



Clarion

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Proportionate Representation?

More and more voices are heard in our midst that plead for activity also in political respect.

That is something to be very grateful for. Living in a country which has been so abundantly blest by the Lord in almost every respect, it is also our duty to help build up our country with all the capacities and talents which we have.

It is very easy just to sit down and relax, meanwhile condemning what many with a typical immigrant-mentality still are wont to call "the Canadians". Meanwhile, they know the way to their bank just as well - if not better - than the way to Church; they enjoy the abundance which our country offers; they enjoy one of the highest standards of living in the whole world; they live in comfort and reap the fruits of the labours of many fellow-citizens; but they do not think of participating in such undertakings which may give them an opportunity to use their gifts for the wellbeing of their fellow-citizens. There is still a very strong anabaptist (and basically Romish) undercurrent noticeable, by which a separation between natural and supernatural, or between "spiritual" and natural is maintained and propagated.

It is with gratitude, therefore, that we notice a becoming more and more involved in the matters of country and community. It is also an act of bravery, for whoever seeks for ways and means to use his gifts for the wellbeing of the whole community will run into difficulties and will have to face opposition. He will have to "speak with the enemy in the gate". He will become involved in the battle! On the other hand, whoever stays at home and from his rocking chair or desk chair condemns all that is without, will never become involved in the battle. He walks the easier path.

In 1947, the late Professor B. Holwerda delivered a speech on "The Reformation of our 'Conversation'." As is the case with practically all his speeches (and sermons), so also with this one the contemporary situation had much to do not only with his choice of topic but also with his manner of developing it. Yet the following lines are always applicable:

Association with the ungodly in the world? Yes, for if you should refuse that, you would go out of the world. And thereby you would judge the world and deliver it unto hell. Such a sentence you are allowed and obligated to execute in the church, for there God gave you that mandate and authority. But He does not give you that authority in the world . . . Association with the world? Yes, if only you know yourself to be the *missionary* who seeks the salvation of those whom God wishes to save.

We have something to offer; we have something which others do not have. We have the possibility to enrich the lives of our fellow-citizens and to show the way in the labyrinth of theories and opinions. Thus we have something worthwhile to contribute also in political respect.

The question is, "How are we going to do that?"

It has been suggested that practically the only way in which something can be achieved is to have the present system of regional representation replaced by a system of proportionate representation.

I would defend regional representation as being preferable by far!

A proportionate representation has been called the

shortest way towards dictatorship, and I agree. Generally speaking, political parties can count on a certain percentage of the popular vote. There are fluctuations, but they are not of such a nature that they show the tremendous differences which elections according to our present system oftentimes show. If two parties team up (in case none has a clear majority) there is almost no hope that the course of government can be changed. The "ruling parties" know on what part of the votes they can count.

There is another disadvantage of proportionate representation: one votes for a party rather than for a person. A proportionate representation requires a country-wide organization, which is needed to elect a national slate of candidates. Apart from the "politics" which are unavoidably involved in choosing candidates, the bond between the candidates and the voters is very weak or - except that they belong to the same party - maybe even non-existent. The voter may then think that he did his duty by voting for his party-leader, and leave it up to the (hopefully) elected No. 1 of the list, in fact it is a very poor situation. Our voter may never speak to or meet or even see his chosen leader except in the paper or (if he has one) on television. The "representative" does not represent a certain region; he has no specific bond with any region. In fact, he represents only a party or principles, no people!

The district-representation, on the other hand, retains the bond between voter and elected representative; it also renders the latter more easily accessible and more concerned about his constituents (and his own position - which can be a very healthy situation!). He is acquainted with local problems and so really represents his riding.

The district-representation system requires men who are well-known in their area, men who have proved that they know what is going on in their district and who have earned the trust of the constituents to such an extent that they choose him to represent them either provincially or federally.

The district-representative does not have to rely solely on the votes of his own "party"; he does not have to belong to any party, which may be even better. He is chosen because of his personal abilities and credibility as a good representative. Some might even wish to argue that district-representatives are, generally, to be of higher calibre than persons on a list of national candidates whose names follow that of the leader.

I do not wish to claim that party affiliation has no influence at all on the number of votes a person may collect, but it is certainly much weaker than if representation were proportionate and country-wide.

The above was not written to claim that district representation is the only (and Scriptural) way. It was written partly to prevent an impression from becoming established as if a proportionate representation were the Reformed way; partly, however - and much more - in order to awaken us all to the duty to use our gifts and abilities for the wellbeing of our community and country.

If we cannot produce such men on a local provincial level, we are not worth being represented by our "own" men on a national level either.

YOUTH COLUMN

THE TWO COVENANTS

The "two covenants" are the covenant of grace which God has established with us through the mediator, Jesus Christ our Lord, and to the covenant of marriage made between a man and a woman. In the Old Testament both were called covenants. For example, Malachi calls the bride the "wife of thy covenant" (2:14); in the allegory of Ezekiel 16 the covenant of Sinai becomes the contract of marriage between the LORD and Israel; and in Proverbs 2:17 marriage is called "the covenant of God". What we want to investigate in this article is whether there is a connection between these two covenants and if so, what is this connection?

That there is a definite connection is shown by God's hatred and punishment of covenants of marriage in which one is a member of the covenant of God and the other is not. In Judges 3:5, 6 this very matter came up. The sons of the covenant had the banns published of marriages with the daughters of the Canaanites whom God had placed under His ban (curse). The question facing them and us is: banns or ban? Before the flood the same thing happened (Gen. 6:2). These covenants ended up in the flood-waters. In Ezra's days the holy seed corrupted itself by taking wives from the heathen nations. Ezra tore his clothes apart and tore out his hair when he heard this (Ezra 9, 10). Would Israel again let mixed marriages cause them to forsake the covenant of the LORD and to commit idolatry (the wives practised idolatry most probably)? As a result of a reformation these marriages were banned and dissolved and the children were also sent away with the heathen wives. So we can conclude that a covenant with "the unholy seed", or with the "uncircumcized" or with "unbelievers" (2 Cor. 6:14) meant a breaking of the covenant with the LORD. A definite connection therefore must exist between the two.

The marriage vows of the bridegroom include:

". . . promising never to forsake her; to love her faithfully and to maintain her, as a FAITHFUL and PIOUS husband is bound to do for his lawful wife; that you will live in holiness with her; being faithful and truthful to her in all ACCORDING TO THE HOLY GOSPEL?" (emphasis is mine)

For the bride the vows are similar and end with the same phrase, "according to the holy gospel". So the couple must swear faithfulness to each other *on the basis of* their obedience to the holy gospel. The underlying implication is of course that this couple believes the holy gospel and has sworn allegiance to it by joyfully and publicly confessing the same. One's "I do" to the Lord prepares the basis for saying "I do" to one's marriage-partner.

The baptism form as well as the form for the solemnization of marriage show us the connection between the two covenants very clearly. Parents must pledge at baptism a certain vow. They must and may by God's grace answer "I do" to the following:

"Do you promise and take upon yourself to instruct this child, whereof you are the parent(s, witness), as soon as it is able to understand, in the aforesaid doctrine and cause it to be instructed therein to the utmost of your power?"

It is clear that the underlying implication is again that the parents have themselves accepted the covenant of the

Lord. For the sign of God's promise is given to *believers* and their children (Acts 2:38, 39). Moreover, how can the parents bring up a child in God's covenant ways if they themselves have not accepted God's covenant? Remember, the example parents give often speaks the loudest. So we see again that the "I do" of parents at the baptismal font presupposes the "I do" they made to God when they publicly accepted God's covenant of grace.

Indeed, the Bible teaches this connection in several places, not only negatively but also positively. In Deuteronomy 28 Moses listed all the blessings of the covenant, if Israel walked obediently to God's Word. One look at this list will show that the blessings of God's covenant included the *whole* spectrum of life. The covenant of God is BASIC for all of life. Without obediently walking in God's covenant ways there is no blessing for any part of life. This counts for marriage-life as well. That is why we read in verse 4 and 11 that God poured out his covenant blessings also over marriage (read also Psalm 128, for example).

Paul in his letter to the Ephesians even made a likeness between these two covenants. The covenant of marriage reflects the covenant of the Bridegroom (Christ) and the Bride (the Church). This striking similarity comes from the fact that the covenant of marriage is based on and receives its blessing from that first and basic covenant. It is not just coincidence that Paul can make this comparison. That is why Paul says in 1 Cor. 7:39 that a wife, "if her husband is dead, she is free to be married to whom she wishes, **ONLY IN THE LORD**". (emphasis mine)

The conclusion we should draw from all this so far is that the covenant of grace that God has signed and sealed with us at baptism is BASIC for all of life. It therefore comes FIRST. In order to receive God's blessing (and Psalm 127 shows us that our life without God's blessing is futile) we must live an obedient covenant life. Therefore the parents pledge to instruct their children and to have them instructed in the covenant-word of God so that when they come to an age of understanding and discretion and maturity they will walk in that covenant and publicly say "I do" before God and His congregation. For the latter is the way in which we in the Reformed churches show that we seriously and sincerely love the Lord and desire to keep His Word. And any person who loves the Lord will of course *desire* to do that just as a boy or a girl who loves someone desires to marry and say "I do".

And there are many good reasons to confess our faith publicly and officially. In the history of the church this often happened. In Exodus 24 Israel officially declared to the LORD her pledge of covenant allegiance (verse 7). The next generation also officially declared its covenant loyalty before entering Canaan. Moses also made provisions that they would do so in Canaan (see Deut. 27:1-26). Joshua called the next generation(s) to a similar confession and vow of faithfulness (see Joshua 24, especially verses 18, 21 and 22). And in later times during periods of reformation they again affirmed their covenant obedience. God held them to their word. Their own confession was a legal WITNESS, an official statement to which God held them. The same holds for the "I do" at public profession of faith. This is a solemn deed. Just as the leaders and prophets

could tell the people who became lax and wayward, "Remember your pledge of loyalty", so also today God, using the office-bearers, can call back those who fall away by reminding them of their oath and first love.

Hopefully you will have drawn a conclusion from all of the foregoing. What conclusion should that be? First of all, the covenant of the Lord is basic. Secondly, the covenant of blessed marriage rests on the covenant with God. Therefore, thirdly, those who desire "to begin this holy state in the name of God and to complete the same to his glory" should first of all have publicly and solemnly stated their covenant loyalty to God before they publicly and solemnly state their marriage faithfulness to each other. The second "I do" should be based on the first "I do". As we saw, this is a Scripturally derived standard. If we are consistent with our Bibles this is a necessary conclusion. Young people face many choices but the three main ones are these (and in this order): choose for the Lord, choose a life-vocation, and choose a life-partner.

Sometimes one hears voices that point out dangers and certain pitfalls with the above set of priorities (what comes first). It is alleged that if you require young people to do public profession of faith before they get married, you run the danger that young people will confess their faith merely in order to get married. Now undoubtedly there may be this danger. There are however enough possibilities to avoid this danger. During their study of the Scriptures and the confessions a person's sincerity will come out (or insincerity). And if one is asked by the minister, by the

elders at home-visits and in the consistory how one practises what one believes, one must be a good actor or actress if one wants to pull the wool over the office-bearers' eyes. Mind you, one is only fooling oneself. But, more to the point, we state this norm because this is the conclusion that Scripture drives us to make. Any rule can be violated, but that does not make the rule worthless. For example, Paul says the law was "weak through the flesh" (sinful flesh made the law weak), but the law itself is holy and righteous and good (Rom. 8:3; 7:12). Moreover, is it not much more dangerous to allow people to get married and let them choose later on at their time concerning the covenant of God?

Another complaint registered against the practice that public profession of faith should precede the marriage vows is that this procedure casts distrust on the (good) intentions of those who have not both publicly professed their faith but who would like to get married. Hopefully you will understand that no such distrust is thereby necessarily implied. No one will state that it is a matter of distrust that two people who love each other are required to state that in a vow before witnesses. No, because they love one another they will happily make that vow. The same applies to public profession of faith. Our faith, love and hope will cause us to profess our loyalty joyfully. If one believes (in the sense of L.D. 7, Q.&A. 21), one will happily and solemnly confess the same. One should keep to the good norm, the proper priorities.

W. HUIZINGA

An Introduction To

CHRISTIAN LITERATURE (11)

THE NEW TESTAMENT

Introduction to the New Testament.

1. Bruce, F.F. *The New Testament Documents: Are They Reliable?* (Toronto: Inter-Varsity Press) 1965, 120 pp., \$1.25 pb.
A good discussion on the evidence of the historical trustworthiness of the N.T. books.

2. Guthrie, D. *New Testament Introduction.* (Toronto: Inter-Varsity Press) 1964, 1,024 pp., \$16.00.
A major work from an evangelical scholar. Guthrie delves into the traditional and contemporary views on the authorship, date, purpose, readership, and style of each N.T. book. The wealth of information will be of particular value to those who are fascinated by this area of study.

3. Harrison, E.F. *Introduction to the New Testament.* (Grand Rapids: Eerdmans) 1964, 481 pp., \$6.95. (**)
An excellent, conservative introduction which is much used for seminary teaching. It touches on all the crucial areas but does not get lost in any of them.

4. Stott, J.R.W. *Basic Introduction to the New Testament.* (Toronto: Inter-Varsity Press) 1964, 178 pp., \$1.65. (*)
For the beginner here is a good, reliable and cheap introduction to the N.T.

General Background

1. Edersheim, A. *Sketches of Jewish Social Life.* (Grand Rapids: Eerdmans) \$4.95. (*)
An interesting study of Palestine in the days of our

Lord, dealing with social customs, family life, education, worship, travel, trade, and many other things.

2. Jermias, J. *Jerusalem in the Time of Jesus.* (Philadelphia: Fortress Press) 1969.

A book similar in scope to the above. It touches on the economic and social conditions, the activities of Judaism and more. It is especially valuable for the rabbinical material given. Recommended for pastors and theological students.

3. Tenney, M.C. *New Testament Survey.* (Grand Rapids: Eerdmans) 1961, 484 pp., \$6.95. (**)

This well-illustrated textbook considers the literary, social, economic, political, and religious background of N.T. times. It comes complete with maps, outlines, charts, and bibliography.

4. Tenney, M.C. *New Testament Times.* (Grand Rapids: Eerdmans) 1965, 396 pp., \$6.95. (**)

A companion volume to the above, explaining the historical framework in which the Christian Gospel is set.

5. Schurer, E. *A History of the Jewish People in the Time of Jesus Christ.* (Edinburgh: T. & T. Clark) 1886-90. 5 vols. and index volume.

A gold mine of information which has recently been revised and re-issued. Schocken Publishers have put out a 1-volume abridgement of the above.

(*) Recommended for individual purchase.

(**) Recommended for societies or church libraries.

(***) Recommended for both.

J. VISSCHER

Some Comments

We always enjoy hearing from our readers: it keeps the bond alive, proves that we are not doing all our work without it being appreciated, and also causes us to ask constantly how we could improve our magazine.

Several readers asked us whether it would not be possible to provide them with an index.

Some wish for a "list of contents" of each issue; others would like to see an index to a whole volume. We are considering the latter; the former is something for the publisher to ponder.

It may be of interest to our readers to pass on some of the comments received. We cannot help it that by far the majority are favourable. Honestly, we do not press the favourable comments at the cost of the less favourable ones. The latest collection of comments contains only one letter full of criticism, passed on to us by the publisher.

"Thank you for the nice paper. We enjoy it very much," we read on a renewal notice, returned with the payment.

A newly married couple decided to subscribe and wrote "We were just married recently and find the "Clarion" a very interesting and educational magazine to have."

Another couple enclosed this note: "We are very happy with 'our' Clarion. Especially this Christmas issue was very 'grand' and exciting." They also remarked that they really would enjoy a regular crossword puzzle. Yes, so would we, and we have already asked here and there whether anyone would be willing and able to make some crossword puzzles. We can tell you that it is quite a job to do so and we know of several persons who did give it a try upon our request; so far with little result. We received only one, but do not wish to start such a feature unless we are certain of a steady supply. If, therefore, there are readers who are willing and able to make them: we shall be most happy to receive them and if they are suitable we shall certainly include them as a regular feature.

To balance things out, you also have a right to know the criticism which we received. As said above, we can pass on only one such a letter:

"After reading C.R.M., now the Clarion, for many years, I have to admit that the only reason I get your publication is, that if my children ask, does the Church have a paper I can say yes. Personally I do not like it at all. Whatever is written in it does not do me *any* good. Whatever those profs write is not what you call popular reading. I am looking for different material not for pieces translated

from a Ds van Dijk in Holland . . . How about translating the red outlined pieces in the enclosed magazines (How's that?? The enclosed magazines were Dutch "Kerkbodes", but then of the writer's own choice, of course. vO) Also the News Medley is highly entertaining and above all interesting but why does van Oene have to have a smart remark after each item? Why not just copy the news and leave his satire remain for his own congregation to digest? . . . I like to see that you (the letter was sent to Mr. Kuik, the publisher, vO) also have a say in the magazine you publish. You are the publisher, you are not doing it for love or to lose on it so if you want this Clarion to flourish somehow the readers have to be persuaded to keep on renewing subscriptions. Or are the Churches picking up the losses if they occur? A lot of people I know do not like the Clarion, but say it is the only paper we have we better support it, but read it? Forget it! That is not the type of subscribers that make a success of the magazine they read. I like to hear from you in the near future."

I shall restrict myself to reacting to one remark. It is the remark which refers to (possible) motives of our publisher to print *Clarion*. That remark is *far below par!* It is a remark which should not even have been made in a personal letter. We as editorial committee do know the reasons why Mr. Kuik decided to offer taking over Canadian Reformed Magazine. And I think that I should say it, too! He did so out of love for the Churches and the cause of the Lord Jesus Christ, indeed. He did so while deeming it possible that he would have to publish *Clarion* at a loss, at least during the first few years. He did so with the conviction that this should not prevent him from publishing it and from thus serving the Church people, but that, in that case, he should subsidize the publication of *Clarion* from the proceeds of his otherwise flourishing business.

Then to suggest even in a letter that it was not done from love and that the Churches might even have to pick up the tab . . . I wonder from what state of mind such a remark can be written and from what heart such poison can come forth. This is not satire; it is Christian sadness because of injustice done to a brother.

I shall not leave our readers with such a bitter taste in the mouth. Let me close with another note.

"Also on behalf of my husband, I would like to thank you for 'News Medley' in *Clarion*. It strengthens the bond between the Churches and church members. *Clarion* contains

some Mission News from East and West sometimes. This is good. We sincerely hope to see our Magazine grow in size as well as in quality."

Thank you, all you faithful readers.

Do not hesitate to tell us when you think that we can improve on certain aspects.

You can also help us: try to convince your minister and others in your congregation who are able to write knowledgeably about certain topics, to contribute their articles. Our readers ask for more light and information about a wide range of subjects. But where are the men and women who are able and willing to do it? Awake!!

vO

Church News

Declined:

REVEREND J. GEERTSEMA

of the Church at Carman, Man., has declined the call extended to him by the Church at Hamilton, Ont.

* * *

New Address:

The address of the clerk of Brampton, Ont., is changed and is now:

Mr. J. Tenhage
14 Kingsmere Cres.
Brampton, Ontario
L6X 1Z4

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ADDRESS FOR EDITORIAL MATTERS:

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

EDITORIAL COMMITTEE:

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

REGULAR CONTRIBUTORS:

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Understanding the Old Testament

NAHUM [8]

NINEVEH: A SURVEY

Since in chapter 2 the scene is shifted from Judah, where the prophet lived and made his appearance, to Nineveh, the city against which the prophecy was directed, it would seem desirable to tell something about that city and its long history. Before we hear of its capture and destruction, it is good to know and to realize how terrible a downfall and how extensive a sacking it must have been.

First of all we can give some information about the sources from which we draw our knowledge. Beside the information given by the Old Testament itself - and for a long, long time it was the only source available - and beside some mention afterwards made by some Greek historians (e.g. Herodotus), since nearly a century and a half ago we may go for further particulars to the Assyrians themselves - posthumously, of course, as far as they are concerned; 2500 years after the devastation of city, land, and people. They left behind a wide-ranging, comprehensive heritage that is worth noting. However, it was left for the archaeologists to discover that such a heritage was indeed preserved as well as to find out where it could be unearthed.

It was only in the forties of the previous century that excavation was begun. The first endeavours remind present-day archaeologists of something like dilettantism. "Treasure-diggers" they call their predecessors in the field. They did as they pleased. I mean, they worked unmethodically. That is why much precious material which might have been saved by a more scientific and expert approach, was lost in those days.

Since the 16th century dozens of travellers had visited Mesopotamia; the famous Danish scholar Carsten Niebuhr, for instance. His account was published in Copenhagen in 1778. He was much more precise in his statements about Nineveh and Babylon than previous travellers, and much firmer in his conviction that the sites of these cities were definitely those near Mosul and Hilla.

In December 1842, Paul Emile Botta, French consul at Mosul, stood on the mound at Quyunjiq, beneath which a part of the ancient city of Nineveh lay buried. When he began digging there, it was the start of the history of excavation in Mesopotamia. No one before him had ever dug for the remains of buried cities in the tells (= hills) of Mesopotamia. This beginning was not a successful one. Botta transferred the site of his activities therefore to what proved later to be the mound of Dor Sharrukin - the residence of king Sargon II, the captor of Samaria. The excavation turned out to be rewarding. The famous Assyrian sculptures of the eighth century B.C. were uncovered and news of the discovery reached Paris.

It took more than two years before Botta could receive his finds in Paris. He was not permitted to return to the excavation site because of the turbulence in Paris and France in 1848, year of the well-known revolution which brought the republicans to power. And Botta was a monarchist.

The second man to appear on the excavation scene was an Englishman, Austen Henry Layard. At the end of 1845 he started working at Nimrud, the mound of a city which is called Calah in the Bible (Gen. 10:12). In the course of 1847 he returned laden with archaeological trophies to his native land. His finds created the same sensation in England as Botta's had caused in Paris. He was given a chance to continue his work, and from 1849 until the spring of 1851 he dug in Quyunjiq, i.e. in Nineveh, as well as in Nimrud. He then retired completely from archaeology.

There was a rather unedifying sequel to this story, for possession of the mound of Nineveh was disputed by Rawlinson, the successor of Layard, and his assistant Hormuzd Rassam, on the one hand and Botta's successor Victor Place on the other, the methods employed being definitely not in keeping with the dignity of scholars and scientists. A dividing-line was drawn across the hill Quyunjiq, to the north of which the French were to work and to the south the

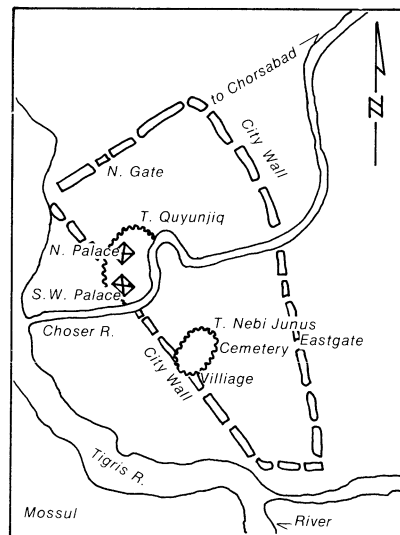
English. However, it did not work out right.

The Englishmen, more than the French, were to blame. They did not adhere to the agreement.

Nevertheless, both scored a great success. At Khorsabad, Place discovered Sargon's palace, which is still regarded as the most imposing monument built by an Assyrian king. But the famous palace of Ashurbanipal in Nineveh, with its library comprising ten thousands of clay tablets, and this Assyrian king's hunting scenes had fallen into the hands of his English rivals.

Afterwards excavations were carried out in the years 1873-1876, then in 1903-1905, and finally the one in 1927-1932, the most systematic one of them all, which went down to virgin soil, i.e. to the earliest times - perhaps the time of Nimrod, of whom we read in Genesis 10:8: He was the first on earth to be a mighty man. And vs. 11: "From that land - *Shinar* - he went to Assyria, and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah."

As far as its geographic situation is concerned, Nineveh was located on the left bank, i.e. to the east, of the river Tigris, for a distance of about two and a half miles, covering an area of about 1800 acres. In connection with the questions raised by Jonah 3:3: "three days' journey in breadth" (R.S.V.) or: "of three days' journey" (A.V., which is closer to the Hebrew), whether the diameter, or the circumference of the city is meant here, or possibly the time required to visit all the quarters and suburbs of the city, I think the latter possibility is prefer-

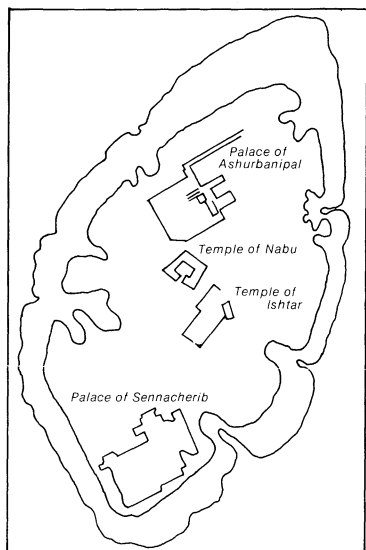


Map 1. SITUATION OF NINEVEH

able. Archaeological excavations have shown that the city was approximately eight miles in circumference and could have housed at least 175,000 people.

Nowadays two tells (hills) cover the old ruins: in the north-west Tell Quyunjiq, in the southeast Tell Nebi Junus. (See Map 1.) The latter tell is named after the prophet Jonah. Between these two hills the river Choser flows towards the Tigris. It ran from the north-east to the south-west. Nineveh had more or less the shape of a trapezium. The long sides are the west and east walls; the short sides the north and south walls. The north-west corner touched the river Tigris, which flowed southward, making a large curve away from Nineveh; this west wall ran straight in a south-easterly direction, so that the wall of the city forms the string of a bow made by the river. Alongside the short south wall a small river flowed into the Tigris. Alongside the north and east walls moats had been dug; these received their water from the river Choser and entered the city at the mid-point of the east wall. The moats were constructed in such a way as to hold water during the whole year, even during the time when the Choser was almost dry. In the Choser river the Assyrians had built dams or dikes with sluice-gates built in.

Of the two tells, Nebi Junus has not been unearthed yet. It is impossible because of a cemetery, a mosque, the so-called tomb of the prophet Jonah, and the houses of a village that is partly built on the hill. Tell Quyunjiq has been explored thoroughly. (See map 2.)



Map 2. TELL QUYUNJIQ, centre of Metropolitan Nineveh

We have already pointed to the fact that Nineveh turned out to be one of the most ancient cities of Mesopotamia. Its history dates back to the 5th millennium B.C. - to prehistoric times in a way, for traces of habitation remain but no written documents have so far been found as far as the era before about 2200 B.C. is concerned. From that time on we have written records that inform us about famous kings devoting their energies to temples and other important public buildings in this place:

In the first place there was the temple of Ishtar, goddess of love and war. This peculiar combination points out the character of the goddess. Originally she was the planet Venus. Although in course of time planet and goddess were more and more distinguished from each other, the connection was still perceptible. Just as there was an evening-star and a morning-star, Ishtar too got an evening and a morning aspect. As evening goddess she stimulated love and intercourse; as morning goddess she summoned men to war and bloodshed. As goddess of war they call her "the valiant". She was petitioned by the warriors to make many enemies die and streams of blood run over the earth. War-minded by nature, the Assyrians honoured her exceedingly. She is depicted in full armour standing with one or both her feet on a lion, her beloved animal. She was a lion herself - and at the same time a love-goddess. Incompatible features, we say. Right, for we are taught in the sixth commandment that hate is the root of murder and manslaughter, so that, in order to avoid even the root of this evil, we are commanded to love our neighbour. Love, true love, excludes hate. The "love" that the Assyrians learnt from Ishtar was venal love, however. We had better say: sex. Already in the time of the old Sumerians, in the third millennium B.C., her worship was closely connected with cultic prostitution. From sex to cruelty is just one step, as we learn not only from history, but also from present-day life. All the rape-cases and indecent assaults followed by cruel maltreatment furnish clear proof. So Ishtar, the central figure in Nineveh, was a goddess raising the passions of man, at the cost of life.

The Assyrian kings were her favourites, singing her praises. Ashurbanipal, contemporary of the prophet Nahum, is described as sitting on her

lap as she suckles him at her breasts.

Beside Ishtar's, there was a temple of Nabu - the Nebo of Isaiah 46:1 - the god of the art of writing. This god must have felt flattered in this city with its well-stocked library.

Furthermore we can mention the palaces. First there is the one of Sennacherib, the king meant in Nahum 1:11, who made Nineveh the capital of his empire. Before him other cities, such as Ashur and Calah, also enjoyed the honour of being the capital. But Sennacherib re-established the city in its old rank. As for workmen, there was no lack. By hundreds and thousands his armies dragged them from the subdued countries to Nineveh. Those people were good for slaves, and as long as they were put to work in Nineveh it was impossible for them to start any rebellion in their homeland. And the king was very proud of his "wise" policy.

Sennacherib's successors, Esarhaddon and Ashurbanipal, continued his work. In the palaces of Nineveh the treasures and wealth of conquered countries piled up. Sculptors adorned the walls of temples and palaces with wonderful reliefs that portrayed the kings slaughtering the enemies or, when at home, hunting lions or enjoying themselves with their family in their gardens. And in the library of Ashurbanipal thousands of books, i.e. clay tablets, containing all the wisdom, the history and the text, regarding the cult of the gods were stored. They were well kept and preserved behind the double rampart, the two walls that encompassed the city, making it impregnable. At least, that's what the Assyrians thought. And so did a great many other people in those times, also those among Israel who misrepresented YAHWEH, their God. That is why His majesty and anger and vengeance is emphasized in ch. 1.

But proof of the contrary would be given very soon. Suddenly! And still today, in studying the history of Assyria, we are surprised that the flourishing period was followed by such a sudden decline.

"That was the LORD's doing" is the only commentary we have. And then it is not surprising, because He had foretold the city's fate - by the mouth or the pen of his prophet Nahum - in vivid colours. That's what we shall see next time.

H.M. OHMANN

news medley

It appears proper that we also pass on to our readers what was written about the late Rev. H.A. Stel in the bulletin of the Church where he served last: the Church at Winnipeg.

"During the mid-sixties, our congregation experienced great difficulties. Many families had turned their backs to us, and not just us but they cut themselves off from the body of Christ and therefore they rejected our covenant LORD. When Rev. Stel accepted our call we were thankful to the LORD, for now we finally would have not just a minister but a minister who stood firm in the Reformed doctrine in full accordance with the Scriptures. After some eleven years in Houston, B.C., the Reverend Stel came to Winnipeg in the spring of 1967. Solid, scriptural preaching was needed and Rev. Stel delivered just that. His main purpose in life has always been to preach the Word and to listen to that Word of God only. He always showed a zeal for Christ's Church to keep out anything foreign or new that might endanger its existence. His strong convictions and principles were always derived from the Scriptures and therefore irrevocable. Anything that could cast some doubt on these principles was firmly rejected. He did not allow himself to depart from his original way of thinking, because it had been based on God's Word. This did not always contribute to the discussion, but prevented it from becoming entangled in humanistic reasoning. The congregation had previously experienced doubt in several areas, but this was not the case anymore with Rev. Stel as our minister. When he, for example, saw a decline in the Canadian Reformed Magazine, he supported the editors of Shield and Sword. However, when they allowed publications which he regarded as unconstructive, he warned them. But they failed to heed his warnings, wherefore he retracted his support. He stimulated the C.R.M. to improve this national publication. With others he was delighted in seeing, for the benefit of all the churches, some changes, which even included a new name: Clarion. His expressed desire for a study magazine started an investigation for such a possibility; and when hardly any authors gave their support, he suggested to start without them. The need existed and therefore one should just go ahead and fill that need in one way or another. His conviction was followed and today the Almond Branch is in its fourth year. Rev. Stel's concern for the Church of Jesus Christ included always all the parts of Christ's body, all over the world. His first concern was of course the Canadian Reformed Churches. Since 1969 he edited the Yearbook of all our Churches. Much of his time was often absorbed by work and concern at the classical and synodical level. In this way he could stimulate the establishment of our own Theological College. From its very beginning, he took an active part in it as a member of the Board of Governors. His concern for the whole body of Christ was always first and

foremost in his mind. Even to the last days of his life he felt obliged to do many things for the wellbeing of Christ's Church on earth. However, the LORD disposed differently, and according to God's design, his work on earth was finished. Relieved from his work and the physical suffering during the past year the LORD called him home. The Churches have to continue to fulfil their duty to be Church of Jesus Christ, in His holy service in Canada and here in Winnipeg till the trumpet sounds. May the LORD comfort his wife and children, and fill the empty place in our congregation."

It was rather lengthy, but I thought that we owed it to our departed brother to let all our readers know what was written about him in "his" own congregation.

Also due to the Rev. Stel's demise, Winnipeg had to print new covers for the bulletin. We are informed that several changes may have to be made and that the first design is not necessarily the definite one. **Pro Congregation** is the present title. Also because the old church building will be abandoned in the near future and a new one erected, the old covers would no longer do.

The building fund was fattened by the result of actions by the girls. They sold boxes of Japanese oranges and made an extra \$38.50 on that; a dinner is also planned for the congregation, the balance to go to the building fund. And the Consistory decided that, in order to bring more order in the discussions at the Consistory meetings, the discussion will take place in "rounds". That is a wise decision. It will take some time before everyone is used to it, but it is the only way to conduct business.

Everywhere actions are undertaken to increase the size of building funds, emergency funds, school funds, and so on; there are too many variations to mention them all here. The whole complex is being conducted by our ladies, of course. The John Calvin School bazaar in Abbotsford/Chilliwack yielded \$2,145.01. It is especially this last penny that brought tears of gratitude to my eyes! Must have been the final sacrifice of a child that could eat no more. The ladies of "Orange Aid" still ask for old, clean, soft rags. They bring in a handsome \$40.00 for 100 lbs. I now know what they are being used for, but will not give away the secret unless I receive some other ideas from other ladies-aids to swap for the Valley one. After all, I should have something to bargain with! The Chatham ladies' housecleaning project has brought in \$1,340.00 to date.

The idea of selling old, clean, soft rags might also be of advantage to Burlington West where they have a problem with garbage, left behind on the Church property. There is a house on that property which is being renovated and, in due time, may provide shelter for a caretaker and family. As for the grounds, we read that the weeds on ten acres were cut twice. Further, that quite a heap of garbage had been removed. "It is hard to believe that so much garbage could be left behind. We have collected about ten tons, about ten tons burned up, and I think there is about ten tons left to be taken away." Any ideas and volunteers??

We'll remain in the sphere of finances a little longer.

Burlington East expressed their gratitude that over 1973 a total of approximately \$60,000.00 had been contributed to the Church, regular budget and extra donations as a result of the "drive" which was undertaken. Burlington West promised that there will be a bond issue once the

drive has been completed. Grand Rapids decided to propose to the next Classis to bring the amount for mileage from 8 to 10 cents per mile. When it is to be changed anyway (and who would deny that?) it would be better to bring it right away up to a realistic level and not to a level which would not have been too high even ten years ago! Orangeville decided to bring the amount for the College together by means of collections, which definitely is a step backward, and Edmonton reports that the financial situation in the matter of repairing the damage caused by the fire is sound, although no one gets rich from a fire. They expect the basement to be ready for "re-occupancy" by the end of January. The Edmonton Congregation also help our country to achieve a balance of payment especially with the Netherlands. "In the collections we keep finding Dutch coins, nickels and dimes. Are those offerings?" It struck me that quarters are not mentioned. Guilders are, of course, out of the question altogether. I am happy that the lowly Dutch penny appears no longer to go Churchward on Sundays, at least not in Edmonton. Language problem?

The Edmonton Young People's Societies received a report of a Committee appointed to investigate the possibility of a Canada-wide Youth Rally this summer. Would be a marvelous idea. Would strengthen all sorts of ties between East and West. Keep working on it!

Speaking of young people: the CYRO in the Fraser Valley is trying to compose a songbook for the young people. (When I say "compose" I do not mean that they make the tunes themselves but only that they bring them together in one book; however, you probably understood that already.)

New Westminster decided to abolish the collections for the mission and for the school in the worship services, effective January 1, 1974. That is a step forward. The former is a matter which belongs to the regular obligations of the Church; the latter is a cause which does not belong in the worship services: as parents we help each other with the fulfilment of our obligations towards the education of our children, but we do so on a business basis: we help each other with the **buying** of Reformed instruction. However understandable it may have been that in those first, difficult years it was tried to make use of every opportunity to help in paying for the cost of our schools, it is a much healthier situation that the sole revenue of the school society comes from its members and contributors.

The radio broadcasting activities in the Valley have been expanded, be it on an experimental basis. **The Voice of the Church** can also be heard (for some thirteen weeks) on a Vancouver station; it will be a Dutch language broadcast for which there seems to be a need. The English language broadcasts are still beamed from Blaine, Wash. The time of the Dutch broadcast is 6:30 P.M. on Sunday evenings.

We remain in the Valley for a short while. The United States being on Daylight Saving Time, Abbotsford ran into difficulties with the times for catechism classes. It was decided to meet the brethren and sisters south of the border halfway: catechism classes will start half an hour earlier.

It is a long time ago that there came from the States only the Bosschers, the Klavers, and the Vreugdenhils. Now Abbotsford even discussed the possibility of having separate services south of the border. The conclusion of the discussions was that the time is not yet ripe for it, but

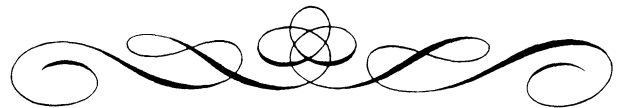
it is a reason for thankfulness that it appeared desirable to at least discuss the possibility.

Cloverdale also spoke about future Church development. The "matters discussed varied from crushed rock on the parking lot to future church development around Langley", we read in the press release of the Consistory meeting. Now that, apparently, the question of a third Church between Cloverdale and New Westminster is no longer considered, Cloverdale directs its attention to the region east of the present location. Financially it seems to be possible, for Cloverdale reports that they received more than was budgeted. How much more pleasant for the Consistory is such experience than if the brethren would have had to urge the Congregation to be faithful in contributing.

Thus we can report many gratifying matters and points. Isn't that a pleasure?

Let us conclude with telling you that in Burlington there are plans to have regular meetings with the elderly members, get-togethers which will be conducted in Dutch. Further, that the teachers in Chatham came back after the Christmas holidays and found the rooms in the school changed because of installation of wall-to-wall carpet; and, finally, that the Church at Chatham got an extension of the closing date for the sale of the old Church building till February 28. What then?? Maybe we'll know next time.

vO



Now I sit me down in school
Where praying is against the rule.
For this great nation under God
Finds public mention of Him odd.

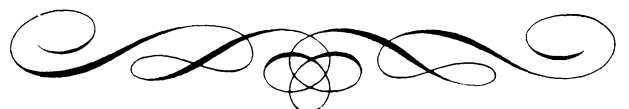
Any prayer a class recites
Now violates the Bill of Rights.
Any time my head I bow
Becomes a federal matter now.

Teach us of stars, or poles and equator,
But make no mention of their Creator.
Tell of experts in Denmark and Sweden
But not a word of what Eve did in Eden.

The law is specific, the law is precise,
Praying out loud is no longer nice.
Praying aloud in a public hall
Upsets believers in nothing at all.

Author Unknown

From the Nova Scotia School Board's Association "News"



Christ's Coronation in Politics

These are grim times. All around us are signs of decay and deterioration in public and private lives. Politics and politicians have been discredited to an almost unprecedented degree.

Anyone with even a modicum of awareness will know of the corruption and unsavoury side of American politics which has been revealed in the Watergate Affair and the demise of Spiro Who?

1973 was a year of upheaval and turmoil in the world. As soon as the Vietnam war was pushed off the front pages, it was replaced by the Middle East war, which possibly brought the world closer to all-out confrontation between the great powers than at any time in the past decade. Along with wars and rumors of wars there are the economic problems which beset the world, especially the industrialized nations of the West. More recently, the so-called energy crisis in the U.S., Canada, Europe and Japan has brought home the message that our economies are perilously close to the edge of disaster. The profligate spending of governments and individuals has fuelled the fires of inflation which no one seems able to stop.

* * *

Why do we need to concern ourselves with politics at all as church people? Do we not have freedom of religion in this country? There are no restraints on our freedom to worship, are there? But this is not what we mean by religion - this privatistic notion that religion is identified with Sunday worship only. What we are involved in is essentially a religious struggle, where revelation meets revelation, a clash of confessions. Dr. H. Hart in remarks made to the CJL Foundation in 1967 has characterized the struggle as one in which we meet the forces of a religion called the democratic way of life.

We have all heard this expression before and on the surface it sounds quite alright. But what is really at the base of it? Briefly, the falling apart of society in the 19th century created a situation in which many conflicting

ideas were espoused by individuals, all claiming an absolute rightness for their position. In order to bring some cohesion into this society of individuals it was necessary to proclaim a new religion. To quote Hart, "The builders of the new direction say that our modern society cannot live, cannot move on, cannot be healthy, cannot be vital unless we create a great community, unless we found society on those things which all men share in common." This society must run democratically, that is its way of life. It will not allow sectarian principles to creep into public life.

What is the basis of a true community? Is it not that we have a common basis shared by all? We say that the root of our community is Jesus Christ. We are all members of the one body, brothers and sisters in the Lord. And if all men do not confess Christ, He cannot serve as the root of a great community. As Hart expresses it, "Communities are mutually exclusive when they do not share a common basis. Therefore, those who will have communion only with brothers and sisters in Christ must be excommunicated from the great community, from the community of the democratic way of life."

The results of such a way of thinking can be seen in our present North American society. There is no room for a Christian witness in public life. Think only of the struggle going on in regard to organized labour and the public school issue. It is in response to these problems that there are organizations like the CLAC and the CJL. The laws in many cases uphold the principle that Christianity is discriminatory, divisive, and therefore contrary to the democratic way of life.

* * *

What are the dangers in this democratic way of life? One is that the adherents of this way, once they have the dominant position, will be corrupted by their own power. I remind you of the phrase of Lord Acton that power corrupts and absolute po-

wer corrupts absolutely. One need only study the history of society to see that where one group of people committed to one basis comes to power, it will soon subject all men to its rule. This corruptive force is not limited to any one group either. The history of the church in medieval times bears out the corrosive effect of the fleshly thirst for power.

This democratic way of life bears within itself the seeds of destruction. The vital issues in life show up "great division and unyielding devotion" (Hart) and consequently they must be banned from public debate. There can be no argument about them because that would show up the basic divisiveness within society. In a democratic society everyone is said to have his own rights and be his own authority. There are no standards for what is true and what is right except those set by the community in a representative way. Authority is undermined and taken to mean the duty to carry out the most representative will of all free individuals. With concepts like these is it any wonder that parents have problems with their children at home and teachers in school? Why should they respect authority when they have been taught about equal representation!

Do you see the consequences of such rootlessness? Where the principle of the democratic way of life dominates, there is no room for the Word of God.

* * *

We should be aware of the antithesis which exists between the Kingdom of Christ and the Kingdom of Satan. It is the enmity between the seed of the woman and the seed of the serpent of Genesis. It is this dichotomy which divides the world, also when we speak about politics. This has important practical consequences for us, because it admits of no compromise. But it also gives us a clear guide to the spirit of the present age. It will expose the false claims of those who seek to unite the world on the basis of man's own self-interest and not the redemptive love of Jesus Christ.

It is within this framework that I hope you will better be able to look at some of the real issues which confront us in Canadian politics and to take a look at the system as such. Then we can perhaps come with some alternatives which would be

more in keeping with our role as redeemed citizens of the Kingdom.

Without going into a detailed historical development, suffice it to say that there are two main streams in the Canadian body politic; one is collectivist and the other individualist, represented on the one hand by the Liberals and the N.D.P. and on the other hand by the Conservatives. Both have their root in the humanistic ideas of man's essential goodness and his ability to shape a better world for himself and his fellow man. Both share the conviction that man's reason and technological abilities can bring peace to the world, pollution-free environments and social justice in society. The growth ethic is also very strong yet - the idea that our GNP should keep going up and up, people should produce more, consume more (and waste more), for this constitutes progress. Material well-being has become an article of faith for most people in today's world. The admonition of our Lord has been forgotten: "He who lays up treasure for himself and is not rich toward God is a fool" (Luke 12). Did He not also tell us: "And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek His Kingdom and these things shall be yours as well."

There is also a very strong emphasis on the necessity of freedom, freedom in the sense of being able to develop oneself to the fullest capacity as well as the freedom to say: "I'm not going to do anything towards supporting myself, but I'm just going to do my own thing." After all, society is not going to let me starve because people will feel guilty. One writer has characterized the politics of today as one of "guilt and pity". There are constant appeals for more and more funds to fight this or that poverty or injustice. In the name of social justice our taxes are being raised constantly and the government (and consequently the people) keeps assuming a great debt in order to service the monstrous welfare machine. (I only remind you of the recent controversial report of the Economic Council which warned of the dangers of a bloated welfare system.) And it is all willingly accepted because it is easier than taking personal responsibility, exercising a personal mandate of charity towards one's neighbour.

What is our reaction to all these trends? Usually it is one of disapproval, accompanied by a feeling of inability to do anything about it. Often we feel that we do not even have the answers. And yet, the answers are there . . .

* * *

We need to begin to see the various relationships within society in the right perspective, that is, a biblical one, and determine what are the parameters of governmental authority in the state, church, business, labour and so on.

The issue in the persecution of the early church was the resistance of the Christians to the totalitarian claims of the state. It was not that the Christians did not want to recognize the authority of the Emperor, no, their offering of incense would be a recognition that the state, in the person of the Emperor, was the mediating and governing institution between the gods and men, and that all life and government was under the jurisdiction of the state. Religion was only another department of the state. The church, directly under God, cannot submit itself to any government other than that of Jesus Christ. This was the issue.

Similar claims are being made by the *modern* state. Based on the idea of the sovereign will of the people, the state has usurped all power and increasingly dominates all the areas of men's lives - doing all this as the representative of the people.

Allow me to quote a short passage from *Politics of Guilt and Pity* by R.J. Rushdoony: "In the name of man, the state has usurped the place of God; it has then turned on all men to demand a tax of them as lord of the earth, as the very creator. God, while claiming ownership, demanded no land and property tax, only a tithe of the increase: the integrity of His creature, man, was thus preserved as God's image bearer. Judgment could be the outcome, or blessing the reward, but man's course was man's choice . . . Under the caretaker state, man is not responsible nor is he free, and the state supplants responsibility with cradle-to-grave security." Can anyone deny that this is the case today? Is this not the *modus operandi* of present politicians? Elect us or me and we will take care of all your problems, we promise you the "just society" or the "great society".

I see the impingement of the

state upon more and more areas of our lives as one of the most ominous trends in our society. This state power seems to go hand in hand with increased planning which is a manifestation of man's desire to control his environment but which also can become a devastating tool in the hands of unscrupulous governments. One concrete example of the results of increased rationalization can be found in various industries and businesses. Production processes have been rationalized to such an extent that the individual human being is only a link in the process. The rise of mass production and assembly line work has taken the worker away from direct contact with the end product and has made him feel alienated. His sole concern is to do his job so that he can collect his paycheck at the end of the week. In many cases he has no interest in his job at all. There is no joy in the work of his hands. When such is the case, where is the joyful working unto the Lord? Does this not indicate that there is a need to change the system which man in his greed for higher profits has developed at the cost of man the worker?

Is a society and an economy which is geared towards obsolescence really serving to deploy the full riches of creation or is it simply indulging in an orgy of self-gratification? Can we as Christians participate in such industries and businesses? Oftentimes we are limited in the choices we have if we want to remain faithful in the service of the Lord. We cannot eat at the tables of Beelzebub during the week and expect the grace of God on Sundays. The Word of the Lord does not permit of compromises. We must test the spirits of the time so that we may not fall into temptation. I might point out that Christians have not always been in the forefront in questioning some of the values of our society in terms of economic exploitation, environmental damage, the growth ethic, etc., and it is surely one more sign that there is no genuine effort to bring the full impact of the gospel to bear upon societal problems. We seem all too ready to accept the status quo.

HAROLD J. LUDWIG

To be continued.

(This article is adapted from a speech delivered at the C.R.Y.P.S. Conference in London, Ont., on Nov. 24, 1973.)

The Case of the Elusive Schoolmaster

(MAITRE PIERRE)

The mystery surrounding Maitre Pierre* appears to have started with an entry in "Comptes des dépenses extraordinaires pour les pauvres". From these "poor accounts" we learn that the city Geneva repaid Beza the thirty florins he had given to "Maitre Pierre le chantre pour avoir mis les psaumes en musique". The resulting search for the real Pierre has all the earmarks of a musicological "Whodunit". Depending on the interpretation given to this single clue Maitre Pierre was either a teacher - precentor or a master musician.

The Genevan cantors were instructed to teach church song to the schoolchildren. It was felt "that the best procedure would be if a number of children, who previously had been taught a simple religious song, sang it loudly and clearly while the people listened attentively and followed it in their hearts until, little by little, each one became accustomed to singing in unison." The maitre should then be understood to mean schoolmaster. Maitre, however, can also mean one who has attained the highest competence in his chosen profession (a master craftsman), in our case a musician.

Chantre, too, embodies a dual meaning. It could either indicate the official cantor (precentor would be a more correct term) or could simply mean musician.

The rest of the entry doesn't clarify matters any. The phrase "pour avoir mis les psaumes en musique" does not necessarily imply that Maitre Pierre composed the tunes for the new psalms. True "mis en musique" in its literal translation reads "put to music" and to us that means compose. However, when Calvin, Bourgeois and their contemporaries spoke of setting to music they used "mys en chant". "Mis en musique" seems to refer to the copyist. It is therefore quite possible that Pierre simply copied the musical portion of a psalter. Such a hand-written psalter, for presentation to the French court, was in preparation at that time.

To complicate matters further several teacher-precentors with the surname Pierre were active in Geneva at the time of the psalter's completion. They were Pierre Vallette, Pierre Dubuisson and Pierre Dagues. By vir-

ture of their profession all of them, one more than the other, warranted entries into the poor accounts. In 1551, because of lack of funds, the Genevan council cut the wages of its employees. Hardest hit were the Maitres. This was especially true for Dubuisson, for we read that he lived in dire circumstances. With this description of a teacher's lot all information concerning Dubuisson is exhausted. Pierre Vallette fared a little better. He implemented his meagre income by publishing an instruction booklet for the singing of the psalms, proving himself to be an able theorist. For want of further information he cannot be seriously considered a contender. That leaves us Pierre Dagues. He was in all probability the chief cantor because of his appointment to the college and the academy (Rector Beza). This speaks in his favour but an accusation (in the city council) that he taught music "par us et non par art" leaves him out of the running, that is, assuming the city fathers knew of what they spoke. The only other Pierre (musician) in Calvin's circle of friends was Davantes, who invented an easy number method for learning psalm tunes for those who had no knowledge of music and notation. His relative affluence together with his death before the psalter's completion all but eliminates him. In spite of the council's displeasure Dagues seems the most likely "suspect". Unfortunately no composition (if there ever were any) of Dagues have been preserved enabling us to judge his talents as a composer or lack of same.

A survey of the melodies attributed to Pierre deepens the mystery. Some are the finest examples of hymn-tune writing extant, others are mere trifles. It seems rather inconceivable that the absolute worst and the very best could have come from the pen of the same composer. From the evidence (circumstantial) it may be concluded that not one but several composers contributed to the last 40 melodies. For the worst the ambitious Beza is a likely candidate. In addition to being a creditable poet Beza was a knowledgeable albeit amateur musician. For the best none other than Bourgeois should be considered. Although Bourgeois left Geneva, ties with the city were not completely

broken. There was an active exchange of letters between Beza and France and for quite some time Beza stayed in Paris, Bourgeois' last-known residence. Similarities in style and in origin (from the Gregorian chant) between Bourgeois' known psalm tunes (17, 20) and some of the new ones (80, 141) plus the fact that Bourgeois' melodies were included in the complete psalter unchanged (a most unusual practice) seem to indicate some Bourgeois participation.

The role of Maitre Pierre le chantre? A mystery! Until musicological sleuthing turns up evidence to the contrary Pierre's claim to fame, questionable and doubtful as it may be, stands.

S. VANDERPLOEG
[*The Orange Courier*]

*See *Book of Praise*, p. vi.

OUR COVER

Our cover photograph shows the interior of Her Majesty's Chapel of the Mohawks [St. Paul's, Brantford], which was built in 1785 as the first non-Roman-Catholic church building in what is now Ontario. It was erected for the Indians with the aid of a grant from King George III and replaced the Queen Anne Chapel at Fort Hunter, New York, lost as a result of the Mohawk's alliance with the British during the American Revolution. A portion of the silver communion service given to the Mohawks in 1712 by Queen Anne is on display [see photo].

In 1784 a large proportion of the Six Nations Indians who had supported the crown during the Revolution moved from their former homes in northern New York state to the Grand River. They were granted a strip of territory from its source to its mouth and stretching back six miles on each side of the stream. It was also in 1784 that Captain Joseph Brant [Thayendanegea], their great chief, established his "Mohawk's Villiage" at Brant's Ford. In the early 1830's the land there was sold to white settlers and a town site established. The present Reserve, around Ohsweken [southwest of Hamilton], is part of the original grant and on it dwell descendants of that mighty tribal alliance which once held the balance of power between the disputing European colonies of this continent. The grave of Joseph Brant may be seen in the churchyard adjacent to the Chapel. [Photo Ontario Ministry of Industry and Tourism].

Country Walks

It is not often that we are led to think about the extreme loneliness that would prevail in our woods or other solitary places in winter, were all the birds to migrate at this season to a warmer climate, or to sink into a torpid state like frogs or snakes.

That's why with wonder and awe I observe our winter birds who, created with the ability to endure the most severe kind of weather, are so extremely well capable of looking after themselves at a time when it would seem that there is not enough food to preserve them from starvation.

Except for bark feeders (woodpeckers, brown creepers, and nuthatches,) and blue jays and crows, most birds that remain in Brampton's countryside during winter are such as live chiefly upon seeds. Bigger birds like grouse and pheasant are, like our common chickens, omnivorous and somehow seem to flourish even when their regular supply of weed seed, grain, or frozen apples has been exhausted.

But it is really up to the arctic birds to bring variety into the bird world of the Great Lakes region during winter.

If during a certain winter these northern birds sense that the existing food supply in their own area is not sufficient to last till spring they'll swoop down in numbers to find "greener pastures" farther south, in the neighbourhood of the Great Lakes or even farther south, to feast on stores of food no local birds can or will touch.

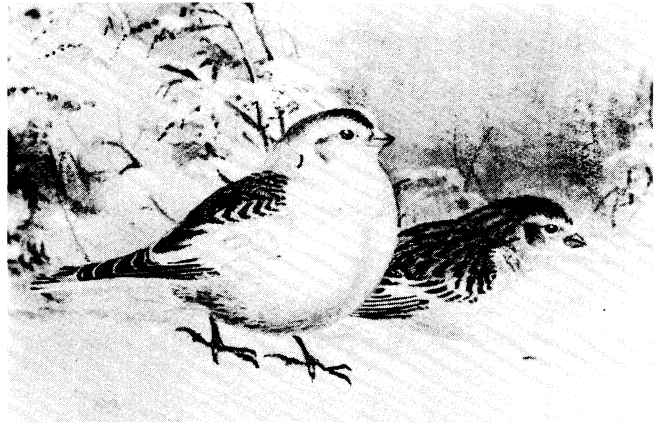
Due to their irregular and sporadic appearances these birds are naturally of great interest to bird watchers as they never know which of the many kinds of northern birds they'll see during their field trips.

One of them, the snowy owl, is seen off and on around these parts. Like all other arctic birds, these owls, too, seem tame, not being accustomed to man, so that snowy owls have been caught by hand from fence posts, their favourite perch since anything higher, like tree tops, is unknown on their tree-less tundras.

It is because of this characteristic that still at present many of them are shot by the ignorant population. In the winter of 1901-02, during a mass invasion into southern Ontario, more than a thousand were shot, according to Rinke Tolman, well-known Dutch naturalist.

The same characteristics are also shown by the pine grosbeaks. Only once did I see a group of these large finches when they were feeding on frozen yew berries. This was in the winter of 1968 and I was able to get so near that I could have touched them, wondering at the same time how many of them were shot since white man came here, just to adorn window sills and walls. In even larger numbers and more often the redpolls come down here. Along the river and creek banks, gullies and fence rows, or any place where weed stalks are visible above the snow, these small red-capped and pink-chested birds can be seen foraging with others of its kind, such as juncos, goldfinches or tree sparrows. Tame as they are, they fearlessly glean the weedseeds from backyards and vacant lots in towns but are mostly overlooked due to their resemblance to the house sparrow.

But few sights are as attractive and picturesque as when the snow buntings decide to come down to us in their generally large flocks. Whirling with the breeze, half



Snow Bunting
(National Museums of Canada)

hidden by the direction in which they meet the sunlight, then flashing as with a sudden turn, they show the white undersides of their wings to the light when they swoop down to a snowfree patch in the fields.

The evening grosbeaks, appearing in this area only once every dozen years on the average, have been around here every winter now for the last six winters, although they almost failed me this time except for one lonely male I spotted during the first week of November. These birds apparently are the only birds feeding on the large, winged seeds of the Manitoba maples, a food supply they have to share with the local squirrels.

Still another finch species visits us occasionally but they are so difficult to identify that not until a few years ago did I know that they even existed. These are the pine siskins, and due to their flight pattern, similar to that of the goldfinch, I somehow mistook them for these all along.

One other bird I would like to mention I detect quite often during my winter walks. It is the Savanna sparrow, which despite its name likes to hide in thickets or tall weedpatches and rarely leaves these hideouts.

When to the above-mentioned northern birds we add the local birds, like the cardinals, the many species of birds of prey, the scavengers like crow and gulls, waterfowl like mallard, pintail, and merganser, it is obvious that, no matter what kind of weather a winter outing can be worthwhile - a fact realized by only a very small percentage of our population, alas.

COR TENHAGE

get out!

A GUIDELINE FOR REFORMED
CONGREGATIONAL EVANGELISM

BY G. VANDOOREN M.TH.

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our little magazine

Hello, Busy Beavers,

I was just reading a really funny book. And I'd like to tell you about it so that you can join in the fun!

It was a book of games I was reading. It has outdoor games, team games, party tricks, word games and quizzes. It's fun to read a game book! And fun to try out the games with your family and friends!

Would you like to try some?

Here's one called "Funny-Grams".

On a piece of paper write four letters called out by the leader of the game. Now all the players must write a sentence using words beginning with the four letters in order.

For example if the leader called out A C I S, a sentence could be: "A Candy Is Sweet".

Then everyone gets a chance to read his sentence.

And everyone gets a turn to be the leader.

Now try these: 1. A B T F

2. A N Q P

3. D T W N

4. W Y F C

(I'm curious to see what you can come up with!)

And because you all like quizzes let's play "Guess the Bird" together.

1. What's done with food after chewing.
2. A portion of the whole and a range of hills.
3. A monarch and a person who lives from the sea.
4. What a coward does in time of danger.
5. Found in a pod and what you do with a snoot.
6. A childish prank.
7. A famous architect.
8. To lower the head from danger.
9. Whose eye is very sharp.
10. Something bright in the sky at night and a moorland plant.

Have fun! And if you want to try some more I'm sure you'll be able to find a book of games in your library.

BOOK NOOK

Winter-time is a good time for reading, Busy Beavers, and here are two BOOK LOOKS from Busy Beavers who have enjoyed these books.

The Children at Green Meadows
by Enid Blyton

Green Meadows becomes an animal farm. The children discover that the people in the new flats nearby are not allowed to keep pets.

Some children in Green Meadows help them out.

I like this book because the children help people in distress.

Carl Mulder

Three Dollar Mule
by Clyde Robert Bulla

There once was a boy named Don. He wanted a mule so much. So he went to a farm to see his old friend the

horse. Don went down the road and saw a man hurting a mule. The man said,

"Would you like a mule?"

Don bought the mule for three dollars. Everybody was wakened by the mule every night. Don's mother sent Don to get his sister. Night came and Don was hurt. The mule saved Don's life. Don's mother and father and the rest of the family got a horse for him.

Leona Dam

* * * * *

Thank you, *George Wieggers*, for sending us a February poem.

February Twilight

I stood beside a hill

Smooth with new-laid snow,

A single Star looked out.

From the cold evening glow.

There was no other creature

That saw what I could see -

I stood and watched the evening star

As long as it watched me.

* * * * *



From The Mailbox

Welcome to the Busy Beaver Club, *Elizabeth Medemblik*. We hope you'll really enjoy joining in all our Busy Beaver activities. How is your pony, Silver, doing?

Of course you may join the Busy Beavers, *Paul Mulder!* We are happy to have you join us. Sounds as if you really like winter, Paul. I like winter, too, but I think I like spring even better!

Hello, *John Wendt*. A big welcome to you too. Are you doing a lot of skating? Have a happy birthday, John.

You did very well on your Christmas quiz, *Sharon Kieneker*. Keep up the good work! You really had a long holiday, didn't you?

You're another girl who enjoys winter, *Patsy Linde*. And I think you like visiting your uncle's farm, too, don't you. Write again soon, Patsy.

Hello, *Debbie Medemblik*. I'm glad you had so much fun on your visit to Hamilton. Isn't it strange that both you and your cousins called your dogs "King"?

I'm glad you got your sheep back again, *Hilda Tams!* Imagine losing them the day after you bought them! And how are the pigeons, Hilda?

Did you have fun snowmobiling all together, *Patricia Van Raalte?* You had your quizzes all right, Patricia. Keep up the good work.

* * * * *

That's it for this time Busy Beavers.

Have you sent in your story for our Finish-the-story Contest from last time? Please do it right away; then we can soon announce our winner(s)!

Bye for now, Busy Beavers.

Till next time!

Yours,
Aunt Betty.

Jan Pieterszoon Sweelinck

This great Dutch organist, known as the "father of Reformed organ culture", was born in the city of Deventer in the year 1562. At the age of four he moved with his parents to Amsterdam, in those days one of the most important merchant-cities of Europe. At the age of 18 he became organist of the main church of the city, the "Oude Kerk" (Old Church). His appointment came two years after the magistrates of Amsterdam had finally decided to support the Reformed cause in the struggle with Spain. Thus Sweelinck became organist of a Reformed church.

The last decades of the 16th century were years of great tribulation. Holland was battling desperately against the might of Spain in a struggle for spiritual freedom, a struggle that would last eighty years.

In the churches there were differences of opinion on several points, an important one being: the place of music in the liturgy. Many a church council was afraid of Roman Catholic influences and they abhorred the kind of music that usually was heard from the organ. In many places it was forbidden to use the organ for the church services. Some even wanted to go so far as to remove the instruments themselves.

Fortunately in a number of cities Calvinistic magistrates thought differently. Both church buildings and organs belonged to the city in those days. The magistrates employed musicians, sometimes small "orchestra" - *Collegium Musicum* - and the organists of the churches were employed by them as well. These musicians, including the organists, were ordered to provide music - almost daily! - to educate and entertain the people. In this way the magistrates hoped that the people would learn to listen to better music than the base and obscene songs heard in pubs and inns. These concerts were usually given in

the churches.

One of Sweelinck's duties as a public servant was to perform on the organ of the "Oude Kerk" every evening from 6 to 7 o'clock. Many people came to the church to hear this great master play on his organ. In the meantime they had plenty of opportunities to do their business as well. The church buildings had become convenient meeting-places. Many an Amsterdam businessman took his foreign associate to the church to show off "his" organist!

As virtually no organ music had been composed, Sweelinck was forced to provide his own music for his recitals. He became a great master of the art of improvising. Sweelinck may be regarded as the first serious organ composer. Often he would choose a well-known tune, either one from the Genevan Psalter, or a well-known secular tune, and play a set of variations based on it. One of the best-known set of variations is that on "Est-ce Mars", a French folk tune known to Dutchmen as: "Wie gaat mee over zee? Houdt het roer recht!"

Sweelinck also provided music for the family-room. His "Psalms of David" are beautiful settings of the psalms, using the original French texts as well as the well-known Genevan tunes. Sweelinck intended these "psalms" to be sung at home by amateur-groups. He composed music for other key-board instruments as well. His toccatas, fantasias and variations are still being performed today.

Sweelinck's fame spread and from far and wide music students came to hear this master. Among his pupils were a number of Germans, who became famous organists and musicians themselves: Scheidemann, Scheidt, Praetorius, and others. The great J.S. Bach himself was indirectly influenced by Sweelinck's art.

For forty years, Sweelinck performed his duties on the organ of the

"Oude Kerk", thus founding a school of organists reaching to J.S. Bach. He died on October 16, 1621, and was buried in "his" church, four days later.

T. VANDERVEN

Una Sancta

With great joy and thankfulness we announce that God has entrusted into our care our first child:

ANIETA JACQUELINE

Born December 7, 1973

John and Nellie Hiemstra
Box 1324, Coaldale, Alta.

With thankfulness to the Lord and great joy we wish to announce the birth of our daughter:

ALISON LYNNE

January 11, 1974.

Garnet and Sienie Matthews
(nee - Westrik)
Box 433 Belle River, Ont.

The Lord of the Covenant granted us another son, and made all well:

CORNELIUS JOHN

January 18, 1974.

Mr. and Mrs. J.W. Leffers
nee Teitsma

A brother for: *Howard*
Box 114
Iron Springs, Alberta T0K 1E0

With gratitude to the Lord we wish to announce the birth of our son:

IAN DAVID

January 16, 1974.

A brother for: *Malcolm,*
Andrew
Gregory

Bill and Shawnie Wildeboer
R.R. #2 Orangeville, Ont.

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We announce the marriage of our parents:

MR. G. BRINK

to

MRS. K.K. DOESBURG - (nee Vander Wal)

The wedding has taken place February 1, 1974, in the Canadian Reformed Church of Edmonton.

The Rev. D. De Jong officiated.

Their children:

G. Hoeksema
S. Hoeksema - Doesburg
C. Veldkamp
M. Veldkamp - Doesburg
A. Harke
D. Harke - Brink
D. Doesburg
H. Doesburg - Brink
J. Heres
E. Heres - Brink
P. Hoeksema
I. Hoeksema - Doesburg
C. Sikma
E. Sikma - Doesburg
J. Doesburg
P. Doesburg - Innocent
and grandchildren.

13003 - 124 Ave. Edmonton, Alta.

With thankfulness to the Lord, we hope to celebrate the 30th Wedding Anniversary of our dear parents and grandparents:

S. VAN DAM

and

J. VAN DAM - (nee Van Rijswijk)

on February 10, 1974, D.V.

Their thankful children and grandchildren:

Freelton: Polly and Bill Ten Brinke
Johnny, Charlie, Neil

Neerlandia: Keith and Joanne Van Dam
Carl

Freelton: Charles Van Dam and Wilma Visscher

Waterdown: Barbara and Bernard Van Raalte

Freelton: Hank

Guelph: Jenny

Freelton: Johanna

R.R. #1,
Freelton, Ontario L0R 1K0

The Board of The John Calvin School, Burlington, Ont., invites applications for:

TEACHING POSITIONS

[Full and part-time]

for possible vacancies in the upcoming school year '74/'75.

Inquiries and replies stating qualifications and experience should be directed to the principal:

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

The Board of the Canadian Reformed School Society Coaldale and District, who hopes to open a day-school (grades 1-9) in August 1974, invites applications for the position of:

MALE TEACHER - [*major: Science or/and Math*],
Capable of taking a leading part in the school.

and a

TEACHER - [*primary level*]

Applications, complete with qualifications, to be addressed to the secretary:

Mrs. C. Meliefste
Box 845 Coaldale, Alberta

The WILLIAM OF ORANGE CHRISTIAN SCHOOL will need a second teacher for its:

JUNIOR HIGH SCHOOL

commencing September 1974.

For information regarding this position please write our principal:

Mr. S. Vanderploeg
809 - 14th St.,
New Westminster, B.C. V3M 4P5

Applications will be received by the society: c/o Mr. H.A. Berends, 14991 - 68th Ave., Surrey, B.C. V3S 2B6.

"EBEN-EZER" CANADIAN REFORMED SCHOOL
Smithers, B.C.

The Board of the Canadian Reformed School in Smithers invites applications for the year 1974, starting Sept. 1st, for a:

FEMALE TEACHER - Grades 1-2

MALE TEACHER - Grades 5-6

It will, D.V., be a 5 man school.

Principal: Mr. J.J. Hoekstra, Box 744, Smithers, B.C.

Send applications to:

Canadian Reformed Education Committee
c/o Mrs. R. Paize
Box 744, Smithers, B.C.