existence on this earth has no sense, no purpose, nor hope. Therefore this word of the beginning is so fundamental, so indispensable, so full of comfort.

Therefore it is also the first word of the Christian faith:

"I believe in God, the Father, the Almighty, Creator of heaven and earth."

Heaven and earth belong to each other. They form a unity. Such is the outlook of the truth. He who for himself cuts the bond between heaven and earth and lets go of heaven and, with it, of the Creator of both, he mistakes half an apple for a whole one . . .!

He is standing forlorn in this life, lonely, uncertain, alone in the world. How terrible that must be!

Adam and Eve were at first also alone on the newly-created earth, but they were not lonely: God the almighty Father came out of heaven daily to look for them. They heard Him approaching in the soothing sound of the evening coolness. They were very happy and together enjoyed each other and His love, which they tasted in everything.

And in the most difficult years of his life Moses, when he wandered with Israel through the desert, leaving behind him a track marked by graves, comforted himself with this word from Genesis 1:1: "O Lord, Thou hast been our refuge from generation to generation, before the mountains were brought forth or earth and world were born in travail, yes, from age to age everlasting Thou art God" (Psalm 90:1, 2). With great force and firmness this first word is written in Holy Scripture.

This is the solid ground of our life.

In this belief we receive children and bring them up for that God Who created heaven and earth and since preserved them in Divine love, ardent and warm. You love your children. God loves His creatures with an infinitely greater love. When Adam and Eve (and we have a nature exactly like theirs) abandoned Him and withdrew their confidence from Him, you must hear a little of the Divine sorrow: "Adam, where are you?"

He didn't abandon *them*.

What a distorted and harassed sense of life: when you have no awareness of heaven above you and no living bond with Him Who has His dwelling there.

The earth and our lives on it can only exist and flower in unity with heaven. It is still that way! Heaven is not stiff, lifeless, for God's heaven is full of creatures - different from us people, but creatures of God: angels. Tens of thousands and tens of thousands multiplied, powers, thrones, principalities, well-arrayed armies. Among them are some very high-placed personalities, whom we even know by their names: Gabriel, Michael. These are close before Him and don't need to wait in antechambers to be admitted to Him (Matthew 18:10).

They are again and again sent out to this earth to assist God's people and especially their children. Jacob saw the "direct traffic" between heaven and earth. Our Saviour in His deepest depression in Gethsemane saw an angel of God who assisted Him. And John on the isle of Patmos!

The first word of Scripture is full of protection by Israel's Guardian, full of His good pleasure! Since all the terrible things which occurred later on and are still occurring, nothing of that good pleasure of God has worn away. So much does God love His world that His Son has become flesh and blood to repair the bond between heaven and earth and to save everyone who puts his faith and confidence in God: Jesus Christ, our Lord!

I can understand so well how this sovereign word of the beginning must irritate the devil and all who, consciously or unconsciously, are in his grasp.

For this word sets a limit, a law, a norm. He Who is speaking to us by this word, asserts His rights!

It irritates every heart that doesn't want to give up its resistance.

If He created heaven and earth, they are rightly His. Then we are not allowed to do everything on this world and in our life.

Then the earth is dependent on heaven! There the decisions are taken. Then we are no longer sovereign, no longer our own master. No, of course not! Happily we are not! This truth (about reality) is not so-called "objective" truth, detached, loose from us. Nor so-called "subjective" truth, as if only that which we experience within us were true.

Of late many people (to break through the lack of perspective on an earth without heaven and without God) are looking for a "higher something", a "super-terrestrial something", by way of mysticism, sentiment, emotions, ecstasy in an oftentimes oriental way (yoga).

The truth of God's Word addresses us. In it He Himself comes right to us and demands faith and confidence.

When God took pity on us, it was no half-hearted pity: He sent us His Son, Who paid for our sins with His own blood, making peace by uniting heaven and earth. There is no other way!

We have made a chaos of it, we gang of rebels! Led by the devil with his boundless hatred against God and His creatures!

Now God is regenerating. He is creating new hearts, new men who return to God again and again. Presently He will also create a new heaven-and-earth.

If you are not yet reconciled with Him, be then reconciled with Him soon.

Ask for it! This same evening! Let nobody be too proud and too foolish for it. God is intensely busy in His rescue-work by the preaching of the gospel, in all parts of the world.

The devil and his slaves can't stand that! Therefore he is destroying whatever he can!

But the power of darkness, however invincible he may look, has had the greater part of his time - since Golgotha and Pentecost!

God continues to hold the helm firmly in His hand. He is the almighty Creator and Regenerator. Nothing can separate us from His love. That He manifests to all who hope in Him and call upon Him in their uncertainty, sorrow, and state of being forlorn.

There is forgiveness and reconciliation.

God can't and won't ever forget that you and I ultimately have our origin in paradise, which He once established in this world.

It's a matter of the honour of His name to prove that He as Creator and Redeemer has not failed.

Give the Lord Jesus Christ the honour due to Him. He has suffered through mortal agonies, yes, even death itself, to re-open the lost paradise. For all who believe in Him!

He is the only way to God, the true way. In the Word is the life.

"Our help is in the name of the Lord, Who created heaven and earth."

So we meet Him and each other to-morrow, in church.

P.K. KEIZER

[The Rev. P.K. Keizer delivered this address on Saturday, May 11, 1974, at Groningen, The Netherlands.]

Is Our Church Order "Dominocratic"?

REVISION A "MUST".

Our readers know that a revision of the present Church Order is in progress. The progress may be slower than one would want but everyone who knows a bit about all that is involved in such a revision, will not "condemn rashly and unheard" (Cat. L.D. 43) the Committee that received this mandate.

It is good and helpful to know that our Dutch sister-churches are engaged in the same task. Synod Kampen 1975 will receive a proposed revision, and even proposals of revision of that revision.

We are not going into details about what is being done in the Netherlands (although the Rev. Cnossen during his stay at our Synod gave some very interesting information); we only hope that a close cooperation between them and us may prove helpful for both.

There should be no doubt about the need of revision. If one expects a Church Order to be respected and kept, one must conclude that this can not be done if that Church Order contains outdated rules and regulations and (notwithstanding its biblical principles) does no longer fit the present situation of the Churches.

Nor do we discuss in this article the principles that should guide such a revision. Synod 1971 has clearly asked for a "general" revision, and not just for a change of expression here and there. Even if this stand is generally accepted, there remain many questions, even problems. Should such a revision only busy itself with "practical" matters or should it also consider underlying "principles" and have a second look at them?

It is with regard to this latter question that this article was written, with the hope that it will evoke reaction and public discussion, anyway in one respect, the one indicated in the title of this article.

WHAT IS "DOMINOCRACY"?

This word is a combination of two words: "domino" from "dominus" and "dominee" (minister or, better, "pastor and teacher"); and "-cracy" means having higher and undue power or authority. Thus we

learned to condemn "synodocracy": a synod playing a dominating instead of a serving role over the independent local churches of Jesus Christ.

This expression, then, suggests that ministers are no more than equals with the other so-called "special office-bearers", i.e. overseers (bishops) and deacons. Any position and power, higher than that of the latter, would be unreformed, unbiblical, a danger for the churches and to be cut off by the root. "Dominocracy", accordingly, is as bad as "synodocracy."

DOMINOCRATIC ELEMENTS IN THE CHURCH ORDER?

If this question must be answered in the affirmative (even partly) then a revision should result, among others, in a complete and radical removal of these bad elements, i.e. if any form of "dominocracy" is evil.

Two questions will be discussed. First, are there such elements; and, second, if so, should they indeed be removed or are they - on the contrary - proof of the biblical character of our Church Order?

As to the first question, several elements are to be mentioned.

In general it cannot be denied that the Church Order gives a prominent, even a very prominent, place to the "pastor and teacher" (Ephes. 4:11).

From the start it gives much more attention to the preparation, examination, calling, ordination, etc., of preachers than to those of elders. We even do not have any form of preparation or examination of elders-to-be, such in distinction from, for example, the Orthodox Presbyterian Churches which, I think because they appoint elders for life, submit them to a quite thorough examination of their knowledge of the Reformed Creeds. It seems that we do not think such a thing necessary. Do we not, in this way, give ministers a place, not next to but *above* the other office-bearers? Would it be sufficient to only state that the work of a pastor-and-teacher is more important than that of an overseer or deacon, or to say that the man is called for life and that therefore safeguards are needed for both

parties, the callers and the called? Or because the man had a full-time job, and not part-time?

A further scrutiny of the Church Order seems to suggest a negative answer to these questions. It seems that the special position of the minister is not just one of need-for-more-preparation, of full-time including salary, or even that the preaching of the Word is the first mark of the true Church!

Art. 37 states that the minister is, "automatically" one would say, the president of the consistory. It is outside the scope of the Church Order to consider this chairmanship as rotating among all the office-bearers. It seems to be inherent in the pastor's office: a leading function.

Art. 41 and others rule that major assemblies shall be presided by ministers. Although half of the classis members consist of overseers, they hardly if ever get a chance to be member of the moderamen, let alone to be chairman. The same article continues by stating that the president or chairman shall ask the delegates all kinds of inquisitive questions, quite a ruling role, I would say.

Art. 42 adds to this that, if there is more than one minister in a local church, those ministers not delegated shall be given an advisory vote, a privilege most certainly not given to the overseers.

Art. 44 grants the privilege (?) of becoming Church Visitors *only* to ministers; elders are not mentioned in this context.

But there is much more.

Art. 16 states that "the *office* (!) of ministers is to watch over their brothers elders and deacons as well as over the congregation." From these words it is clear that a minister has not only the task of preaching and teaching, pastoral care and administration of sacraments, but a special task of supervision over the whole congregation, including the other special office-bearers. They are responsible for the good order in the Church.

In the same context the Church Order speaks about "assistants" of the pastor (the Form of Ordination even calls the overseers assistants of the minister).

Art. 17 *seems* to speak about *equality* among the three kinds of office-bearers, but a second look tells us a different story. This article speaks *separately* (this word needs stress)

about "equality among ministers" and "equality among elders and deacons". Obviously there are two kinds or classes of equality.

Art. 84 speaks in the same vein. "No minister shall lord it over other ministers; no elder or deacon shall lord it over other deacons." It is interesting and surprising that in this article the Church Order obviously does *not* forbid any "lording" by the ministers over the elders and deacons. One may assert that all "lording" in the Church is sin according to the teaching of the New Testament, and one would be completely right; yet it cannot be denied that our Church Order puts the ministers in a class apart from their fellows in the other offices.

What about our Creeds and Forms?

Art. 30, Confession of Faith, simply states that the ministers form the council of the church "*together* with the elders and deacons." There is the togetherness, the team and (hopefully) the team-spirit.

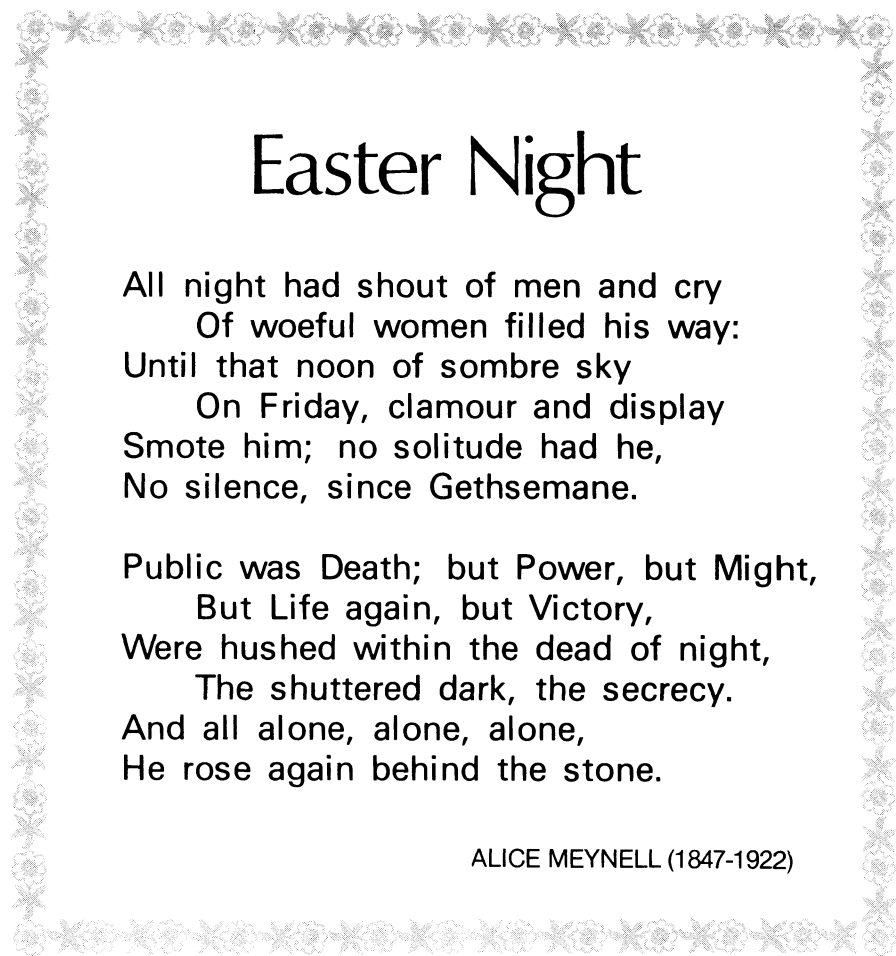
Art. 31, however, singles out the ministers by saying of them (and without mentioning the elders and deacons!) that they "have equally the same power and authority wherever they are, as they are all ministers of Christ."

This is clearly directed against any episcopalian or popish higher authority of the one minister over other ministers. The striking element, however, is - as noted - that the elders are not mentioned here.

As to the Forms for Ordination and Installation, they do not offer much, except that in the one for the elders it is stated, on the one hand, that the elders "have regard to the doctrine and conversation of the ministers" - but (!), on the other hand, the elders "have in all occurrences to be *assistants* to the ministers of the Word."

Thus it cannot be denied that, especially from the Church Order (and understandably so because it goes more into practical details than the Confession) there emerges the picture of "*pastoral leadership*". It is also obvious that the composers of our Church Order did not deem this in conflict with the Reformed concept of the special offices in the Church.

Again, one wonders whether this is only because a minister went through many years of preparation and training, is called for life and for a



Easter Night

All night had shout of men and cry
Of woeful women filled his way:
Until that noon of sombre sky
On Friday, clamour and display
Smote him; no solitude had he,
No silence, since Gethsemane.

Public was Death; but Power, but Might,
But Life again, but Victory,
Were hushed within the dead of night,
The shuttered dark, the secrecy.
And all alone, alone, alone,
He rose again behind the stone.

ALICE MEYNELL (1847-1922)

full-time job, or whether this position of leader of the local church is inherent in his office and calling as such.

And, if so, is this, then, not a form of (detestable) "dominocracy" that should be removed from the Church Order, thus establishing full equality among all office-bearers, though their mandates may differ greatly?

Or might it be true that our Reformed Fathers in granting this special position to the pastor and teacher, were fully aware and convinced that, in doing so, they acted in harmony with the Scriptures? So that, instead of removing this "-cracy" in a general revision, it should be maintained and re-stated?

An interesting and important question to be sure.

Its answer is worth a separate article.

G. VANDOOREN

P.S.

A similar indication of "pastoral leadership", this time with regard to the (work of) *the deacons*, may be found in art. 40 of the C.O. It states that deacons shall have their own

meetings "to transact the business pertaining to their office", and then continues: "whereunto (to these meetings, vD) the Ministers shall take good heed and if necessary they shall be present."

Because of the brief formulation of these words several questions might be asked, such as:

1. in what way shall the minister "take good heed"? Only that regular meetings be held by deacons, but also whether they transact their business properly?
2. "If necessary": who decides on that? The Minister? Or does he have to wait till the deacons tell him that such a necessity exists?
3. "shall be present": in what quality? Shall he chair the meetings? Or be only a visitor?

But, however one would answer such questions, it is beyond doubt that our Church Order here assigns to the pastor a task which it does *not* assign to the overseers. Also, that this task is one of "taking good heed" that the work of deacons is done properly.

vD

press review

THE MODERN WAY OF TRANSLATING THE BIBLE

Translating from one language into another has always been difficult work. This is not less true for translating the Bible. Important is here the question what one confesses regarding the Bible. The way today's Bible Societies translate the Word of God differs from the way it was done before. The Canadian Bible Society published *Good News for Modern Man*, a "New Testament in today's English Version". It is a translation of the American Bible Society. There is also an edition in French now: *Bonnes Nouvelles Aujourd'hui*. This modern translation seems to be a product of international cooperation, for in The Netherlands the Dutch Bible Society published a similar translation under the title *Groot Nieuws voor U*.

In *DE REFORMATIE*, of 25 Januari 1975, the Press Review pays attention to the matter of translating the Bible in connection with this modern version. The Rev. F. DeVries acquaints the readers with an article of the Rev. G. Kalsbeek in *Hervormd Nederland*, which asks, among others, the following question:

In which way has the confession that the Bible is the Word of God stimulated the Fathers of Dort to a very specific way of translating the Bible?

At the Synod of Dort it was decided that a Committee had to provide the churches with a good translation of the Bible. This translation became the "Statenvertaling". The Rev. Kalsbeek added the remark:

When also we plead for it that confessing the Scriptures as the Word of God must have implications for the way of translating the Bible, we must make clear first of all what this confession means concretely for the practice of translating.

The answer is:

. . . the translators had to see to it that in their translating of Scripture the *original Bible words* were retained as much as possible. The translators had to "humbly", "religiously" (the Latin word, J.G.), respect those words,

according to Dr. C.C. DeBruin in his book *De Statenbijbel en zijn voorgangers*. Dr. DeBruin also, in a striking way, formulates the reason for doing so: "The starting point of the Fathers of Dort, who saw in the Hebrew and Greek text the Word of the sovereign God, the language of the Holy Spirit, materially (with regard to the contents of Scripture, G.K.) as well as formally (with regard to the concrete Scripture words, G.H.), is reflected in these practical directions, which bound the translators to make a literal, scientifically objective, translation." (p. 278).

The Rev. Kalsbeek adds:

We see here how the confession that the Bible in its concrete wording is God's Word had very direct consequences for the way of translating the Bible, as the Fathers of Dort advocated it.

Further he says about the modern translations:

In the modern translations one will *not* find a *verbal and literal rendering* of the Bible text. While the "humble" retention of the original Scripture words was a command for the "Statenvertalers", it has become more or less a prohibition for today's translators. Sure - there is no doubt about it - they want to do justice to the *meaning* of the original words and sentences of Scripture. But: they are of the opinion that they can only do so by abandoning in the translation those original words and sentences themselves and by again formulating their meaning in our own way . . .

The present-day practice of translating . . . could not help going in this direction, as the dominating motive for "humbly" retaining the original words in the translation, namely, the confession that the Scripture in its concrete wording is the Word of God, had lost its validity. The moment when a translator of the Bible above all proceeds

from and stresses the humanity of Scripture and says: I translate the Bible as I would any other piece of literature, the first requirement in Bible translation is (just as in all translation work): to translate into *good Dutch*. And translating into good Dutch then means: that which prophets and apostles have in *their* way said in Hebrew and Greek, we in our translation must say in *our* way, using the forms of expression available to us in the Dutch language.

So we find (and everybody who compares at random a page from *Groot Nieuws* with the same page from the "Statenvertaling" can easily establish it for himself) that in modern Bible translations (starting roughly with the "Nieuwe Vertaling", although there to a fairly slight extent, owing to the influence of the Statenvertaling, but in later translations in an increasing measure) *the original Bible words, i.e., the original words [and] ways of speaking of prophets and apostles have mostly or completely disappeared and have been replaced by our own words and ways of speaking*.

The Rev. Kalsbeek gives an example: In the Bible the Resurrection-Day of the Lord is called: the first day of the week. Many of us were aware that this is not without meaning, in other words, that we do not have an accidental appellation here, when in our modern agendas (memorandum books) the Resurrection-Day of the Lord suddenly appeared to be moved to the week-end (the end of the week). (Some time ago Prof. J. VanBruggen protested against this to the companies which print the agendas and received the promise that in the future the Sunday would again be printed as the first day of the week, J.G.). It was then asked: . . . who has given the makers of agendas the authority to do so? But were we aware at that moment that many modern translations of the Bible preceded the modern agendas in a certain way. For according to the present-day practice of translating (i.e., not saying things anymore as they were said originally in Scripture,

or by the prophets and apostles, but as we would say them today) the biblical name for the Resurrection-Day had already disappeared long ago. We in our way (which recalls ancient heathendom) call that day sun-day. Well, then, that is the way you can find it e.g. in *Groot Nieuws*, e.g. in John 20:19 . . .

More examples are not given. The Rev. DeVries regrets that. Maybe I can serve the reader on this point with what I read in an article in *THE GOSPEL WITNESS*, the fundamentalist Baptist biweekly from Toronto. In this article the Rev. Wilson Ewin points to the fact of cooperation between Protestant and Roman Catholic Bible translation work, which resulted in the French translation *Bonnes Nouvelles Aujourd'hui*, similar to *Good News* and *Groot Nieuws*.

He starts by telling about a Roman Catholic family where the gospel was brought. For the study of the Bible first a copy of *Bonnes Nouvelles* was used. But it proved to be useless, because

The Word "blood" was just not to be found in many key passages and the word "saint", the consequence of faith in Christ's blood, had disappeared.

Then he continues:

The story of the new (French, J.G.) translation began in March, 1970. The Canadian Bible Society's director of the French section announced the formation of a cooperative effort with the Catholic Bible Society . . . Father P.L. Poirier, O.F.M., the Catholic Society's administrative director, became a member of the Canadian Bible Society for the region of Montreal. The first task to be completed was the new French version of the New Testament. *Bonnes Nouvelles Aujourd'hui* is claimed to be similar to "Today's English Version" or "Good News for Modern Man" . . . (The) American Bible Society, publishers of this corrupt English version, described it as "genuinely ecumenical, hailed by representatives of every church from Baptists to Jesuit Father Abbott of Rome's Christian Unity Secretariat, who describes it as "a masterpiece of modern linguistic study". Conservative Bible believers joined hands years ago

to expose "Good News for Modern Man" as a modern perversion of the Word of God, and designed to break down doctrinal difference in promoting the one world Church . . .

The Bible Societies seem delighted with their work of corrupting the Scriptures. They announced in 1971, "plans to have this same type of translation of the New Testament published in every one of the major languages of the world.

After having shown from statements of the pope that the Roman Catholics today are exhorted to read the Bible, the author tries to make clear why "Rome" can stand behind the modern version. He writes:

A cursory examination of the volume . . . revealed a New Testament that would gravely alter the effectiveness of Bible evangelism among Roman Catholics. Key words and passages upon which missionaries have always relied to teach Biblical truth as opposed to Romish tradition were badly deformed.

And then we are given proof of the "deception":

The blood of the Lamb is the only hope for the pardon of sin. It is a perfect hope, for "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). In "Good News for Modern Man" the word "blood" is left out 15 times. In *Bonnes Nouvelles Aujourd'hui*, the enemies of God's redemption have removed the word "blood" (aima) in 33 places!

I do not have the French version. But I have the English. Rev. Ewin gives a whole list of locations where the word "blood" is rendered by "death" or "human being". As for the latter, in Mat. 16:17 Christ says to Peter: "For flesh and blood hath not revealed it to thee". The literal words "flesh and blood" are rendered in *Good News* by the modern form of expression: "This truth did not come to you from any human being".

Worse are the cases where the Bible speaks of the blood of Christ. There it is rendered by the word "death". So in Rom. 5:9 "Since we are now justified by his blood . . ." *Good News* translates it this way: "By his death we are now put right with God". Although one can say that we are reconciled with God through the

death of Christ, it is more than an impoverishment to translate "blood" with "death" here. In this way the real biblical word is lost; and so is the connection with the sacrifices of the Old Testament.

Another proof is given with the word "saints". The author writes:

The Bible applies the word "saint" to believers on earth who trust in the blood of Christ.

(By the way, we say: the believers, the members of Christ's church, and their children, who also belong to the covenant.) The author continues:

This (namely the word "saint", J.G.) has always been a genuine source of embarrassment to Roman Catholicism. Their problem has been removed in the United Bible Societies' new translation. Although the word *agios* (saint) appears 62 times in the New Testament Greek text, NOT ONCE DOES IT APPEAR IN THE NEW TRANSLATION! . . . The word "Saint" is now replaced with odd expressions such as, "those who belong to you (God), believers, called to live for Him, brothers, members of the people of God, people of God, your Christian brothers." The words "sanctify" and sanctification" as applied to believers in Christ, fared no better than the word "Saint". They too have disappeared.

Other changes are the following, which appear not only in the French version but also in the English:

the word "convert" has now disappeared and has been replaced with softer terms, such as "turn toward God" and "return". Since repentance underscores the depraved condition of man, the *Bonnes Nouvelles Aujourd'hui* version has simply taken it out altogether.

The assurance of salvation in Christ has always been a sword in Satan's heart. *Bonnes Nouvelles Aujourd'hui* get around the difficulty with renderings such as this: "However, some received him and believed; he gave them the POSSIBILITY of becoming children of God" (John 1:12).

Although we can put a question mark behind some statements of the author, the facts he states are true. It is a fact that the Word of God is adapted to modern and Roman
continued on next page

Summer Courses for Teachers

The League of Canadian Reformed School Societies in Ontario has planned another 2 courses for the summer of '75. The duration of the courses is 3 weeks, from July 7 - July 25, 1975.

The courses for this year are "Didactics" and "Introduction to the New Testament". Originally, Mr. A. VanEsch, director of the "Pedagogische Academie" at Groningen, The Netherlands, had been enlisted as lecturer for Didactics. However, since the Dutch government finally decided to subsidize this institution of higher learning, the many administrative duties will require much of Mr. VanEsch's time. He, therefore, had to inform us that he is unable to fulfil his promise of last year, which promise was given under different circumstances. (We're happy of course that the school after 12½ years of operation, 8 of which as a government recognized institute of learning, finally receives the financial support it needed.)

Mr. VanEsch's withdrawal has created difficulties for our plans. With his help we are trying to get a replacement so we will still be able to offer Didactics. As a last resort we may have to offer Church History, lecturer Prof. Dr. J. Faber, and postpone Didactics to '76. If this needs to

be done, we will inform you as soon as possible.

Prof. L. Selles has agreed to lecture "Introduction to the New Testament" during the afternoon. Those teachers who will be able to handle two courses at once should also enrol in this one.

Participants in the courses will be given a credit upon successful completion of each course. A certificate will be issued after 6 credits have been obtained. The Boards of our Canadian Reformed Schools in Ontario have expressed that they will honour this certificate and remunerate teachers who have same.

The fee per course is \$75.00. The courses are open to teachers and to those students who will be enrolling in a Teachers' College. Minimum participation per course is set at 10. Applicants from outside Ontario in need of accommodation during the 3 weeks, are requested to mention this in their letter of application. The Director may grant admission to those who are interested in the courses, but are not employed in the field of teaching.

Registration for the course(s) plus payment of fees are to be addressed to the Director, Prof. Dr. J. Faber, c/o Theological College, 374 Queen Street S., Hamilton, Ont. L8P 3T8. They should be sent before April 15. Information regarding books and materials will be provided after this date.

For the League,
Prof. Dr. J. Faber
H.E. Hoogstra

Money of Love Rather Than Love of Money

Since the summer of 1974 we received several gifts for our Theological College: Via Rev. VanDooren \$20.00 from an American sister in the currency of her country. Through another minister \$20.00, "from admiring visitors." During a guided tour of our College building, visitors from Mid-Canada left \$20.00. Then there are our young people. The Fraser Valley was present again with two cheques of \$46.59 and \$48.85, and later with two cheques of \$70.00 and \$46.37. The Cross Canada Rally, held from June 28 to July 2 at Carman, brought our College a profit of \$400.00. The combined boards of the Young People at Carman wrote, "Although it was not our intention we were able to realize a good profit (mainly due to the good turnout, appr. 175 people). We felt the best cause to donate to would be your College since this will be of benefit to all Young People across Canada." Isn't this impeccable reasoning?

From a sister in Ontario we received two cheques, one of \$2.00 and one of \$4.00. It was around our College evening; she could not be present, and I have the idea that she wanted to make up for the collection. This collection on Nov. 8, by the way, amounted to \$701.66. By this time all our readers know of the gifts of the Ladies' Aid: \$2000.00 for the library, and six beautiful gowns, for which the labour was donated by Miss Geraldine Vanderwoude at Hamilton. The procession must be an event of

particular significance for her in the future, when each time she sees her handiwork displayed. Well done, Geraldine! From another source, unknown to me, we received six embroidered hangers for these gowns.

The collection during the prayer meeting before General Synod Toronto 1974 was \$214.50. The Free Reformed Church of Launceston sent the proceeds of a collection, \$75.96. In the month of December we received a gift of \$25.00 from Dr. and Mrs. A.H.J., at L., as a memorial to the late Mr. Peter B. Oosterhoff. A brother and sister in Ontario donated \$300.00, of which \$100.00 is to be used for books and publications on Middle-East Archaeology. Do you see our esteemed colleague Ohmann smiling? A widow handed over five rolls of 50 coppers; so it makes \$2.50.

We are very grateful for all these gifts. They are no sign of the love of money: this money is a sign of love.

J. FABER

* * * * *

P.S.

I received word that my previous note of acknowledgement of gifts was possibly lost in the mail. The piece published here and now, is a reconstruction. I hope that I did not forget anyone. Though there are rumours of a mail strike, do not hesitate to do what you love and ingeniousness will invent . . .

PRESS REVIEW - continued

Catholic errors. Especially with the word "saint" this is evident. With the newest version no Roman Catholic can know anymore that the Roman Catholic doctrine about the "saints" is against the biblical doctrine and way of speaking.

And although it must be admitted that it can be necessary for a good understanding of the Word of God that a Hebrew or Greek expression is rendered by means of a good idiom of a modern language, the way it is done today is wrong and so is the philosophy behind it. And we can learn once more to be careful with the various translations. It is a bad thing that our world alienates itself from God and from His Word. But I think it is worse that Bible Societies in their translations adapt the Word of God to modern man, instead of bringing him back to the Word of God.

J. GEERTSEMA

mission news

FROM A RECENT LETTER (2)

Rev. C.A. Versluis has reported to you how several new members have confessed their faith in the Lord and have joined the congregation here. We are thankful to the Lord that He will go on adding members to His body also in this village. We still remember how, after a first group confessed their faith, during several years no one asked to be admitted to the congregation. Also yesterday - Sunday - was a great day for the congregation. Three families joined the Church: Marcus Momenak and Ana with four children; Kuetap and Dayob Burok with three children; the widow Manembo with three children; one of her children confessed her faith together with her mother. Furthermore the wife of one of the brothers. Two children of Momenak and Ana and the two youngest children of Manembo are school kids (first and second grade). We thought it necessary to speak to them too, to explain to them what was going to happen, and also to ask them whether they were glad to follow their parents. All together, 16 new members could be added.

After the morning service we as a congregation drank tea together. Formerly we received the members in our parsonage. But the congregation has grown too big for it. So we had the meeting in the church building. In the afternoon service we celebrated Holy Supper together with the new members. Originally we would have had Holy Supper together but we thought it better to wait a little longer so that they could celebrate the Lord's meal together with us.

Every other week we give catechism class each morning at 6:00 a.m. We deal with the Gospel of John, and we use the new Indonesian Bible translation that has been published recently. These morning meetings are being attended pretty faithfully. Not everyone is able to attend: some go to their gardens or sagu swamps to provide for their food. We regret it that we have to do all the talking and that so very few questions are asked, though the attention is pretty good.

On Christmas day we had a special service. We had provided a program consisting of alternating Scripture verses and psalms or songs. They like it in this way, and we usually do it at special occasions. They had also decorated the churchbuilding in their own way. In the evening we had a more social meeting. Paul led the first part of it, and told about Matthew 2. After that we ate together. On Monday and Tuesday people had gone to get sagu, to catch fish; and they also shot a casuari bird. My wife had also been cooking during the afternoon. Whereas the village people preferred the rice we had provided, our children ate the sagu of the village people. Though the building turned into a bit of a mess, we all enjoyed it. Afterwards we showed a series of slides, taken here in the village. On these slides were several people who have passed away already. The showing of these slides caused many comments by the people whenever they recognized some person or some thing. Most of the slides were not new, but nevertheless they were eager to look at them.

Yours in Christ, H. KNIGGE

MISSION AID

Since last August, Belandina, the wife of Januarius, has been unable to look after Mother-and-Child care. She had her second baby and had not been well since. Twice did she have to be flown to Boma to receive medical care. Luckily a new "guru" has arrived at the school, Wennares. His wife, Nyora, took the initiative to replace Belandina in Mother-and-Child care as much as possible.

The polyclinic functions fairly well. It is impossible to give detailed information for Januarius has limited administrative capabilities. However, he is doing the best he can; after all, he runs the clinic 7 days a week and is badly in need of a helper. It has to be someone who can be trusted, but is also trusted by the people and strong enough to withstand public opinion, for often the patients like to prescribe for themselves. They would rather receive an injection than swallow

bitter pills. He must not show favouritism and needs to have some formal education. As a temporary measure Laurens is being instructed by Mrs. Knigge to replace Januarius on occasion. Januarius has a month's holidays and Mrs. Knigge has taken over.

A few women have delivered their babies under supervision in the delivery room of the clinic. Mrs. Knigge attended on one occasion. For two days it was touch and go for the baby. Dr. Dresser's advice was called upon; the baby was unable to retain the milk. Then all of a sudden the trouble was over and the baby drank hungrily. Dr. Dresser was unable to reach a proper diagnosis over the radio. The baby is doing fine now.

Dr. Oosterhuis, the father of candidate Oosterhuis, is visiting Irian for two months. He was sent to investigate the possibility of sending out a doctor.

By the end of January the government will send a "Mantri B.C.G." to the mission. The Z.G.K. has requested this and will finance it. This is an immunization programme against t.b. Butiptiri will probably be beyond his jurisdiction (too far and the MAF. is short on gas); therefore Mrs. Knigge had started to give B.C.G. injections while she is there.

Milk powder is regularly distributed in the clinic. At present two babies are completely bottle fed. The mothers come to the clinic daily to collect the milk. Belandina is also too weak to breastfeed her baby. The milk is a rewarding gift, for the proteins are so necessary for the healthy development of the babies and toddlers.

Joanne and Bram Vegter are diligently preparing for their work in Irian: Bible study, mission science, linguistics, first aid. This summer they will be enrolled in a linguistics course where they will also be able to meet other mission workers. At present they are preparing to leave in the fall, but much will depend on the time visa will be issued.

OUR COVER

The Guelph church building, at the corner of Short and Toronto Streets. Photo by Leo Lodder.

CORRECTION: The cover of the March 8th issue showed the interior of the Edmonton church building. Our apologies for the incorrect identification.

news medley

Canada is a large country. Canada is also a great country, although many people seem not to have discovered that as yet. Canada is also a country with several time zones, which makes it easier for the one and harder for the other to contact friends and relatives by telephone from the one end of the country to the other. If we wish to place a phone-call from Ontario to British Columbia, we can wait till just past midnight, when the rates are lower, and we still can offer our congratulations on the occasion of someone's birthday in the middle of the party. The other way around it is somewhat more difficult: if you wish to take advantage of the cheaper rates, you will have to get up early in the morning or stay up till late at night, whichever you prefer. I am, therefore, deeply indebted to my brethren Mulder and VanBeveren who took the trouble to stay up till three in the morning to be the first ones (apart from my wife, of course) to congratulate me on the occasion of my birthday. When it is that late, you cannot take it ill of them that they were a little confused and thought that it was seven in the morning here whereas actually it was only six o'clock. I will have it a little easier when they reach the milestone which I have now reached! It was good to hear their voices, and I promised them that they would not be forgotten in the News Medley. Hereby this promise has been honoured, and they together with it.

We are in The Valley anyway with our thoughts right now. I wish to extend our congratulations to brother and sister H. Jansen, who celebrated their forty-fifth wedding anniversary. (In the previous News Medley the Wildeboers were said to have celebrated their fortieth anniversary; this should have read the forty-fifth anniversary.) It is many years ago already that I first met the Jansen family. It was from brother Jansen that I gathered my first knowledge of the printing business and from him I learned the difference between a Heidelberger and a Degel, between a paper-cutting machine and an offset press. From him I learned to look for the grain of the paper, for the cards in my filing system would bend, if cut the wrong way. And we spent many hours together in the preparation of **De Voorzeide Leer II**, an explanation of the Heidelberg Catechism by the Rev. C. Vonk. We were already in Canada when brother Jansen sent me another book which he printed. At present it is practically impossible in the Netherlands to do what we did at that time: bring a book to the people for a very low price by doing most of the work ourselves and having it printed at a commercial printing shop, of which brother Jansen was the manager. If you wish to see a "closed shop" in action, then you have to look at the typographical trade in the Netherlands; and the strange thing is that - at least some twenty-five years ago - even the Reformed people did not bat an eye when the rule was passed that even someone who printed a book for a private publisher should add so much to the price and pay this to "the club". No private, independent book-publishing for the market!!

However, I should not let myself be carried away. Anyway: our sincere congratulations on this occasion, and many more years in the favour of our God.

There is not much more news I can tell you about

British Columbia, except that there seems to be an election in the offing. The budget was clearly an election budget with large increases in salary for many civil servants; and it may be that the premier of that most western province is convinced that, if he wishes to have any chance of being re-elected, he has to call an election now. I still have my doubts that he will make it.

Crossing the Rockies, we come to Edmonton. It appears that the brethren there had the custom to read minutes of a Congregational Meeting at the end of the next one. Now it was decided to read them at the beginning. That is more normal, to read minutes at the beginning of a meeting. Yet I doubt that it is correct to read such minutes at a Congregational Meeting at all. A Congregational Meeting is a meeting of the Consistory with the Congregation. Minutes of such meetings are something to be read at the Consistory Meeting following the Congregational Meeting. Besides, it makes little sense to read the minutes at the next Congregational Meeting: in many instances it is about a year later when the next one is held, and even if such meetings are conducted on a more or less regular basis, the next Congregational Meeting cannot approve or reject the minutes, nor can it take any action on any point mentioned in them. If a Consistory wishes to have the minutes read at such gatherings, this is, of course, up to them. I, for one, deem it to be confusing and to make little sense. Partially it may even be dangerous, namely, if people assign too much importance to such reading and assume that the Congregational Meeting has to adopt them and that they are not "valid" or effective unless such approval has been obtained. This may seem to be an irrelevant point, but there are certain elements in the existing legislation which start from such an assumption and as such are certainly not in harmony with Reformed Church Polity.

From Edmonton we go to Winnipeg. The Winnipeg Church now comes together in their new building and they are very pleased with it. The old one became less and less suitable for the gatherings of the Church, and every effort was made to have the new building ready for occupancy by the first Sunday of March. They succeeded in this endeavour. As for an organ, that is still something for the future. An organ builder in St. Vital was found willing and able to build a (partially second-hand) pipe organ, but it was deemed to lay too heavy a burden upon the Congregation to add so many thousands of dollars for this purpose. Now they confined themselves to setting such an organ as the goal towards which they can work. Another point which is investigated is the question whether it would be to the advantage of the Church to sell the present Manse and to build a new one. I think that I understand the reasoning: there is ample room on the Church property to build a Manse: it will cost only the money needed for the building itself, for the property is already theirs; selling the old Manse will, therefore, probably result in a saving, since there the price of the lot is included. No decision was made.

Winnipeg also plans another dinner. If you would wish to have a cheap meal, don't go, for the ticket will cost you \$10.00 if you are an adult and \$5.00 if you are 16 or 17 years of age. Another evening which was planned was an evening organized by the Mission Aid, at which meeting the brethren who visited Brazil were to show colour-slides of the country and especially of the work that is being done by Rev. VanSpronsen and the J. Kuiks.

An agenda for a School meeting told us that the proposal was to be discussed to start a day school in September 1976. "The Board is of the opinion that this goal can be reached without increasing the present contribution until Spring 1977. At that time the three-year church project will be completed." This Church Project is the drive to pay so much extra per month for the reduction of the debt on the new Churchbuilding. One of the brethren said to me last summer, "When we have been used to paying so much extra per month, we may as well keep going once it is no longer necessary for the debts on the Churchbuilding!" That's what I call a good attitude.

And one more thing about Winnipeg (No, I am not playing any favourites!). I mention this to encourage other collectors who may need such support. Today I heard that one of the larger cities in Ontario has a warehouse full of old newsprint which, apparently, it cannot get rid of and will have to carry off to the dump after all. I can hardly understand that, and it certainly would be a shame: whatever is gone is gone and cannot be recycled. There will be a time when we wish we had all the stuff we threw away as worthless. Here, then, comes what the Young People Societies in Winnipeg did.

"With the help of the Boys and Girls Youth Society, the Young People have raised \$275.00 delivering flyers. With another flyer coming on Feb. 15th and the one delivered on Feb. 1st, there will be about \$220.00 added to the above-mentioned amount, totalling \$495.00.

"The Young People received \$227.00 for working at Premier Printing. An additional \$500.00 was contributed by the men for insulating the new church building.

"The estimated value of bottles picked up, to-date is between \$150.00 and \$200.00. The bottles have been stored at S.S. Plumbing and Mrs. Stel's garage. They will be cashed in on Feb. 7th. We will then have an actual value. The Fund has roughly raised, all totalled, \$1,400.00."

Keep going, young and old! Bravo!

Carman expressed the desirability not to burden the same people with too many tasks. The workload, they stated, is to be divided. Members who already are busy in schoolwork, f.i. as members of the schoolboard, should preferably not be nominated for the office of an elder or of a deacon. In this way the gifts in the midst of the Congregation can be utilized and the brethren also may have an evening off once in a while!

Another decision which should be brought to the attention of all is what Grand Rapids did. There the Consistory received a "letter signed by several brothers". "It was declared inadmissible because everyone can personally contact the Consistory either by letter or by personal appearance."

I am very happy that I can pass such a decision on to our readers. Yes, when a letter is signed by more than one member, it should be declared inadmissible, for a Consistory should never contribute in any way to the formation of factions in the Church. It is wrong to form groups in the Church with one spokesman or one central address to which the Consistory can direct their communications. Then you get so soon a sort of "counter-Consistory", even though the writers may not intend to establish anything of that nature. It is good to discuss the matters in the Church together. But if anyone deems it necessary to approach the Consistory about anything, it should be done on an individual basis. That is the only way in which things can

45th Wedding Anniversary



On March 26, 1975, Mr. and Mrs. Hendrik Jansen of Surrey, B.C., are celebrating their 45th Wedding Anniversary. They came to Canada in 1954 with their three children and arrived in New Westminster in April. Before that they lived in Schiedam, the Netherlands, where Mr. Jansen had been employed by Hazenkamp Distillery, as manager of the Printing Department. After working for 5 years in a different labour field, he opened his own Printing shop in Burnaby, B.C. After 12 years there, he retired with his wife Adriana Willemina, and moved to Surrey, B.C. to be closer to their two children. One son and his family in Cloverdale and one daughter and her family in Surrey. Another son and his family live in Toronto, Ontario, whom they visit regularly. They have 10 grandchildren and enjoy good health.

be solved and brought to a satisfactory conclusion. When you sign a letter together with others, such a letter can never express exactly what you wish to say unless you have drawn it up yourself; but then the others sign only because there are certain **elements** in your letter with which they agree and the other things they take for granted because the letter contains some points which they support. You will never get a clear picture and a fair exchange of thoughts and arguments. Besides, Consistories should not get so many letters out of the Congregation. If there is anything to be discussed, why not ask permission to visit the Consistory meeting with the purpose of discussing this or that point? Grand Rapids also pointed in this direction. Sometimes a five minute talk is better than a letter which takes an hour to read.

We mentioned dinners before in this medley. The Ladies Auxiliary in Grand Rapids also plans another dinner. Now it will be a "Soup Supper" (I thought that this was only the Reformed Sunday Meal) and there will be a choice of two kinds of soup (although they are both made with water); there will be crackers, buns, relishes, two choices of pie, coffee and punch (the last item no doubt for anyone who may celebrate his birthday at that occasion). Anyway, a good bowl of soup is an item which ought not to be slighted.

In Orangeville the ladies are planning another bazaar. This time, however, they "would like to make it more accessible to more people. (It seems every year we buy all

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Israel - Its Past, Present, And Future

8. PROPHECY: HOSEA

Hosea was a younger contemporary of Amos. Like the latter, he appeared in Israel. The reader knows that by Israel I mean the kingdom of the ten tribes, which still existed in his days. He was the last of the prophets who had their sphere of action there.

Whether he witnessed the fall of the northern kingdom in the capture of Samaria, we do not know for certain. One may infer it from the heading of the book, ch. 1:1, where even the days of Hezekiah king of Judah are referred to as within the time in which he engaged in his prophetic activity. Since the chronology of Hezekiah presents some problems, we are not going into that now.

However, whether Hosea was a witness or not, as prophet of the LORD he may have prophesied about the captivity of the ten tribes and of the two tribes one and a half century later on as well. Being a prophet of the LORD, he was able, or rather, enabled, to do so. We need not go along with some critical scholars who make statements to the effect that the author of a text such as Hosea 1:11, where the gathering together of the two peoples Israel and Judah is spoken of, must have lived in or after the exile as a contemporary of Ezekiel, who in ch. 37:21 speaks in the same vein. They lift such a verse out of its context, ascribing the verse under consideration to another author, not to Hosea himself, at any rate. Still others have their doubts about verses in which Judah is mentioned with a certain emphasis; e.g. ch. 1:1, where the prophet is dated after kings of Judah rather than after kings of the ten tribes: or 1:11, where the children of Judah are mentioned first, while these scholars consider "the head" whom they shall appoint for themselves, who in ch. 3:5 turns out to be "David their king", to be something mentioned by a Judean prophet rather than by Hosea.

However, to speak the way Hosea does about Judah is not a sort of Judean chauvinism. Although we cannot say it with one hundred per cent certainty, it is the general opinion that Hosea must have been a citizen

of the northern kingdom. He was more intimately acquainted with circumstances there; that is to say: he was well-informed about their sin and their suffering under it. It seriously affected his married life!

I hardly need tell you that his marriage, as well as his married life, had to be a depiction, an impersonation of the covenant which the LORD GOD had with His people, comprising both Israel and Judah. The reader will observe that we take the history of the first three chapters literally, as something that actually has taken place in the prophet's life. So, not as something seen in a dream or a vision, however much we may find it difficult to understand why YAHWEH ever could give such a command to his prophet, who in his life and conduct had to set an example for his hearers.

Right! You may think it hard and difficult and inconceivable. And you should, since it is inconceivable, namely, under normal conditions. But circumstances were not normal anymore; not in accordance with the norm, the standards set by the LORD. As a husband loves his lawful wife, as Hosea loved his wife Gomer, so YAHWEH once had loved His people. From days of old! But faithful as the LORD had been in bygone times towards His people, His beloved one, the people had not answered His faithfulness and love. His people were the ten tribes, Israel of Hosea's days. God had not forsaken His people. Up to the last days of its being an independent kingdom the LORD had tried what He could to win His people over to His side by sending His prophets. That I express myself this way is because God's people had taken sides with the Ba'al, the abominable Canaanite idol, Israel's paramour.

Now Hosea is set the task by the LORD to depict this relation, which had become an abuse, on the stage of real life. He had to go and take to himself not a professional prostitute but rather a wanton girl, prone to go that way by nature; a coquette, one that superficial men easily fall in love with. On the behest of the LORD, Hosea had to behave like such a man so as to experience what the LORD had experienced for such a long time already in the covenant. For it con-

cerned His people, His beloved, His wife. And the LORD had shown mercy and love toward her, but He could not possibly continue to do so, now that it was answered in such an awful way. It is the ten tribes that are in the focus here, for in vs. 7 an exception is made with regard to Judah.

So much the more we are surprised that to the people of Israel, that is, the ten tribes, which were next to being given up, such a prospect is held out: "Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered" (vs. 10).

Now I do not jump to Romans 9:25, 26, where our verses are quoted. First we ought to consider them in the framework of the time in which they were spoken, so as to listen to them with the ears of those who were then the hearers. Since it concerns the ten tribes, we ask: Whatever became of the ten tribes? Where are they? Sorry to say, we cannot give an answer. We do not know. We go on reading vs. 10: "and in the place where it was said to them, 'You are not my people', it shall be said to them, 'Sons of the living God'." We wonder: Where is that place? Dr. C. vanLeeuwen (1) deems it probable that Jizre'el, the very place where the judgment had been passed on Israel, was meant here. So does the Rev. J.R. Wiskerke. (2) Prof. Dr. J. Ridderbos applies it to the land Canaan generally. But then some questions arise. In order that the words may be fulfilled at the place concerned, the people of the ten tribes are supposed to be still there. But that has not come true. In 722 B.C. they were led into captivity, for no improvement had set in so far. So they were treated by the LORD as 'not my people'. Or, and that is an other presupposition, the people are supposed to have come back to their old country after having been in exile. However, this has not come true either. If such a condition had to be met, our prophecy would not have been fulfilled at all. Supposing that the only way in which a prophecy could be fulfilled would be in the sense which the audience of a prophet attached to it, we would have an instance of an unfulfilled prophecy here. Let us not be too hasty in

jumping to this conclusion. It would be grist to the mill of Prof. Walvoord, who from this and suchlike prophecies infers: "The meaning is that they will be gathered to their land and that God will not allow a single Israelite to remain in dispersion. This has never been fulfilled by any previous gathering." (3)

Let us first be careful in reading the text. Prof. C. vanGelderén points out that with the words "in the place where it was said to them", we should not stick to one particular fact. He is in favour of explaining the sentence as "at any place or every place where it was said" and to let it refer not to Jizre'el or Canaan but to any place to which they would have been led captive. But who is he who will say those words to them during the exile? Who else but the LORD, YAHWEH? Not by the mouth of his prophet Hosea now, as He had done before, but by the circumstances they were in, bearing witness to their not being His people anymore and their not obtaining pity anymore. At all those places they will be called "Sons of the Living God". When we come to think of it we perceive how God's revelation in the O.T. is deepened here!

He who only sees a people here, will keep harping on the same string: "Tell me, where are the ten tribes?" and he is at a loss. But instead of the people, we hear Hosea in his days already speak of individuals: sons. Not from a dilemma of individualism contra collectivism, but rather to point out that the relationship between God and His people is only shown to full advantage if accepted by each member of the covenant personally. Then it has produced the intended effect. That is what the LORD YAHWEH was after already in the days of the Old Testament. In those sons the people of the ten tribes will be adopted unto grace again. That they are named "sons of the Living God" is said in antithesis to the worship of Ba'al, which Israel indulged itself in during Hosea's days. Do not underrate that Ba'al worship! It had the widest possible appeal in that time. Apart from the sexual aspects, the seductive power of which has been felt in all times and is evident more than ever today, it was the guarantee of everlasting life that made people join his cult. Until they found out to their cost that it was not life at all, but rather death. Israel's God, on the contrary,

His Blood Be On Us And Our Children

That which thy foes called down as curse upon their race,
That also I call down, O Savior full of grace,
As blessing, not as curse, I beg this now anew:
May thy blood be on me and on my children, too.
Thy blood be over me to smother all my sin
And over all my own their righteousness to win;
To wash away their guilt, to set their spirits free -
The Jewish curse will be a blessing then for me.

* * * *

SIJN BLOET SY OVER ONS ENDE ONSE KINDEREN

Het geen u vyant riep tot zijn verderf en schade
Dat roep ick tot u oock, o heylant vol genade,
Maer tot mijn salicheyt, in vieriger aendacht;
U bloet sy over my en over mijn geslacht.
U bloet sy over my, mijn sonden te versmoren,
En op mijn kinderen, om t'quaet haer aengeboren
Te wasschen, en haer siel te redden van gepijn.
Soo sal der Joden vloeck voor ons een segen zijn.

JACOBUS REVIUS (1586-1658) *Translation - Henrietta Ten Harmsel.*

Reprinted, with permission from Wayne State University Press, from Jacobus Revius: Dutch Metaphysical Poet [1968].

will be proven to be the God of life or the Living God, which is a favourite expression in Hosea and one that once more opens a perspective to the New Testament. For in the New Testament - over against the Ba'als, paramours of God's faithless wife, his people, Ba'als incapable of satisfying their desires and solving their problems - we see Jesus Christ, "who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection of the dead" (Rom. 1:3, 4). That is what the prophet aims at in our text in the ultimate analysis.

So, for an appropriate exegesis, we need not dwell upon questions such as: Whatever has become of those ten tribes? In itself I can imagine that one is curious about that. But we'll never get an answer, I'm afraid. And if we did, it would not carry us any step further. Theories have been launched. The British-Israel movement stated that the glorious remainder was to be found in the population of Great Britain. Others were so bold as to state that the North American

Indians were the offspring. A vivid example of the latter is given in the Book of Mormon, the "bible" of the Mormons. If they were discovered it would be a remnant anyway, I think. Which does not derogate from the beauty of the prophecy, since it is a spiritual Israel, sons of the Living God, that the prophet has in mind and that His God was aiming at from the very outset of history. Taking that into account we see the promise come true, the promise made already to Abram: "Your seed shall be like the sand of the sea". A remnant shall return, which remnant will be multiplied in a wondrous way. We are not going to check it in the way Premillennialism does, but in the way we are taught by Holy Scripture.

In this same vein it will become clear to us that "the people of Judah and the people of Israel shall be gathered together" (ch. 1:11). Again we become aware of the fact that O.T. prophecy is fulfilled in stages. First Hosea indicates a revival within the circle of the ten tribes, be that where it may. But the matter does not rest there. Raised from the dead - and

isn't exile a death? - and turning to the LORD, they will turn to their brothers of the two tribes. Already before the latter were led into exile we hear of invitations, sent to the remainder of the ten tribes by kings like Hezekiah and Josiah, to come to Jerusalem and join the celebration of the Passover (2 Chron. 30 and 34; 2 Kings 23). It was the first stage of fulfilment. But also Judah's exile in 586 B.C. and their return in 538 B.C. is prophesied here. And it is not to be wondered at. In the previous article we saw that Moses and Amos already had plainly spoken of that exile. So we need not, with critical scholars, take recourse to interpolators and redactors of later times who inserted their viewpoints into Hosea's book at a later date.

"And they shall appoint for themselves one head", we read. With "head" we have to think of a leader, a chief. A man of the stature of Moses, so a reminiscence of the time of the exodus and the wanderings through the wilderness? Without excluding a man like Moses, it is still better to think of a man like David, the more so

since David will be mentioned by name in ch. 3:5 again.

"And they shall go up from the land, for great shall be the day of Jizre'el." What is meant by the land? The land of the exile? An exegete like Dr. C. vanLeeuwen is not in favour of that. With a reference to Ex. 1:10 he likes to explain it as: to take possession, or a getting hold of the land. The land is Canaan. So what must be meant here is a reconquest of Canaan by the twelve reunited tribes under their newly appointed leader. The decisive battle will take place in the valley of Jizre'el, just as in the days of Barak and Gideon the enemy was struck a heavy, smashing blow there; Jizre'el, once linked up with sentence and condemnation, would stand in the future as a landmark of God's saving acts.

I for one prefer to think of the land of Israel's captivity, since the other viewpoint seems to me untenable. The sound of the word Jizre'el is inauspicious in the ears of Hosea's audience. In ch. 1:5 it was the valley where the bow of Israel was broken. Prof. C. vanGeldereren writes that the greatness of that day must imply that Judah's bow will be broken as well. Having made this necessary reference to the time of the prophet, we turn to the future to discover that there are favourable aspects as well. The name "Jizre'el" itself sounds promising: "God sows". Vs. 10a pictures the wondrous outcome of God's sowing. Moreover, we see the name Jizre'el mentioned in a context of salvation: the two peoples shall come back from the land of captivity. And you ask me: When did it come true? Has something like that ever happened? And now that it comes to the fulfilment, it is time to turn to the quotation in Romans 9:25, 26. The ten tribes as such have disappeared out of sight. The apostle widens his range of vision to the heathen peoples. Is he permitted to do so? He certainly is, and his train of thought is consistent. For by having become "Lo'ammii", that is, "Not my people", the ten tribes were put on a level with the heathen nations. And their being in the midst of the heathen gave evidence of that awful reality. From that land or those lands the LORD their God, the merciful and faithful One, is going to call them. As for those referred to as "them", to the LORD it does not make any difference whether they were Ephraimites or Zebulonites or Greeks or Romans or Germanic

peoples. Basically it is the same. And His miraculous power is glorified. Hosea 1 and 2 did pave, prepare, the way to Romans 9. Unless you fall in with Premillennialism, which likes to make watertight compartments for Israel and the Church, and so on, God having with each of them His untransferable plan. I am referring to the comments made by Prof. Walvoord.

And why could it come true in the days of the apostles? Because it was God who called His people. And God's calling is not a powerless flow of words but an intervention in the course of affairs, bringing about a considerable change. A new people is called into being which in principle is the same people as that of olden times. They are gathered on the same conditions. And they let themselves be gathered. All on account of the merits of Him who in ch. 1:11 was designated as the head to be appointed, with whom we get better acquainted in ch. 3:5: "Afterwards the children of Israel shall return and seek the LORD their God, AND DAVID THEIR KING." Since "to seek" in such a context is obviously a religious term, David their king, that is, the David of the future, is put on a par with the LORD GOD Himself. The son is mentioned by the name of His father. Not that another David is to come back. That would have been of little help. But David is mentioned because of the promises made to him by the LORD. It was those that made David's reign worthwhile in view of times to come. The reign of the Messiah, King in the realm of His believers, first the Jew and then the Greek, is prefigured. And YAHWEH's faithfulness is brought out into full relief, since it is the same people that He bestows His care upon. Therefore in all likelihood the woman of ch. 3 is the same as the wife the prophet took to himself in ch. 1 and 2: Gomer bath Diblaim. "And they shall come in fear to the Lord." They stand in awe before Him on account of His Divine majesty and the consciousness of their sins as well as trembling for joy and emotion because it was in such sorrowful and sad circumstances that they were adopted.

H.M. OHMANN

1. Dr. C. vanLeeuwen, Hosea, in *De Prediking van het Oude Testament*.
2. Rev. J.R. Wiskerke, *Geroepen Volk*, p. 138.
3. John Walvoord, *Israel in Prophecy*, pp. 69, 70.



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our office three to four weeks prior to
event.

YOUTH COLUMN

This column has gone into hiding for some time. It is now time to come out of winter hibernation, since the mild weather (at least in these parts) keeps promising good things.

So far this column has been mostly a monologue. Actually, we had hoped you youth would direct the course of this column. We repeat what was written in the introduction of this column in the February 10, 1973, issue:

In order to make this column most meaningful for you young people, you are invited to send in any requests, issues or problems that you would like to have discussed in this column. Or you could offer your insights on a matter crucial for many or all young people. This column could take many forms. What will work best depends partly on your response. Lastly, you are invited to suggest a name for this, your column.

However, no response from the youth has ever graced our mailbox. How we would have loved to see letters from you stating your reactions to articles, your opinions, problems or suggestions! All we received were some letters from parents. However much we appreciate the parents' concern about the youth, this is a YOUTH column! So once more we send out the same invitation.

In order to get the discussion rolling we thought it might help if a topic was suggested. And one topic of concern to all youth is the choosing of a job or a vocation (a calling). On the average most of us spend from eight to ten hours a day at our work or calling. This continues for almost (or more than) 260 days of the year. Seeing these unchangeable facts, is it not good to discuss amongst each other the problems, views and opinions concerning this very important aspect of our life?

Let me wet your appetite for a discussion by posing some areas dealing with one's calling.

1. How do you view your calling or job as a Christian? Does it make a difference for your work whether you are a Christian or not? Why does God tell us in His Word that we must work? Is work a curse on man or a blessing to

NEWS MEDLEY - continued

our things back again)." How true!! They therefore plan to have their bazaar now in the Community Centre, close to the Police Station. That must be to protect the take at the end of the auction they are planning. Anyway: if we can sell some of our products to others, then some money will be coming in from outside our own circle. That is very helpful, for otherwise it comes all the time from the same people; then there also will be some that comes from strangers and yet it is not a donation: they receive valuable goods for their money.

A meeting was scheduled for February 28 to speak about the establishment of a Funeral Fund. Therein Orangeville is going to follow the example of the Valley, where such a Fund has been in operation for many years and to the satisfaction of the members.

A last item about Orangeville: the Fellowship of Canadian Reformed University Students had their "Winter Retreat" in the neighbourhood of that place.

Looking outside, I feel like going into a winter retreat too and to go and hibernate, for the snow is blowing and I can hardly see the farmhouse on the other side of the road. See you in Spring, I Hope!!!

vO

man? In summary, what is your outlook on the calling to work?

2. Is there a difference between a calling and a job? Do only ministers, elders, deacons and teachers have a calling? Are all other types of work only "jobs"? What is a calling?
3. Are there some callings more important than others? Do we need ministers, missionaries, evangelists, and teachers (look at the ads on the back pages of *CLARION*) more than, let's say, carpenters, lawyers or engineers? In summary, does the Kingdom of God have more openings for full-time "Word-workers"?
4. We have said that a calling is very important in our life. How do you choose a calling? What standards do you use? How about the following guidelines: a) what you like to do and what you enjoy doing, b) what you have ability and skill for, and c) what the circumstances of one's life allow one to do (they may force one to enter a calling sooner than expected or to choose a calling not expected)? Can you add any other guidelines?
5. Is every calling open to a Christian? Can a Christian participate in professional sports or work in bars for instance? Is Sunday work a deterrent against choosing a vocation? What about callings where you must go to places where there is no Canadian Reformed Church?
6. We see and hear of people being bored with their jobs. The pride in one's work, the satisfaction of a job well done and finished, seem to be disappearing fast. What can be done to put the joy back in our work and calling? What about the jack-of-all-trades-and-master-of-none? Are they the answer? Are we too specialized?
7. What about the girls? Are there jobs which girls cannot enter? What should girls remember when choosing a calling? Should they choose a calling which makes it practically impossible to become married and to be a mother? On the other hand, should they be content to take a job which requires no training, hoping that the right fellow will soon come along to solve the problem of one's calling? How about working in homes for mothers who are ill or who cannot handle all the housework? Or is this not enough of a well-paying vocation?

Here then are some questions for you youth to ponder. Think about the questions. Talk them over with your friends or other young people or with your parents. Open your Bibles for guidance. Then put your answers, suggestions, opinions, experiences or problems on paper and send them to me. Yours truly will try to act as moderator.

One thing about writing your letters. Often people look for a name, deciding their stance on your views by their stance towards you. Considering this, it would be appreciated if you would not sign your name but sign off with a pen name. The aspiring carpenter might sign "blue nails" or the aspiring cook as "burned". Use your imagination!

Please address all correspondence to my address which you find below this article. Hoping you will fill the mailbox so that we will have to take selections from your letters.

Remember, this is your column. Make it interesting by participating. Variety in format will liven your attention as well as mine. See you in the mailbox.

W. Huizinga 281 Admiral Drive, London, Ontario N5V 1J2

BOOKS

C. VanderWaal, *GIJ KUSTLANDEN, Een trektocht door de arbeidsterreinen van de apostelen Paulus en Johannes*. Goes: Oosterbaan and Le Cointre, 1974; 224 pp., fl. 14.00.

In this book the Rev. Dr. C. VanderWaal invites us to follow him as he makes his way on foot, hitchhiking, and by public transportation throughout the regions where the apostles Paul and John once laboured in the gospel. Yet this account of the author's experiences is no ordinary travelogue, not even the informative kind of travelogue that the subtitle may lead one to expect, for VanderWaal describes the wanderings of his scholarly mind as much as he does his actual travels. At every opportunity he flies off at a tangent, instructing and entertaining us with elaborations and anecdotes about the battle of Gallipoli, the life story of the archaeologist Heinrich Schliemann, the history of the Dutch Church of Smyrna, the "redemptive-historical" preaching of Melito of Sardes, the legend of St. Thecla, the history of the Hittites and the connections between Hittite and Israelite covenant texts, the massacres of Christians Armenians in modern Turkey, the contact between seventeenth-century Dutch Calvinists

and the Patriarch of Constantinople, the excavation of ancient Ugarit, the state of present-day Greek-Orthodox theology, and so on, and so on. All in all, a rich but sometimes erratic display, covering a range of four millennia.

VanderWaal's conversational style gets him into difficulties at the point where he tells us that the Montanist "pentecostal movement" of the second century A.D. so misused the Book of Revelation that in reaction some would not accept it as Scripture. According to the author, the orthodox party "wierp met het kind ook het badwater weg" (p. 189), "threw out the bathwater with the baby"! Perhaps it would be better to throw out the popular but rather inept metaphor that he is here trying to use.

Aside from the author's collective interests and his journey as such, the main unifying element in the book is the theme implicit in the title: *Gij kustlanden*, a quotation from Isaiah 49:1 ("O coastlands"; AV "O isles"). In the Old Testament the term "coastlands" is applied to the southern and western coastal regions of Asia Minor. VanderWaal recounts how the Seleucids, the kings who succeeded Alexander the Great, encouraged

Jews from Babylonia to settle in these coastlands in order to counterbalance the rebellious Greek population. In their new homeland these immigrants rose to considerable prominence, gaining privileges which were later to be guaranteed by the Roman emperors. More important, the Jewish communities of Asia Minor were instrumental in acquainting their neighbours with the Greek version of the Old Testament and so prepared them unwittingly for the apostolic proclamation of its fulfilment in Christ. The conversion of these gentiles, as VanderWaal points out, had been foretold in the prophecy that the coastlands would seek the LORD.

In the first place, then, the author's wanderings are a search for vestiges of Jewish life in the places that he visits. Such historical evidence is of particular interest to him because upon it hinges his appealing but controversial interpretation of the Book of Revelation. In a nutshell, it is his view that John's visionary prophecies were initially fulfilled in the destruction of Jerusalem in the year 70 A.D. In an unobtrusive way *Gij kustlanden* is the more popularly written companion volume to VanderWaal's *Openbaring van Jezus Christus: Inleiding en Vertaling*, published by DeVuurbaak in 1971. (Both were evidently completed after the author returned from his travels in 1967.) Those who have read the latter may at times become a bit

An Introduction To CHRISTIAN LITERATURE ²³

I, II, III JOHN

1. Ross, A. (see under James).
2. Stott, J.R.W. *The Epistles of John*. (TNTC) (Grand Rapids: Eerdmans) 1964, 230 pp., \$2.25. (***)

Illuminating and helpful.

3. Westcott, B.F. *The Epistles of John*. (London: Macmillan) 1892, 380 pp.

A classic commentary on the Greek text.

REVELATION

1. Beckwith, I.I. *The Apocalypse of John*. (New York: Macmillan) 1919, 794 pp.

A solid, comprehensive exegetical study of the text and problems of Revelation.

2. Charles, R.H. *A Critical and Exegetical Commentary on the Revelation of St. John*. (ICC) (Edinburgh: T. & T. Clark) 2 vols. 1920.

Although it is old, this is still the best critical commentary on Revelations. The linguistic evaluation is excellent and painstaking. Recommended for the pastor.

3. Hendriksen, W. *More Than Conquerors*. (Grand Rapids: Baker) 1947, 216 pp. (**)

Not so much a commentary as a general interpretative guide in the study of this book. Highly recommended.

4. Morris, L. *The Revelation of St. John*. (TNTC) (Grand Rapids: Eerdmans) 1969, 263 pp., \$4.50. (***)

A sane and lucid commentary on this difficult book.

5. Selles, L. *The Book of Revelation*. (London: Vonckenberg) 2 vols. 1965, 1969, 176 pp. (**)

A very helpful series of outlines for Bible study. It includes a concise exposition of the text and a good supply of questions for discussion purposes. Recommended.

6. Swete, H.B. *The Book of Revelation*. (London: Macmillan) 1901, 558 pp.

A reverent and sober introduction followed by a careful exegesis of the Greek text.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

impatient with the pussyfooting manner in which VanderWaal in *Gij kustlanden* refers to the theory that obviously underlies this work in its entirety. Other than that, it is a fascinating and highly readable book.

W. HELDER

Puzzle (7)

Church News

Called by acclamation by the Church of Hamilton, Ontario:

REV. CL. STAM

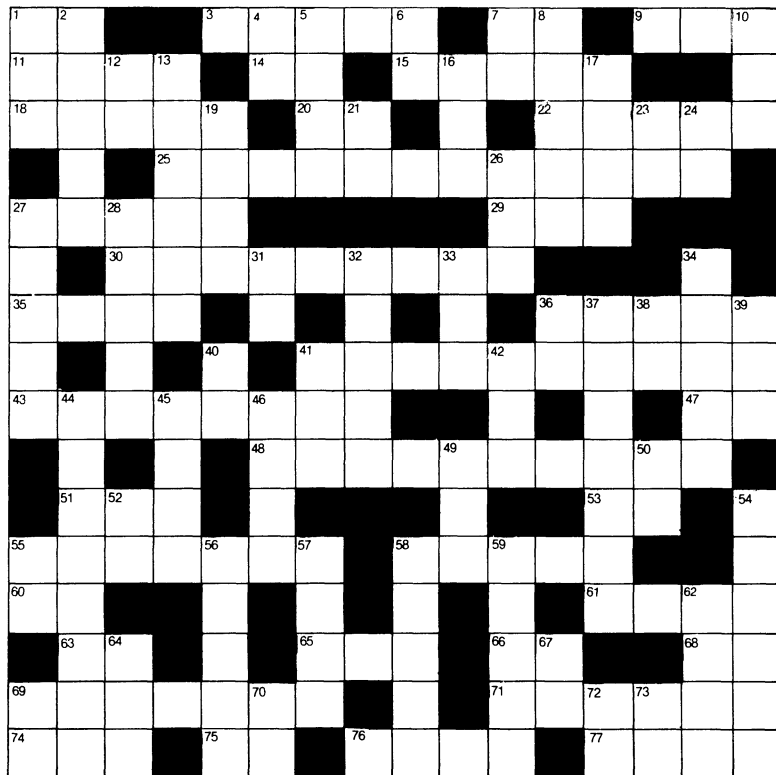
of Langeslag, The Netherlands.

* * * * *

Called by the Church of Launceston, Tasmania:

REV. A.H. DEKKER

of Lincoln, Ontario.



ACROSS

1. symbol for silicon
3. moves upward sharply
7. musical note
9. brisk energy
11. large city in Europe
14. 18th and 22nd letter of alphabet
15. teach
18. incline
20. elevated railroad
22. bark of tree (pl.)
25. chimes heard late in the day
27. to look with searching gaze
29. lyric poem
30. separation
35. that which
36. radiant with warmth
41. covering for diningroom furniture
43. fee paid to a lawyer
47. 15th letter of alphabet 2x
48. teacher
51. biblical name
53. task force, abbrev.
55. a small ornament
58. relative
60. upon
61. bar serving as a guard
63. present tense of "to be"
65. baseball term, abbrev.
66. and (French)
68. dated, abbrev.
69. usefulness
71. a drink
74. box used for deposit of sample coins in a mint
75. No funds, abbrev.
76. roadways of a bridge
77. at a great distance

DOWN

1. Save our souls, abbrev.
2. small island
4. either . . .
5. chamber used for drying
6. saint, abbrev.
7. musical note
8. ventilated
10. not negative, abbrev.
12. used to call for attention
13. perform operation, without "e" at the end
16. to fix an election
17. river in Egypt
19. always
21. symbol for lithium
23. North latitude, abbrev.
24. Document signed, abbrev.
26. good (French)
27. one who scatters seed
28. separate
31. unto
32. disrupts
33. a fuel
34. an engine
36. Alternating Current, abbrev.
37. sparkle
38. see 12 down
39. World Health Organization, abbrev.
40. symbol for nickel
41. number
42. Australian bird
44. no beginning, no end
45. so be it
46. number
49. a fast walk
50. Outfield, abbrev.
52. Virgin Islands, abbrev.
54. an alloy of lead and tin
55. unto
56. any of polypeptide hormones
57. a Conservative
58. to link
59. a chess term
62. an opinion
64. number
67. see 55 down
69. not down
70. see 53 across
72. musical note
73. music term, abbrev. G. DEBOER

FOR OUR READERS INFORMATION

This copy of Clarion was mailed on Friday, March 14th from the Central Post Office in Winnipeg.

our little magazine

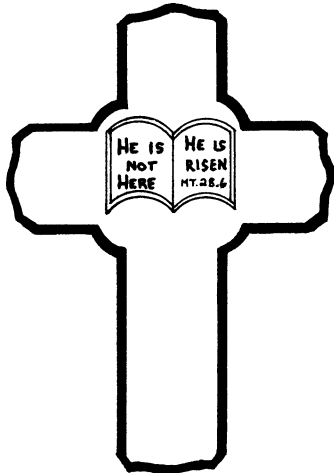
Hello Busy Beavers,
 Soon it will be Easter. What a happy time for us! The Lord lives! "He is risen." the angels told the women.

Still His disciples go
 To carry the wondrous word:
 "The Lord is risen indeed!
 We know, we have seen and heard."
 And the tomb men think so sure,
 With the seal of their scorn on the door -
 The place where the Lord once lay -
 Is empty forevermore.

Annie Johnson Flint

Happy Easter, Busy Beavers!

But you remember before Easter came Good Friday,
 with its Cross on Calvary.



Can you fill in the blanks of this *CROSS QUIZ* from memory? You may use your Bible if you have to.

1. And he that taketh not his CROSS, and _____ after me, is not _____ of me.
2. If thou be the Son of _____, come _____ from the CROSS.
3. And he _____ his CROSS went forth into a _____ called the place of a _____.
4. And Pilate wrote a _____, and put it on the CROSS.
5. Now there stood by the CROSS of Jesus his _____, and his mother's sister. Mary the wife of Chaophas, and _____.
6. For the preaching of the CROSS is to them that perish _____; but unto us which are saved it is the _____ of God.
7. Looking unto Jesus the author and _____ of our faith; who for the _____ that was set before him endured the CROSS, despising the _____, and is set down at the _____ of the throne of God.

FOREVER FAITHFUL

We celebrate Easter because we *believe* Christ rose from the dead, even though we were not present to witness the event. Such belief is called *faith*. In the following quiz, Bible books are described which will spell EASTER when used to fill the blanks with their first letters. How quickly can you find the right book names?

1. E..... This book tells about a beautiful queen, who because she had faith, saved her people, the Israelites.
2. A..... In this book is found the story of Paul's defense of his faith before Felix.
3. S..... This book relates an incident about a boy who had such faith in God he responded to God's call with the words, "Here am I."
4. T..... This book was written to a companion of Paul whose mother and grandmother were known for their faith.
5. E..... In this book Paul commends the people to whom it is written for their faith.
6. R..... This book tells a love story about a young widow who had such faith in her mother-in-law's God she said, "Your people shall be my people and your God my God."

NAME THE DAY

1. The day the Holy Spirit came upon the apostles.
2. The day Jesus was crucified.
3. The day which celebrates the resurrection.
4. The day the Jews were to rest.
5. The day which celebrates the birth of the Lord Jesus.
6. The day (of the week) God rested after creating the universe.
7. The day that men will give account for every idle word.
8. The day (of the week) Jesus arose from the grave.
9. The day John said he was in the Spirit.
10. The day the Bible says will come as a thief in the night.

Now we want to wish all Busy Beavers with April Birthdays "Many happy returns of the day!" May God bless you in the year ahead. "Trust and Obey."

Audrey VanVeldhuizen	Apr.1	Carolyn Stieva	April 12
Rose Barendregt	2	Irene VandenBos	12
Peter VanAssen	2	Eileen Bartels	13
Tony VanEerden	3	Tammy Alkema	14
Kenneth Wendt	3	John Kobes	15
Chris Koster	4	Joan Hofsink	15
Ronaldo Kuik	5	Arlene Breukelman	22
Yvonne Selles	5	Betty Bouwers	24
Mata Bosscher	6	Jane VanEerden	26
Tanya Jansen	8	Henrietta Vink	26
Linda Kanis	8	Christine Vis	28
Grant Kottelenberg	8	Lorraine DeBoer	29
Gerald VanWoudenberg	9	Ria Hofsink	29
Anthony Tenhage	10	Ralph VanEerden	29



From The Mailbox

Welcome to the Busy Beaver Club, *Lucy DeBoer*. We hope you will really enjoy being a Busy Beaver and joining in all our activities. Do you like doing the quizzes? Write again, Lucy!

And a big welcome to you, too, *Pieter Nyenhuis*. I hope you will enjoy reading Our Little Magazine, doing the quizzes, and joining in all our Busy Beaver activities.

Thank you for your two letters, *Sylvia Jans*! And you had all your quizzes all right. Good for you! I'm glad you had such a good time at your friend's birthday party, Sylvia.

Hello *Marian Pieterman*, I could tell you liked writing your story. And I liked reading it! Will you write a story for the Busy Beavers again sometime? I hope you get a pen pal soon. You might look in Our Little Magazine in the *Clarion* of August 10, 1974.

Congratulations on your new baby brother, *Patricia VanRaalte*. I hope your *Clarion* comes on time this time! You did very well on your quiz, Patricia. Keep up the good work!

Hello *Christine Vis*. Thank you for a big fat letter! Did your little brother get his new tooth yet? He's a big boy holding his own bottle, isn't he? I'm glad you have such fun at school. Thank you for your story, Christine.

You had your quiz all right, too, *Henry Jans*. Good for you! And thanks for the story. Keep up the good work!

Thanks for the story, *Jo-anna Flach*. I was thinking there should be one from you!

Thank you for a big, long letter, Lorraine Bosch. It was really nice to hear from you again. You did very well on your quiz, Lorraine. And I'm so curious about your Eskimo cookies. Won't you write and tell me about them?

How is your "Land of Enchantment" coming, *Mike Bosch*? And how did your hockey team do? From where do you get the stamps for your collection? Did you get some nice ones lately? You did well on your quiz too. Keep it up!

Another request for a penpal, Busy Beavers! Who would like to exchange letters with:

Marian Pieterman

30 Ferguson Street, Thamesville, Ont. N0P 2K0

* * * * *

How did you do last time

Matching Halves of Proverbs?

Answers: 1-d, 2-a, 3-e, 4-b, 5-g, 6-c, 7-f.

And the answers to the Bible quiz:

- | | | | |
|-----------|---------------------|-------------|-------------|
| 1. Moses | 4. Aaron | 7. Saul | 9. Gideon |
| 2. Joshua | 5. Solomon | 8. Nehemiah | 10. Absolom |
| 3. Paul | 6. Pharaoh or Herod | 11. Jonah | |

Well, how did you do on these quizzes? And how did you like doing today's quizzes? If you have no more than one mistake in each of them, I will send you an Easter bookmark! So try very hard!

And if you still have your story at home, sent it right away! The last day of March is the very last day to send it. So hurry!

Bye for now, Busy Beavers. Hope you all have a nice holiday too!

With love from your Aunt Betty

A 16 year-old girl is looking for a summer job in Ontario from mid-June till end-August. Please write to:

Box 305 Clarion
1249 Plessis Road,
Winnipeg, Manitoba R2C 3L9

Engaged:

WILMA VISSCHER

to

CHARLES VAN DAM

March 8, 1975

135 Duncan Road,
Thornhill, Ont. L3T 3N7

With thanks to God, the Giver and Preserver of Life, we announce the birth of our second son:

JOHN ARENDEIBE

A brother for: *Charles*

Arend and Willa Dale Smid

February 13, 1975

632-24th Street,
Brandon, Manitoba R7B 1X9

1945 - 1975

With gratitude to the LORD, we wish to announce the 30th Wedding Anniversary of our dear parents and grandparents:

SIMON and BERTHA TUINGA

on March 19, 1975.

It is our prayer that our Heavenly Father will continue to sustain and bless them for many more years for each other and for us.

Their thankful children and grandchildren:

Louis and Sheila Ypma *Thunder Bay, Ont.:*
Lyle

Harry and Joanne Boessenkool *Calgary, Alta.:*
Kenneth, Brian, Jeffrey

Pete and Carol Werkman *Neerlandia, Alta.:*
Jason, Shawn, Melanie

Bruce and Davida Tuininga
Bernice Tuininga and Martin Peters
Box 7, Neerlandia, Alta.

With great thankfulness to the Lord, we have celebrated the 45th Wedding Anniversary of our dear parents and grandparents:

PETER WILDEBOER

and

ANNA WILDEBOER (nee Elzinga)

on D.V. March 12, 1975.

Walter and Teny VanGrootheest *Smithers, B.C.:*

Maas and Ina VanGrootheest *Fergus, Ont.:*

Simon and Elsie Wildeboer *Guelph, Ont.:*

Bill and Shawnie Wildeboer *Orangeville, Ont.:*

Rudi and Hilda Wildeboer *Fergus, Ont.:*

Grandchildren and 1 Great Grandchild.

R.R. No. 2, Orangeville, Ontario