



Clarion

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The Covenant Service of Love for the Joy and Freedom of God's Children* 2

Some Principles for Diaconal Service

Summary

To round off the Old Testament section and to bring to mind the key principles found, we could make these summarizing statements:

1. The Lord Who had set His people free wanted this, His most precious possession to remain in the joy of their deliverance and free from all want and oppression, be it financial or otherwise.

2. The poor and the needy are therefore all those with special needs which can rob them of this joy and freedom. We must therefore never see the needs of the needy in too restricted a sense (for example, only financial). All the different needs of "the poor and needy" must be met by the covenant people *as a whole*.

3. The Lord never waited for extreme needs to develop before action was taken. The detailed legislation shows how in many and various ways the poor and needy were constantly to be remembered and worked on. The extreme needs and hardships that did develop were due to disobedience to God's law.

4. Man is but a steward of his material possessions, and must never be in bondage to them, but remain truly free as God's possession and use his material possessions for the well-being and the freedom of the children of God. Israel's wealth and possessions were entrusted to them for the benefit of all.

5. The Lord saw to it that Israel's non-covenant neighbours shared in many of the material and other benefits of the covenant.

THE NEW TESTAMENT DEVELOPMENTS

With this Old Testament background we can start to appreciate something of the situation in the early Christian church which was firmly rooted in the basic principles that have just been mentioned.

Joy and Freedom

The church was happy, and small wonder! *The* deliverance had come in Christ!! They who had received the

Spirit knew themselves as those who had been set *free* — set free from the bondage of sin and Satan and death in the great year of release and Jubilee! (See Luke 18-21.) The Christ had come in *the* covenant service of love for *the* freedom of the children of God!

There was therefore joy in Jerusalem, and the church saw to it that that joy would stay! They loved each other and with the love of Christ made sure that no one had material need (Acts 2:44ff). Furthermore, they had meals together and "partook of food with glad and generous hearts" (Acts 2:46). So the joy and the gratitude of the salvation in Christ was expressed and strengthened. In the tradition of the Old Testament, festive meals with the brothers and sisters, including the needy, were held (See Deuteronomy 14:26, 27, 29). They took care of each other in loving service for the joy and the freedom of the children of God. No poverty or affliction must bind one and take that joy away!

Why Deacons were Needed

And now one day that joy was not there as it should have been. Mutterings were heard in the rapidly growing church of the Lord. Some widows had been neglected in the daily distribution. The joy, and therefore the freedom, of God's children was threatened. And *then*, deacons were appointed (Acts 6). The apostles could no longer oversee everything. But the matter of maintaining and providing for the fellowship in the joy of the Lord was of great importance, and therefore special office-bearers were chosen. These deacons were to serve the tables (and therefore also distribute gifts), the tables of fellowship, so that the joy of salvation might continue to be tasted and enjoyed.

Let us never forget this origin of the office of deacon. Deacons are those who protect the communal joy of the congregation, and who therefore watch and act for the good progress of the exercising of the communion of saints with all that that implies. Deacons are those who see to it that there

are no forgotten or neglected people in the church of God, or that there be none who are so bound and oppressed that the joy of salvation and release from all bondage in Christ be seen no more.

It is therefore never just a matter of seeing to it that no one is without food, but it is a matter of seeing to it that the joy in the Spirit, as free children of God (who have been set free by Christ), be realized in the communion of saints, a communion where the life of each and every member of the church has a place and so is safe and free from bondage and affliction — yes, so that the joy of eating of the same Table of the Lord be evident always.

When this is seen as the key character of the task of the deacons, it is also immediately obvious that the deacons cannot and should not do everything. No, for just as in Israel, the service for the freedom and joy of the covenant people of God is a service in which *all* are to be involved (although the deacons are to give leadership and guidance).

Principles

What are some of the principles as evident in the New Testament for the diaconal ministry of love and mercy as that is to be stimulated, guided, and overseen by the deacons?

1. This ministry of mercy is *service* (*diakonia*, the Greek word from which "deacon" comes, already says it) of love. The Lord indicated its character when He washed the feet of His disciples and said: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (John 13:14ff.). We must therefore be moved by His love, and so serve His people, that the joy of His redemption be maintained in the congregation by the ministration of His riches and the comfort of His salvation, that so the God of our salvation be glorified.

2. The Lord Who wants to keep us

free in His salvation warns us of the cruel bondage of materialism and egoism (Luke 18:22-25, 12:13-21) and says in His Word that all the needs of the covenant community must be satisfied (II Corinthians 8:15). This does not, for example, mean that all must have an equal amount of money (the church is not a form of communism), but what is to be equal is the satisfaction of all the needs. The Lord illustrated this in His giving manna in the desert. Some could gather more than others, and yet the Lord saw to it that all were helped *equally* and all were adequately provided for (Exodus 16:17, 18). This principle is referred to by Paul in connection with aiding the needy (II Corinthians 8:15).

We must therefore see to it that *all* needs in the congregation are met, so that all are equally satisfied, and all can fully share in the joy of the Lord! This is possible if it be realized that everything in the church is in a very real way owned communally for the benefit of the Body of Christ. (Think of the attitude in Acts 2:45: They shared "as anyone might have need"; see also Acts 4:34.) No one in the *communion* of saints must or can enjoy the freedom and joy of the Lord individually and selfishly. The Lord places at the festive tables of joy also the poor, the needy, and the orphans, etc. (Deuteronomy 16, 24).

3. The ministering service of love not only includes taking care of the financially poor, but also sees to the relieving of other forms of oppression and affliction so that these "needy" also enjoy as fully as possible the joy and salvation of the Lord. Matthew 25:31-46 speaks of the needs of the hungry, the thirsty, the naked, the stranger, and the imprisoned. James 1:27 speaks of the necessity of visiting "the fatherless and widows in their affliction," and serving unselfishly wherever possible (John 13:14).

If the deacons are to serve the joy of the free children of God, these areas also need their attention. Christ says: "As you did it to one of the least of these My brethren, you did it to Me" (Matthew 25:40). Indeed, for these are dear to Christ. They are His most precious possession, set free from the bondage of sin and Satan, and therefore they must not be left to suffer a renewed bondage of loneliness and sense of not belonging, but must share in the full joy of their Lord in the communion of saints.

4. Scripture teaches that the im-

mediate family has the first responsibility to minister this service of love (see Leviticus 25:25; I Timothy 5). Children must help their parents and grandparents as much as possible. The church must not be needlessly burdened (I Timothy 5:16). Indeed, the deacons should keep diaconal matters de-centralized as much as possible. For they are to activate and equip the *congregation* "for the work of service (*diakonia*), for building up the body of Christ" (Ephesians 4:12).

5. According to the New Testament we have responsibilities to those "without." As we read in Galatians 6:10: "As we have opportunity, let us do good to all men, and especially to those who are of the household of faith." (See also I Thessalonians 5:15b; II Peter 1:7.)

Hendriks has noted in his study *Werelddiakonaat?* (p. 23) that none of these texts are directed to, or speak of, the task of the deacons, but of the task of the congregation. Officially, therefore, according to Hendriks, the deacon's task is within the congregation, and therefore Galatians 6:10 should not be in the form for the ordination of the elders and deacons. However, it seems to me that while we should be careful with bringing all things under the direct care of deacons (for the congregation must do it and must be stimulated), yet we must not exclude deacons altogether from a supportive role to projects the congregations may initiate; for example, the Canadian Reformed World Relief Fund (CRWRF) and the Association for the Handicapped. (In the new Dutch form for the ordination of deacons, Galatians 6:10 is mentioned again.)

The early Christian church established hospitals, took care of literally thousands of widows and orphans, cared for slaves and those struck by calamities, and showed in this and other ways much compassion and Christian love to those outside the church, undoubtedly winning many in the process.

In today's world, our service of love can also be extended to those outside, be it in a different and often more limited way. For example, I have heard that at least one sister church checks with the local welfare department, and periodically helps out in some of the worse "cases" in the area. Hunger in the third world should also have our attention. It is important, however, that food be brought in the name of Christ. It is therefore especially along with the

work of mission that help to the third world can be funnelled to those outside in a very effective way. The needs of our distant neighbours in our "global village" cannot leave us unaffected. The lonely in local prisons can also be visited and so be provided with needs that cannot be paid for. (Early Christians did this until a law was passed forbidding them.) We are now already dealing with today's problems and solutions. Let us, therefore, continue with this next time, in our concluding section, dealing with the implications of the Biblical data for today, especially as it concerns our local congregations.

(To be continued.) C. VAN DAM



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press review

PRESIDENT CARTER

It may be good to pay some attention to the President of the United States. According to what I read, his popularity is decreasing. Many people see with worry the direction in which the Carter administration is going. The *Christian Beacon*, the paper of Dr. Carl McIntire, strongly opposed to communism, constantly gathers information from all over the country, to point to the wrong direction in which President Carter is steering. In the issue of April 6, 1978, an editorial is taken over in full from the *Manchester (N.H.) Union Leader*. Part of it I quote here:

Some people think that this newspaper is a bit hard on President Carter. Yet, the danger he represents to the survival of our nation is so great that it is the duty of this newspaper continually to bring out the disastrous policies of the Carter administration.

One of the most serious aspects of the Carter administration is the type of people that hold prominent positions in it. Take the case of a presidential speech writer, who . . . write(s) the words the President speaks [Mr. Hertzberg].

Now listen to this! Mr. Hertzberg also has been a contributor to a new left-wing publication called WIN, founded by the War Resisters League. Hertzberg wrote a letter to WIN which was published in February that said, "socialism and freedom are inseparable."

However, note this one. On August 1, 1974, this presidential speech writer, Hertzberg, in a WIN article said: "It would be undeniably 'better' for the United States alone to be destroyed (in a nuclear war) than for the Soviet Union, Europe and so much of the rest of the world to be destroyed as well."

Another one of the people surrounding the President is the United States ambassador to the United Nations, Mr. Andrew Young. He is quite involved in the Rhodesian matter. An internal settlement was agreed upon by three black leaders and Premier Ian Smith in Rhodesia, to come to black majority rule. Two black communist-terrorist leaders are opposed to this settlement. They want a communist take-over. They want all the power for themselves. Just like the SWAPO leaders in South-West Africa. In a News report on

the matter in *Christianity Today* of April 21, 1978, written by James S. Tinney, we read:

Andrew Young, U.S. ambassador to the United Nations (and a United Church of Christ minister), was not a party to the final settlement and expressed surprise when it was announced. He then proceeded to warn that the internal accord opened the way to a "black-on-black civil war" since the Patriotic Front was not included. Later, he called the new arrangement "illegal."

Even if it would be true that this internal settlement opens the way to a "black-on-black civil war," something which I actually do not doubt at all, knowing from the past the way revolutionary communist leaders will act to get — and even when they have taken — the power, and knowing as well as the Rhodesian rebels' own words, makes it possible to predict for sure what will happen when those communist leaders are included in an arrangement: they will not rest before they have the rule, and then they will murder by the thousands those who do not agree with them. See the history of Russia, China, Vietnam, Cambodia, Angola, and so on.

And let us now not think that President Carter accidentally chose this type of people to work with and for him. On the contrary. He was and is fully aware of the type of people they are. He thinks and speaks in the same way. The *Christian Beacon* of April 13, 1978, has a photographically reproduced article from *The Richmond News Leader*, 4/4/78. It starts by pointing at the visit of President Carter to Nigeria, a country in Africa, and what he spoke there. I do not agree with the style in which things are said. It does not show the honour which is due to all who are placed in authority over us. This style is also revolutionary. But here a little quotation follows:

Mr. Carter made his rhetorical gestures standing beside Olusegun Obasanjo — a man installed as Numero Uno in Nigeria not by a vote of the Nigerian majority, but by virtue of his possessing more machine guns and more loyal troops than the man he threw out. Standing . . . beside such a man, Jimmy Carter had the audacity to



U.S. President
Jimmy Carter

disparage the recent Rhodesian internal settlement as morally deficient and not in the interest of majority rule . . . The duplicity and vacuity afflicting America's policy in Southern Africa are frankly beyond belief. Consider the matter of Rhodesia. Here we have a President who long has boasted his concern for majority rule there. Indeed, just a few weeks ago his administration was applauding the internal settlement as "a significant step in the right direction." Now he has gone to Africa to torpedo perhaps the best chance for the peaceful transition to majority rule on that troubled continent.

Why? Because he has subscribed to the arguments of America's enemies — her global enemies, and her enemies in southern Africa.

At the end the article says that with his deeds and words, Mr. Carter

is saying that no Rhodesian settlement will be acceptable to him unless it includes the Communists on the Communists' terms.

Such a policy is incomprehensible, unconscionable, and perverse. As Virginia's Senator, Harry F. Byrd, Jr. has commented, the Carter policy toward Rhodesia "is an affront to the American people." And as the multiracialist Bishop Muzorewa (a party to the internal settlement) has remarked: "I would pose a very blunt question to any of those people who are going to try to hold against recognizing us. I would ask this question. I have seen a lot of those countries in Africa and elsewhere recognizing some governments which came to power by just one man holding a gun and shooting everybody and declaring himself the leader of a country, and they have been recognized in 48 hours — recognized by people including even the British and the Americans. I would ask the question: Why on

earth would they not recognize a government that has been set up by honest people who have tried to do it on a democratic basis?"

Why indeed, Mr. Carter? Why indeed?

And why, indeed why, has the General Synod of the Synodical (un-)Reformed Churches in The Netherlands decided to give financial (and with it, its [im]moral) support again to revolutionary communist so-called freedom fighters in South Africa via a committee of the leftist World Council of Churches? One wonders how it is possible that a once Reformed church in its General Synod, and that a President of America who claims that he is a born-again Christian, can be so blinded. Do they not see the reality of what communist revolutionary movements are? Do they not see what such movements do when they have gotten the power? Do they not see in them anti-Christian powers, which communism clearly has said it is?

No, they do not see this. For they are blinded completely. They see only the faults of capitalism, which indeed are there and are many. But they, like the world, see in communism only a different, and a better (!) social-economic system: a system that is supposed to save and redeem our world from all its ills. But this is just as much idolatry; it is the idolatry of self-redemption.

And now once more that question: Why does a once Reformed church, and why does a so-called born-again President of the States speak and act so blindly? It is because they do not believe the true doctrine of the Word of God, the Reformed doctrine. They have rejected the doctrine as we confess it, e.g. in the Canons of Dort. They are basically Arminianists. They are humanists. They believe in the basic goodness of all men, and deny the total depravity of all men. And because they have rejected the biblical, Reformed doctrine, they could adapt to the modern humanistic doctrine of socialism/communism. They have rejected the truth. Therefore God has given them over to a power of error so that they believe the lie (II Thessalonians 2:11, 12). This makes it so awfully serious for America and for the world.

We can see what rejecting the true Scriptural doctrine, what false prophecy, can lead to: it hands over whole nations to anti-Christian powers, ruled by the adversary of Christ, with the consequence that in the name of Christ

true Christians are murdered. This false prophecy together with the world (the harlot together with the beast, Revelation 17) causes the loss of freedom. The war against communism in Vietnam and Cambodia is not lost by the "western" world in those countries where the fighting occurred, but in the United States. Rhodesia and South Africa will eventually also turn communist, unless the people and their governments receive the power to go on their own against not only the communist revolutionary undermining and conquering pressures, but also against the western countries, that means: against almost the whole world.

In all this we may hold to the truth that our Lord Jesus Christ has the government of the whole world in His hands. We are inclined to say: but we see the opposite: Satan gaining power with his deceit: conquering East and West. But faith is the conviction of

things not seen (Hebrews 11:1). And let us in the meantime not keep silent. May God give to the men at the top open eyes, or give men that do see in the light of Scripture, and who are humble enough to listen truly to His Word. The great danger and perilous deceit is just that the present president, as well as modern Christianity in general, claim and are convinced that they are born-again Christians who are serving God.

However, also here is so very important the second commandment: We must not only serve God alone, we must also serve Him according to His Word and commandment. Self-invented religion is just as much hated by God as idolatry, and it is much more dangerous, because it is so deceiving. It is like Satan appearing as an angel of light.

J. GEERTSEMA

Te Deum (Present Hymn 46)

O God, We Praise Thee, We Acknowledge Thee as Lord

1. O God, we praise Thee, we acknowledge Thee as Lord.
Eternal Father, Thou art everywhere adored.
The cherubim and seraphim their homage show Thee:
"O Thou Lord God of hosts art holy, holy, holy;
Both heav'n and earth are filled with Thy majestic splendour."
To Thee all angels loud and ceaseless praises render.
2. The prophets' and apostles' glorious company,
The martyrs robed in white — all sing their praise to Thee.
The holy catholic Church in worship stands before Thee,
Confessing Thee: the Father, infinite in glory;
Thy true and only Son, worthy of veneration;
The Holy Spirit, source of strength and consolation.
3. Thou, Christ, art King of glory, radiant is Thy throne;
Thou art the heav'nly Father's everlasting Son.
Yet Thou didst not despise the Virgin's womb, O Saviour,
When Thou didst take upon Thee mankind to deliver.
Thou hast defeated death and Satan's power infernal,
That all believers might inherit life eternal.
4. Thou art enthroned in glory at God's own right hand
Till Thou shalt come as judge and we before Thee stand.
We therefore pray Thee, grant Thy help to those who serve Thee,
Whom Thou hast with Thy blood redeemed in Thy great mercy.
With all Thy saints, O Lord, wilt Thou Thy servants number;
O save Thy people, Thy inheritance remember!
5. We bless Thee day by day, we praise Thy holy Name;
Thy power and glory we from age to age acclaim.
Keep us from sin and lead us not into temptation.
Have mercy on us, Lord; hear Thou our supplication.
Let us be with Thy grace and steadfast love surrounded.
In Thee we've trusted: we shall never be confounded.

King Solomon's Molten Sea

VI. Mathematics, Maxima and Minima

6.1 Soon after I started the mathematical investigation of the Molten Sea problem, it struck me that the dimensions of the sea are such that an optimal form is very closely approached. In an article written for *Bible Science Newsletter*¹, this was briefly mentioned and the question was raised: Was it just coincidence or did the ancient designers possibly know more than we give them credit for? At the time of writing that article it was felt that the possibility existed, as experience is a great teacher, and the solution could have been found by trial and error computations. Quite recently some further calculations revealed the fact that the optimum internal radius (r_o) of the sea, as we will call it, is almost exactly the average of the external radius (R) and the internal radius (r). In mathematical form:

$$r_o = \frac{R+r}{2}$$

Surprisingly, other optimum cylinders were also found to have existed in antiquity. In the following sections a detailed explanation will be presented.

6.2 THE ALMOST OPTIMUM FORM OF THE SEA

In mathematical language the Molten Sea may be defined as an "open, right-angled, circular, cylindrical vessel." This kind of vessel has a wall at right angles with the bottom all around the circle. By means of the Differential Calculus it can be shown that such an open cylinder has a minimum surface area for a given fixed volume if the internal radius is equal to the internal height². If this open cylinder is made with the bottom equal in thickness to the wall, as in the case of the Molten Sea or — to use a modern example — a tin can; the amount of material needed to make it is also a minimum for the optimum form. Obviously this is a desirable design, as savings in material may be considerable for a large vessel or in mass-production. (We are disregarding other requirements which may force a designer to choose a different shape. Sometimes a bottom thinner than the wall may be adequate. Or, the other way around, only a thin wall may be required.)

The Molten Sea approached the optimum form fairly closely with $r = 129 \frac{13}{14}$ and $h = 136$ fingers, $R = 133 \frac{13}{14}$ and $H = 140$ fingers (Fig. 4.1). But how close? We will have to compute the amount of bronze needed for the sea and also the amount needed for an optimum cylinder having the same volumetric capacity and then determine the difference.

6.3 VOLUMETRIC COMPUTATIONS

To compute the amount of material needed for the construction of an open cylindrical vessel, we need to know the volumetric difference between two mathematical cylinders. One of these cylinders has the outside dimensions of the vessel, the other has the inside dimensions. (As before, brim and bottom curvatures of the sea will be ignored.) For the sea we have all required dimensions as shown in Fig. 4.1. From the 7,200,000 cu. fi. volume of the sea the optimum dimensions, with the height (h_o) equal to the radius (r_o), can be calculated. Carrying out the required computations with $\pi = 3.136$, we find that the cube root of $7,200,000/3.136 = 131.9225 = r_o = h_o$. This is very close to $131 \frac{13}{14}$ (131.9286), the average of $r = 129 \frac{13}{14}$ and $R = 133 \frac{13}{14}$. Double-checking shows the volume of the optimum vessel to be equal to:

$$\begin{aligned} v_o &= \pi r_o^2 h_o = \pi r_o^3 = 3.136 \times \\ &(131 \frac{13}{14})^3 = 7,200,997 \text{ cu. fi.} \\ &= 2000.277 \text{ baths.} \end{aligned}$$

This is within 0.014% of 7,200,000 cu. fi. or 2000 baths. To obtain the outside dimensions we add 4 fi. to $r_o = h_o = 131 \frac{13}{14}$ and find $R_o = H_o = 135 \frac{13}{14}$ fingers. With all required dimensions now available, all volumes needed can be determined. The results are tabulated in Table 6.1 below. In all cases, the thickness of wall and bottom is 4 fingers, $\pi = 3.136$ and 1 bath is 3600 cubic fingers.

6.4 VOLUMES AND WEIGHTS

The computed results listed in Table 6.1 for the volumes of the sea (v) and its optimum form (v_o) are close enough to be rounded off to 2000 baths for all practical purposes. However, to determine the difference in the amount of metal ($V-v$) for either vessel with reasonable accuracy, seven digits are shown for volumes V and v . As can be seen, the difference between 187.538 and 187.514 is only 0.024 baths. With one bath equal to 22.8 L, this is about 0.55 dm^3 ($1 \text{ dm}^3 = 1 \text{ L}$). Taking the specific gravity (S.G.) of casting bronze as 8.5 kg/dm^3 , for the time being, the difference amounts to about $4 \frac{1}{2} \text{ kg}$ or 10 lbs. Technical details of the casting process will be dealt with later, but it is interesting to calculate roughly the total weight of the sea. From Table 6.1 we obtain the (rounded-off) metal volume ($V-v$) of 187.5 baths which, multiplied by 22.8, results in 4275 dm^3 in modern measure. Multiplying again by the specific gravity for bronze of 8.5 kg/dm^3 , we compute a total weight of about $36,300 \text{ kg} = 36.3 \text{ metric tons}$ or 40 short tons. We may conclude that the difference (4.5 kg in 36,300 kg) is insignificant.

6.5 OPTIMUM FORM — DESIGN OR ACCIDENT?

The internal radius (r_o) of the optimum form of the sea is very close to $131 \frac{13}{14}$ fi. as we have found in section 6.3 above. This is midway between the internal radius ($r = 129 \frac{13}{14}$) and the external radius ($R = 133 \frac{13}{14}$) of the mathematical model (Fig. 4.1). Noticing this, one cannot help wondering if possibly the optimum form is the original design starting from a specified volume of 2000 baths. But did King Solomon and/or Hiram know about optimum design? All evidence available shows that Calculus, or something remotely similar to

| Vessel | Radius (fi) | Height (fi) | Internal Cylinder (v in baths) | External Cylinder (V in baths) | (V-v) (baths) |
|---------|--|----------------------------|--------------------------------------|--------------------------------------|------------------|
| M. Sea | $r = 129 \frac{13}{14}$ $R = 133 \frac{13}{14}$ | $h = 136$ $H = 140$ | $v = 1999.962$ | $V = 2187.500$ | 187.538 |
| Optimum | $r_o = 131 \frac{13}{14}$ $R_o = 135 \frac{13}{14}$ | $h_o = r_o$ $H_o = R_o$ | $v_o = 2000.277$ | $V_o = 2187.791$ | 187.514 |

it, was unknown in those days. As mentioned above, experience is a wonderful teacher. Therefore it seems not unreasonable to assume that the optimum design solution may have been found by trial and error. Ancient designers would need at least a rough estimate of the amount of bronze required for a certain size of casting. Many calculations must have been made throughout the ages, and optimum designs may have been discovered by comparing the results of a number of trials. The particular open cylinder design we are dealing with could also have been found intuitively. Imagine a long pipe-like vessel with a relatively small diameter or a very shallow, large round dish. Assuming equal volume and the same wall thickness for all cases, these extreme forms would require much more material for their construction than an optimum design. Obviously, the optimum open cylinder design lies somewhere in between the extreme forms (see Fig. 6.1). Thinking along these lines and comparing calculations for different shapes may have led to the discovery of the optimum. Besides the Molten Sea, I found two more examples of optimum cylinder dimensions in the literature of archaeology and ancient history. This will be discussed in the next sections.

6.6 THE STONE DYE-VATS OF TELL BEIT MIRSIM

Cylindrical vessels with optimum or near-optimum dimensions were found during the excavations at Tell Beit Mirsim (Debir or Kiriath-Sepher?). In the ruins, dating from the period of the Judaeon Monarchy, Albright discovered round dye-vats with their diameter equal to the height, 80 cm to 1 m or about 3 feet (see Fig. 6.2). The vats were cut from solid rock in one piece and had a relatively small mouth leading to a roughly spherical cavity³. The cylinder, without cavity, has the form of a right, circular cylinder with two flat end-surfaces like an unopened tin can. To obtain a minimum surface area for a given volume, such a cylinder must have its height equal to the diameter ($d = 2r = h$)². Two optimum open cylindrical vessels ($r = h$), of equal size and joined rim to rim, will form an optimum closed cylinder. The dye-vats had this shape. Consequently, a minimum amount of surface cutting would be required for a given size to obtain the desired shape. (There is

no evidence that Albright recognized the optimum dimensions.)

6.7 AN EGYPTIAN GRAIN BIN

In the so-called Rhind mathematical papyrus (about 2000-1800 B.C.) a grain bin problem is discussed⁴. The bin was circular with its diameter and height both equal to 10 cubits. Using the Egyptian value of π , the volume equals: $\pi r^2 h = 256/81 \times 5^2 \times 10 = 790 \frac{10}{81}$ cubic cubits. With some additional computations, the Egyptian scribe arrived at a volume of 1185 khar of grain. One cubic cubit contained 1.5 khars. Dividing 1185 by 1.5 we obtain 790 cubic cubits exactly, and therefore the originally calculated value of $790 \frac{10}{81}$ cubic cubits was effectively rounded off to 790. These computations show that the Egyptians sometimes did round off their final solutions to whole numbers. In all likelihood the bin was provided with a cover to protect the grain. If this was the case, the grain bin was an optimum closed cylinder.

6.8 THE MOLTEN SEA ONCE MORE

There are other dimensions in the description and calculations of the Molten Sea that are related to optimum cylinder configurations. The Scriptures, in I Kings 7 and II Chronicles 4, specify a brim diameter of 10 cubits (radius 5) and a height of 5 cubits. The volume of a hypothetical cylinder with these dimensions, computed with $\pi = 3.136 = 392/125$ equals 392 cubic cubits. This cylinder is half the size of the Egyptian grain bin discussed above. Doubling 392 results in 784 cubic cubits, six less than found by using the Egyptian method. Using the modern value $\pi = 3.1416$, we obtain $392.7 \times 2 = 785.4$ cubic cubits. Although the Egyptian result (790) differs by less than 0.6% from the true value (785.4), the superiority of $\pi = 3.136$ is evident.

As derived earlier (Sections 3.2, 4.1), the internal height or depth of the sea is equal to $(5 - 1/7) = 4 \frac{6}{7}$ or $34/7$ cubits = 136 fingers. We have also found that for the casting process, in the practical layout of the pattern, an outside diameter of 136 fi. would be required (Section 5.7). When I first found $34/7$ to be the depth of the sea this looked interesting. It seemed possible that this particular ratio, two times $17/7$, might have something to do with the value of π used for the Molten Sea calculations. Many combinations were tried, on my "faithful"

pocket calculator, but none of these efforts produced a promising, practical value for π . Eventually $\pi = 3.136$ was found, as discussed in previous articles, and the search for a value of π connected with $34/7$ was abandoned. However, once in a while I returned to "playing around" with $34/7$ and one day the figure 359.99... suddenly appeared in the read-out of the calculator. This is very close to 360 which is equal to 6×60 , numbers prominent in ancient sexagesimal calculations. Obviously, I had stumbled onto something. This is what the calculator computed:

$$\pi = (34/7)^3 = 359.99255$$

$$(\pi = 3.1416)$$

The reader will recognize this as the volume of an optimum open circular cylinder with $r = h = 34/7$.

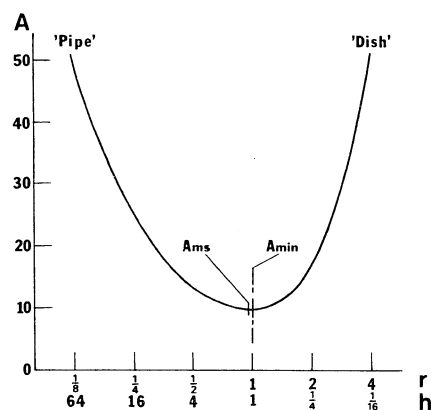


FIG. 6.1 INTERNAL SURFACE AREA (A) OF CONSTANT VOLUME, OPEN CYLINDERS

A_{min} is the minimum internal surface area (9.425) for $r = h = 1$.

A_{ms} is the internal surface area of the Molten Sea reduced to the scale of the graph ($r = 0.98489$, $h = 1.0309$, $\pi = 3.1416$ and $A_{ms} = 9.427$).

$$\text{Area: } A = 2 \pi r h + \pi r^2 = \pi r (2h + r)$$

$$\text{Volume: } v = \pi r^2 h = 3.1416 = \text{CONSTANT}$$

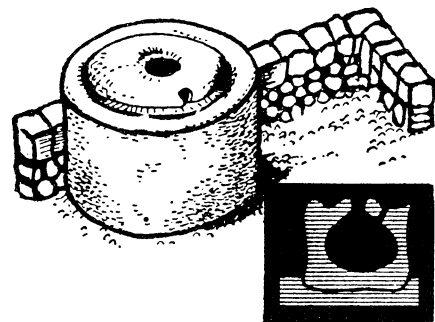


FIG. 6.2 STONE DYE-VAT

6.9 ANOTHER APPROXIMATION FOR "PI"

The next question that arises is: What is the value of π computed from the above found volume (359.99 . . .) rounded off to exactly 360?

We find the following answer:

$$\pi = \frac{360}{(34/7)^3} = 3.1416650$$

This is a very close approximation for π (within about 0.002% of 3.1416).

I cannot help wondering whether this was discovered in antiquity, but I have found no evidence of it. A value, very close to 3.1416650, was used by the astronomer Ptolemy who worked in Alexandria in Egypt (about 150 A.D.). In his astronomical treatise, the *Almagest*, calculations with $\pi = 3 \frac{17}{120} = 3.141666 \dots$ are found⁵. Ptolemy used sexagesimal notation and his expression for π was: $3 + 8/60 + 30/60^2$. Neugebauer mentions the fact that in India the equivalent fraction 3393/1080 was in use in ancient times. He explains that the importance of 1080 as a "metrological unit in oriental astronomy" is the reason for using this fraction. As an example he mentions the division of one hour into 1080 parts (CHELAKIM) in Hebrew astronomy⁶. This is all I have found so far about this intriguing approximation of π .

Several questions remain unanswered, and I cannot help wondering if anything more will be found about the origin of this value for π . For instance, could it have originated in ancient Mesopotamia, as it can be expressed exactly in sexagesimal notation?

6.10 CONCLUSIONS AND REMARKS

Discovering that cylinders with optimum dimensions were made in antiquity cannot prove beyond doubt that ancient designers were aware of the useful properties of these dimensions. As far as known, the Greeks first dealt with some maximum-minimum problems in geometry⁵. The dimensions we have considered above may have been chosen for other reasons. Designers generally attempt to have nice round figures, and in antiquity the same preference was shown. On the other hand, it is hard to believe that all the optimum dimensions, discussed in this article, were just coincidence. Moreover, material was often scarce in ancient times. Egyptians made hollow castings as early as about 1500 B.C.⁷. Undoubtedly this was done to save metal. There-

fore a (perhaps "accidental") discovery of an optimum form would have been most welcome. Nevertheless, there can be no certainty that optimum design was practised unless written evidence is found.

6.11 SHORT SUMMARY OF ARTICLES I TO VI

First some introductory material was presented. The problem was stated, Hebrew measures were briefly explained, and the guiding principles of Scripture interpretation discussed. The second article dealt with the technical details in the Biblical record. It was shown that the brim diameter (10 cubits) and the main diameter of the sea must have been different because the brim curved outward. Therefore the main diameter can be computed from the 30 cubit circumference, and there is no need to assume that "the Bible says $\pi = 3$." In the third article the volumetric capacity was calculated to be equal to 7,200,000 cubic fingers within 0.2%. As the Molten Sea contained 2000 baths, the volume of the bath was found to be 3600 cubic fingers (22.8 litres in modern measure). A detailed mathematical analysis of the sea was presented in Article IV. The conclusion was reached that most likely the approximation $\pi = 3.136$ was used for the computations needed for the technical design. A mathematical model was shown in Fig. 4.1. Articles V and VI are of a speculative nature. Article V dealt with the geometry of the layout for the casting mould and provided further support for the use of $\pi = 3.136$. In the present article, the sixth one, the near optimum design of the sea and maximum/minimum dimensioning is discussed. It is also shown that some dimensions of the sea have a peculiar relationship with "maximum volume for minimum surface area" cylinders.

6.12 FUTURE ARTICLES

Later this year, sometime during the summer, the Lord willing, two more articles will be published. One will discuss the "2000-3000 baths" controversy. The other will present Scriptural proof for the use of the seven handbreadths cubit in tabernacle and temple. The remaining articles will deal with the technology required for producing the sea; the complete Scriptural record in a number of translations, and the Molten Sea in ancient and modern records and litera-

ture. Hopefully, these concluding articles will be published next winter.

A. ZUIDHOF

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ILLUSTRATIONS

Fig. 6.2 is reproduced from the article on "Arts and Crafts" by D.J. Wiseman in *The New Bible Dictionary*, 1970 (p. 93, fig. 23). Used by permission of the publisher, Wm. B. Eerdmans Publishing Company, Grand Rapids.



ELIGIBLE FOR CALL as of July 15, 1978:

CANDIDATE J. DE JONG

Tentative Address:
c/o 374 Queen Street South,
Hamilton, Ontario L8P 3T8.

CALLED to Voorburg, The Netherlands, and Winnipeg, Manitoba:

REV. CI. STAM

of Burlington-West, Ontario.

DECLINED to Winnipeg, Manitoba:

REV. M. VANDERWEL

of Abbotsford, B.C.



Our College

The academic year 1977-1978 came to a close on May 18th, 1978. That does not mean that all the work was done by that date. The students were examined in the various subjects taught in the last semester, but not everyone finished the papers yet which were assigned. So the work continued. When completed, the change-over to summer jobs is made. It may cause sore muscles for a week, but that is about all. Our future ministers, as is also the case with the younger pastors, learned skills of which the older generation of ministers can only dream. We are grateful that, although the labour picture did not seem all that bright, the students found summer jobs, in some instances even without looking for them. It happens, namely, that brothers call in with an offer of work for the students. By doing so they make a special kind of contribution to the training of the ministry. Once, one of the senior students was invited by a vacant church to serve the congregation during the summer. The reason why this did not happen again may have something to do with the reduced amount of congregational work in summer time and the availability of pulpit supply in some regions with vacant churches. The service of a student, nonetheless, remains a golden opportunity for congregations to get extended part-time help, and for the senior students to get some experience before entering the parsonage. We had three senior students this summer who could have served for a three-month term. Maybe it is something to consider for another year. Not the next one, however, for then we will not have any senior students.

The College is still in its lean years as far as the number of students is concerned. Once more, for the third time, only one student will be admitted for the next course. As to the year after, we know of two. Article 19 of the Church Order in the present-day version uses

the verb "to exert," something which the churches must do out of which the theological students must come. ("The churches shall exert themselves, as far as necessary, that there be students of theology who are supported by them.") I am not sure that "to exert" is the most faithful rendering of "arbeiten," but I am convinced that it exactly expresses what the churches should do at the very moment; they should *exert themselves* that there be students of theology. And, as the preparation for the theological study already starts at the high school level, the churches should not just look to the boys who are in College or who will graduate in the near future, but to those high school students who must make the first course choice as soon as they become secondary school students. The exertion of the churches is futile, of course, if the matter does not live in the family prayers and family discussions. And even the families are not enough. We have to get to the grassroots, i.e., in this context, to the young people. They should not ridicule a fellow student who shows interest in the study of Bible, creeds, and church history, and in that way kill an awakening desire to become a minister, but back him up; and if that is too much to do, at least respect him for it. Brothers, not just in the family, as in Jacob's, but also in the church, can still do a lot of harm to a fellow brother, especially if that brother does not have the youthful conceit of Joseph, but is just a regular, maybe even a shy, guy. To spoil something good and wonderful is not hard at all. It is the daily occupation of the devil. He has the time of his life when the covenant seed gives him a hand against one out of its own circle. Not he, but the Lord should have His way in a concerted effort of home, school, and church to offer Him, among all kinds of servants, also young men who can serve in the ministry of the gospel.

Returning once more to the past,

we may look back on a good year in various ways. The Lord gave health and strength to teachers and students, so that only occasionally one was absent. Whatever else the severe snowstorms closed down, it was only once or twice that staff and students could not make it to the College. The workload, which in other years sometimes became too heavy, did not present any special problems this year. The reason why, nonetheless, not all work was completed before the end of the course, was not caused by the study program, but by extra work done by students. We hope that also next year a balanced program can be offered. As, however, more material must be covered, it may prove to be somewhat harder than it was this year.

Three times a delegation of the Board of Governors attended the lectures. In addition to being real governors, they also gave evidence of being avid students. The trustees kept us happy by taking care of our material needs, and by keeping the building in good repair. Our custodians kept the rooms clean and our desks shiny. Our secretary provided all the help which was needed, and on top of that did a load of other things. The associate librarian could not be missed when present in the building. Cataloguing is his work, talking is his pastime.

A novum in our College history was the offering of a series of four courses each on five evenings for whoever was interested. The turnout for the first course which was held in the fall was very good, but the number of participants went down with the approach of winter. It was rumored that lack of parking space at the College, where the lectures were given, had something to do with the declining number. I doubt it; but anyway, if it was, it will not be so again. The decision, namely, was taken D.V. to give another series of courses, this time each on four evenings and to request the use of the library of Guido de Brès High School for this purpose. The theme will be "Church and Kingdom" and will be viewed from the angles of Old Testament, New Testament, new theology, and pastoral implications. That will, of course, be after the opening of the new course in September.

If you are considering to attend the College evening and want to let it coincide with a trip to the East, the date is Friday, September 8th. Particulars will follow.

L. SELLES

Political Study Material

Most of you will still remember Mr. P. Jongeling's visit to our country and the political enthusiasm it generated among us. We hear of local study societies being set up in various places, and we could already read some politically-oriented articles in *Clarion*. There is progress.

BURLINGTON

Now, of course, I do not know exactly what is going on elsewhere, but I can gratefully report that in the Burlington society work is well under way. This society, which is presently formulating a constitution, is organized into three sub-sections, each specializing in a particular field of political study. One section is involved with some basic groundwork, examining the history and the principles of Reformed politics. Another section occupies itself with the Canadian political system and the various parties in this country. A third section is responsible for gathering relevant material in order to set up an adequate library for present and future references.

The various sections are to prepare topics and reports which are presented at the general membership meetings. So far we have heard interesting introductions on "Groen van Prinsterer" (Historical Section) and "Pierre Elliot Trudeau" (Canadian Section). Presently a topic is being prepared on the political significance of the former Dutch statesman and prime minister, Dr. Abraham Kuyper. Already we have heard voices that these introductions should in time be published in booklet form for further and broader use. If the readers feel the need for such publications, they can inform the Burlington society at the address given below.

LIBRARY

Some time ago in *Clarion*, I wrote about the "Groen van Prinsterer Stichting," a Dutch study society which offers important material to the Gereformeed Politiek Verbond (Reformed Political Association) in The Netherlands, and I was so bold to suggest that this society might be willing to supply us with some of the fruits of its labour.

It appears that various readers have already contacted this society, re-

questing study material, for I received a letter from Mr. F. Suurmond, the assistant director. He writes the following,

Mr. P. Jongeling has given the Groen van Prinsterer Stichting a report of his trip to Canada, and the matter came up how our society could offer information to those interested in Canada. There is not much material available which would be important also for the Canadian situation. But I will send you a package containing samples of existing material. We will also put you on our list of subscribers, so that you regularly receive our new publications.

Meanwhile, due to some articles in *Clarion*, I have received various requests for literature, even far-reaching requests for materials which deal with the Canadian-English politics. You will understand that we cannot comply with these requests. Mr. Jongeling did inform us that you would be willing to act as contact-address for Canada, so I will refer others to you.

I can indeed appreciate it that it is far more expedient to have ONE address in Canada, and I am pleased to announce that the Burlington society (which already has an excellent library committee) is willing to amass and pass on literature from The Netherlands. So if you want to borrow some of the material (or order it for permanent use) you may contact the following address:

Reformed Political Study Society
Box 1055, Station B,
Burlington, Ontario L7P 3S9

This only applies, of course, to study societies. Individuals will have to go directly to the Groen van Prinsterer Stichting. The materials will be sent C.O.D., and returned after usage, so that we continue to have and build up a central library. And then a request of our own: if there is anyone who has political study material and does not need or use it, perhaps we could put it in the library so that others, too, have access to it. The Library Committee will keep and publish a list of all available material and send it to the local societies, keeping them up to date on new materials received. It is hoped that in this way we are able to cut down costs and give everyone the broadest possible choice of materials.

MATERIALS RECEIVED

Meanwhile, I did receive the

parcel which Mr. Suurmond wrote about, and I have passed it on to the Burlington Society. For general information, here follows a list and description of the materials received. Everything is in the Dutch language.

1. *Program van Richtlijnen voor de Nationale Gereformeerde Politiek* (Program of Principles for National Reformed Politics), by Dr. A.J. Verbrugh. This booklet contains a short historical review of Christian Politics in The Netherlands from 1878-1966, and gives the constitution (principles) of the Gereformeed Politiek Verbond, adopted in 1966. The following headings are given (Articles 1-17): the Gospel contra the Revolution, the Constitution, National Independence, the Future, Financial, Economical and Social Affairs, Education, and Provincial and Municipal Affairs. Since this program contains basic Scriptural principles, by far the most articles are fully relevant for our Canadian situation.

2. *Rapport 1961* (Political Principles). This extensive report on Reformed political principles (sent to all local Dutch societies in 1962) contains an elaborate explanation (with Scripture references) of the basic principles as embodied in the Constitution of the Reformed Political Association (GPV). All the topics mentioned under 1 are treated and the one should be used with the other.

3. *Congres van Gereformeerden, 1948*.

This book (117 pages) gives an exact account of the various speeches delivered at the historic Congress of Amersfoort in 1948, where the G.P.V. was born. The following speeches (and resulting question-periods) are included:

(a) "Sphere Sovereignty," by Mr. Dr. J. Meulink (contra the principles of Abraham Kuyper).

(b) "Article 36 of the Belgic Confession" (The Office of the Government), by Rev. J. Francke.

(c) "The Church and the Kingdom of God," by Prof. Dr. S. Greijdanus.

(d) "Our Present Political Calling?" by Prof. B. Holwerda and Rev. J. Francke.

This book also contains the speech which Prof. Dr. K. Schilder delivered to the Congress. These

are articles truly important for the understanding of Reformed politics.

4. *Het Leven is Een!* (Life is a Unity!), by J.P. de Vries (47 pages). A booklet giving information concerning the origin and development of the Reformed Political Association (GPV). Mr. de Vries, presently editor of *Nederlands Dagblad*, shows especially how the growth of the political society was a result of the reformation of the Church (the Liberation).

5. *Political Parties* (Nos. 4-9).

Outlines from the magazine of the League of Young People's Societies, *Calvinistisch Jongelingsblad*, written by Mr. J.P. de Vries. The following political systems are covered:

- (a) Revolutionary Socialism
- (b) Roman Catholic Politics
- (c) Anabaptist Politics
- (d) Christian Historical Union
- (e) Anti-Revolutionary Party
- (f) National Reformed Politics.

These simple, but well-documented, outlines are especially suited for introductions at society meetings and offer "quick information" to those who want easy access to political philosophies.

6. *Overheid en Kerk* (Government and Church),

a stencilled outline discussing the relationship between the Church and the State (Article 36 of the Belgic Confession). This course was given in Rotterdam, in 1968. The first two chapters are quite relevant for us, for they deal with:

(a) the confession of the Church concerning the government, and

(b) the relationship between Church and State throughout history (e.g. in the Old and New Testament, during the Middle Ages, in the Reformation and the French Revolution). Anyone who wishes to take notice of this important relationship, should use this outline.

7. *Evangelisch Isolement* (Evangelical Isolation),

by Prof. J. Kamphuis. This booklet (47 pages) discusses the famous statement of Groen van Prinsterer, "In isolation lies our strength," and the implication of Reformed politics; namely, that we will become isolated from many current

political philosophies. You will also find a brief comparison of the viewpoints of Groen van Prinsterer and Abraham Kuyper, who were both instrumental in formulating Reformed political principles.

8. *Partij en Politiek* (Party and Politics).

Three booklets of approximately 80 pages each, each dealing with the following subjects (globally):

- (a) the Constitution
- (b) Christian democracy
- (c) Liberalism
- (d) Radicalism
- (e) Social Law
- (f) Welfare
- (g) Conservation and Natural Resources
- (h) Education
- (i) Financial and Economic Program
- (j) Defense and Foreign Affairs.

Here we find information regarding the *practical* aspects of Reformed politics.

9. *Bouwen en Bewaren* (Building and Preserving), 1974, 224 pages.

This book offers a compilation of various articles designed to form a Reformed viewpoint concerning the environmental policy. After an introduction to basic principles, the following topics are discussed:

- (a) Population Policy
- (b) Energy Crisis
- (c) Agriculture
- (d) Recreation and Parks Development
- (e) Highways and Traffic
- (f) Economy Today.

10. *Onderwijs Nu en Straks* (Education Now and Later).

Although this book (129 pages) discusses the development and problems of the Dutch situation, some sections are generally enlightening and useful. For example: a historical review of education until 1920, freedom of education, and the different forms of education. I imagine that especially our Reformed teachers will like to take note of this book.

11. *Huwelijk en Zedè* (Marriage and Morality),

a booklet of 80 pages with articles concerning basic moral principles and laws for today's society. The following topics are discussed:

- (a) government, marriage, and divorce
- (b) marriage and birth (Family Planning, contraception, sterili-

zation and world-population)
(c) alternative social forms (communes, homosexuality, naturism).

This book gives good insight into the basic moral issues of today and the Biblical response which Reformed politics must offer our deformed society.

12. *Dood of Leven?* (Death or Life?), by Dr. H. Galenkamp, 98 pages, 1977. This truly is a beautiful book, written from a clear Biblical viewpoint by a brother-doctor against the current ideas on and practices of *Abortion*. It is my sincere conviction that no political society can do without this Scriptural witness. We received quite a few copies, so that the various local societies can order and *keep* this booklet (first come, first served). If any of these books merits translation and further publication, it certainly is this one!

13. *Verlegenheid Rond Werkgelegenheid* (Embarrassing Unemployment),

by Prof. Dr. P. Nijkamp and N. Vogelaar, 68 pages, 1977. This booklet discusses the various backgrounds and aspects of the problem of unemployment, e.g. Unions (and their influence), economic principles and work efficiency, etc. An important book in view also of our present Canadian situation, and therefore a "must" for local study and activity.

14. *Leidraad voor een Nationaal Gereformeerd Provincie Program* (Directive for a Reformed Provincial Program).

Although this program is not merely applicable to our situation, it has value for study. It discusses the necessity and the limits of provincial power, and deals especially with the concept of *Decentralization*. Certainly an interesting work, especially in view of our current Canadian notions on separatism and provincial power.

15. *Toekomst voor Nederland* (Future for The Netherlands).

This brochure, presented to the Dutch people at the occasion of the 1977 national elections, makes interesting reading, and gives insight into current (also international) political issues. 32 pages, illustrated.

Again, these publications can be

Continued on page 270.

news medley

This time there is no foreign periodical sent to me by special mail; this time we have no couples celebrating their fortieth, forty-fifth, or even fiftieth wedding anniversary; this time there was not even a large stack of bulletins from which I could draw some honey or, in the rare case, some vinegar. What I have received this time was rather sweet, even though there was a thing or two which left a somewhat sour taste in my mouth. We'll come to that later on.

May I, at this moment of history, tell the brothers and sisters who wrote to me either about the contents of *Clarion* in general or about what they themselves sent to me, that they will receive a reply in due time. Lately I have become somewhat behind in my answering mail; however, one can do only one thing at a time.

Now to the news. Where shall we start this time?

The farthest Church (at least from where I am sitting) about which I could tell something is Barrhead. "Since no one of our own members has shown interest in buying the old church organ, the consistory decided to sell it via the auction market." Too bad, for pump organs are becoming more and more rare. I presume, namely, that this is the same organ they had when I was in Barrhead for the last time.

From Barrhead to Edmonton is not too far, and therefore we visit there next.

It was decided not to build a new parsonage. The reasons for that were: when there are only three months left until the arrival of the minister, there is not sufficient time to erect a decent house and to have it finished in time. Further, since a suitable lot is hard to find, and quite expensive, it would not be all that much cheaper to build one; the Church might even be better off buying an existing home. That's what was decided.

Alberta is booming, and someone is making a profit somewhere! That's what I thought when reading what price they would have to pay there for a house deemed suitable for the purpose. It was decided to try to "locate a dwelling with a range not exceeding \$150,000.00."!! Small wonder that I read the following warning: "At this point the members of the committee might well be advised to lie low to avoid a lynching." Indeed!

Meanwhile, the brethren succeeded in finding a five bedroom home, with family room, a reasonably sized living and dining room, and a double garage. A studyroom will have to be added still, but the total price would be approximately the amount mentioned above.

It was suggested to sell the "old" parsonage, which would yield about half the amount needed for the "new" one, but there was also the suggestion to keep the old one (only some \$8,000.00 are to be paid on it as yet), to rent it out, and to keep it with a view to the eventual calling of a second minister. If rented, it could be about self-sustaining, so to speak. That looked like a good idea to me but then, I have no say in the matter. The Consistory is going to hear the Congregation about it first.

The bulletin contained quite an enthusiastic review of the "Music Evening" which was held in Edmonton. I mentioned it before. Perhaps it will activate others, too, when I copy part of that review.

The folks that were not there on May 13th, better hope that there will be one in 1979. For the folks that were

there, they saw and heard the youth of our church perform. I never knew that we had so much talent among us. Imagine: four girls on the Electrohome Organ, three on the Pipe Organ, five on the Piano. If all those girls stay in Edmonton, we will have twelve more possible organists. One for each month. Is this some of the fruits of having a Pipe Organ in the church? The boys do not seem to like organ or piano, but two played the trumpet. The younger one a solo, and the older one together with the Pipe Organ. It would be nice when in the future we hear both the trumpeters more often. The Emmanuel Choir showed enthusiasm and promises for the future. One other choir also deserves mention: four sisters without musical accompaniment; they were terrific. The beautiful contribution of the Soprano's and the baritone Solo's give the program a variety.

Must have been a very interesting evening. When we have such evenings, we also encourage those who do play an instrument to study hard and to produce something. Such evenings are always very much appreciated.

Herewith we leave Edmonton and stop over in Carman.

Not much progress can be reported in the matter of property acquisition. Not many difficulties are foreseen since all property owners (except one) applied for permission to purchase the strip immediately behind their own property only. Various boards and municipal offices will have to have their say in the matter. They you know how things go!

Don't think that I wish to put a blame on municipal officials or on civil servants in general. Most of us will have had unpleasant experiences and when we look at the services which we get from many of the postal employees we get more than a stomachful.

I do wish to state here, however, that I have met many dedicated civil servants, people who did not hesitate to spend many hours on cases they were working on, even though it cost them not a few hours of sleep. There may be such that go by the rules, never mind what the result of their decision will be; I know others who are willing and do their best to find a way to help people and who go out of their way to achieve that.

We are not through with Carman yet.

The ladies did some spring-cleaning in the Church building. Guess what they found? When turning over chairs, pews, tables, to make a thorough job of it, they found no fewer than two thousand pieces of spent chewing gum! At least, we can be certain and assured that things are clean in Carman. We are not so certain that the same can be said about other congregations and their meeting-places. The Rev. Van Rietschoten warns us about that in the following manner:

While preaching in one of our Sister Churches my fingertips, curled around the lectern, met up with a very dead piece of chewed out gum stuck to the underside of it. On the topside of the lectern a dignified Bible lay.

Beats me!

We move on to Ontario, and there is just one thing which I wish to mention. When I read it I thought, "How's that again?" I had to read it again and again to make certain that I saw what I thought I saw.

It was an announcement in the Ebenezer Burlington bulletin. The announcement came from the committee for evangelism, etc. At least, that's what I presume, for the message was signed by "The Committee." Here it follows:

We would like the members of our congregation to be-

come better acquainted with the meaning, the importance and need for evangelism, in order that the Ebenezer Canadian Reformed Church may become, as a whole, more evangelism-oriented.

We have invited the Rev. Curry to speak to us about this important subject. This meeting will take place in the last week of June and we will advise the exact date and location in the coming weeks. This meeting will be combined with the Rehoboth congregation.

I do not know the speaker whom they have invited; the only thing I do know is that he is not a minister within the Canadian Reformed Churches, and that is sufficient for the moment. If a congregation has to be taught concerning the task it has, should we then go to someone who is not a minister within the Churches and ask him to give us the proper guidance? What is evangelism and what is its purpose? Is it not to bring the people under the dominion of the Lord Jesus Christ and to make clear to them that they should become members of the Church of Christ? "Thy Kingdom Come," we pray; and in our Catechism we mention as part of the meaning of that petition, "Preserve and increase Thy Church."

I am glad that the meeting will be combined only with the Rehoboth Congregation. If we had been invited, I would have dissuaded the members of the Fergus Church from going there. When the members of the Church have to be instructed regarding their task and duty in this world they will have to be instructed by persons who are, with them, members of the Church to which they wish to bring the people.

The minister-emeritus of the Ebenezer Church wrote a booklet about evangelism; he could have elaborated on various aspects. Yes, I could understand it if there were some hesitation to ask him: when you have listened to a minister for some twenty-two or more years, you know approximately what he is going to say and what his ideas are. There are, however, more ministers here in Ontario! Count me out, I am not offering myself for the job! But before going to someone outside our circles, all possibilities within our own circles should have appeared to be exhausted.

Sometimes people who are very zealous in the matter of evangelism are considered to be so-so as far as purity of doctrine is concerned. Oftentimes there is the idea that members eager to spread the Gospel to others do not belong to the number of those who are staunchly Reformed.

It is a false dilemma: either staunchly Reformed or very much in favour of evangelism.

But when speakers from outside are attracted to teach the members about their God-given task, then it becomes more and more difficult to refute such false dilemmas and statements.

I sincerely hope that this is the first *and* the last time that such a step is taken.

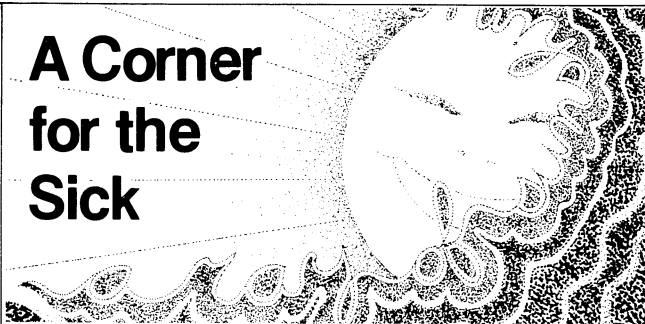
Otherwise the dilemma might lose most of its "falseness" and become more and more "true"!

We close with another strange thing.

I cannot recall ever having heard of such a case as was mentioned in one of the bulletins.

A sister was to undergo surgery and was already under anesthesia. Then an emergency came up; her operation was cancelled for the moment and when she woke up, she was just as far as before she went into the OR. That is a disappointment, although the miracle is there of having come out of the anesthesia again. I always find that a miracle of God's mercy and faithfulness. May that same mercy and faithfulness surround us all all the time. vO

A Corner for the Sick



Who shall separate us from the love of Christ?

Romans 8:35

When we read chapter 8 of Paul's letter to the Romans, do we get the impression that it is still actually up to us to WORK our own salvation? Does God only call us and the rest is up to ourselves? If this were true, we would be very unhappy and unsure Christians! We would never be sure whether we would reach the goal!

The Lord gives us a firm foundation in His Word. We can read about it in many Scripture passages, but I chose to remind you of Romans 8. Here we are comforted that God does not do anything half-way, but He completes what He began. He predestines, but also calls; He calls, but also justifies; He justifies, but also glorifies. At the time of our baptism we already received God's wonderful promise, which was sealed unto us, that Christ not only will forgive our sins, but that He, by His Holy Spirit, will work in us, sanctifying us. For it is Christ's Spirit in us Who makes us heartily willing to live unto Him (Lord's Day 1) and to produce good works. It is He Who works in us both to will and to work for His good pleasure. This does not leave us any reason to boast! We only have to remember what was written in Scripture also: "When ye shall have done all the things that are commanded you, say: 'We are unprofitable servants; we have done that which was our duty to do.'" In this frame of mind, let us "with fear and trembling" WORK OUT our salvation (Philippians 2:12, 13), confessing with Paul (Romans 8:38, 39), "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

From Hank Orsel I received a thank you note. He thanks all the brothers and sisters who sent him a card for his birthday. He received many cards from Holland, Africa, the States, and Canada.

We are requested to send cards to:

MR. BERT BLOKKER

*University Hospital, Room 429 North,
London, Ontario*

Bert is 32 years old. He was paralyzed from his chest down in a car accident last February, when he went to pick up his wife and new baby from the hospital. Brothers and sisters, shall we show him our concern and thoughtfulness by sending him a lot of cards and letters? Send your requests to:

Mrs. J.K. Riemersma
*380 St. Andrew Street E.,
Fergus, Ontario N1M 1R1*

POLITICAL STUDY MATERIAL

— Continued.

borrowed for study at the address mentioned above. It is true that these materials were written in a different country with different political problems. But many of the basic issues are the *same*. Why should we do unnecessary labour? If we are to become active, we must use the fruits of the efforts of our brethren overseas. Because, despite different circumstances, there is only *one* Word of God. And, "life is a unity."

The fact that these publications are in Dutch need not be a great problem. There are still enough brothers and sisters who master the language and can pass the material on. Besides, why should we neglect what God has given us in our sister Churches? There is no better way to recognize our "Roots" than to make use of the fruits of the Spirit as these come to us from out of our ethnic and spiritual background. It would be a sad mistake to neglect these important publications.

CI. STAM

Reformed Values In Education

I would like to deal with these components: values, Reformed values and Reformed values in education.

What do we understand by the word "value"? It is such a wide open concept that before anything else we have to define the word value and agree as to what we understand by the word "value." Webster's "New World Dictionary" says a value is, "That which is desirable or worthy of esteem for its own sake; a thing or quality having worth in itself." Some of these values would be then, loving, caring, helping, purposefulness, respect for truth, respect for others, patience, appreciation of beauty and respect for positive creativity. But look carefully at this definition of value: something that is worthy for its own sake! Does truth exist for its own sake? Do honesty or appreciation for beauty, just to name a few?

Also, like almost everything else in the Western world, values have changed rapidly during this century and are still changing. If honesty and hard work were valued at the beginning of this century, demands for rights and a win-at-any-cost attitude seem to prevail now. Only think about the many strikes we have had in the last years and the movements for abortion rights.

Values seem to exist today but are hard to pin down. What, for example, are the values in our various levels of government? What fundamental principles are left which the majority of Western society is unwilling to compromise? Does anyone know?

To understand what is meant by "value" we have to take the Word of God as our guide. Only Biblical values

are *true* values; values which are expressed by God in the law and prophets and summarized in the Ten Commandments.

Values then, don't have any worth in themselves nor do they exist for their own sake, but serve to teach us, first, what our attitude must be toward God and, second, what duties we owe to our neighbour (Lord's Day 32).

In the beginning God created everything and saw that it was good. Man lived in a harmonious relationship with God. Through the fall into sin, man's intents and pursuits became evil. Sin caused devaluation and obedience became disobedience. In the Commandments God gave us guidelines and values to make us realize how much we need redemption in Christ and how we can show our thankfulness. The Commandment to love God and our neighbour as ourselves, asks us to deny ourselves and seek the purpose of life, including values, in Christ.

Faith in Christ will result in an immediate and automatic shift of values. Through repentance, confession and forgiveness, the true conversion of man is worked. Values, which have worth in themselves, become biblical values. As an example, consider the story of Jesus' encounter with Zaccheus: Jesus comes to the house of Zaccheus, a notorious tax collector, and has table-fellowship with this man, with whom most people would not associate. Whatever was said, when Zaccheus comes out again, he is a changed man: he has faith! He is able to give up his trust in money and his exploitation (Zaccheus' old values). He has repented and confessed, and is willing to

make reparation to those he has exploited. "I will give half of my belongings to the poor, and if I have cheated anyone, I will pay him back four times as much."

Servitude to values occurs in the very act of faith. The change in the object of our trust, brings about immediate value shifts. This is the regeneration of man; the mortification of the old man and quickening of the new (Lord's Day 33). Faith without works is dead indeed. The very act of faith itself changes value and behaviour. As Christians, our life-style becomes a new one. This new life-style, which is a baptismal life-style, is the life-style of the church. It is a baptismal life-style, because through baptism the church involves us in the life of repentance and forgiveness. The old self dies (confession and repentance) and the new self rises to a new life (a new life created in faith conferred in forgiveness). Romans 6:4, "Therefore we are buried with Jesus Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Reformed values, then, are biblical values. A Reformed value is a thing or quality which has no purpose or merit in itself, but serves to show new obedience to God.

How do we teach these Reformed values to children? First of all, we teach them directly. The children which God entrusted to us are covenant children and covenant-life requires continual education. This requirement is directly commanded and implied by the covenant idea. The covenant "obliges" the "sons of the covenant" (Acts 3:25) to serve its Author in holiness and righteousness, not only in the conventional, religious life but also in the moral obligations of everyday life. Therefore, we teach the covenant children about the covenant promises, history and obligations and *demand* from them that they shall live according to the will of God's holy law, so that they will be led to maturity in Christ (Ephesians 4:14-16).

Secondly, we teach them indirectly. That is, through example. The life-style of parents and teachers alike needs to be a Christian one, so that the children are shown the right example. Values, adhered to and respected by parents, will be accepted by children. One cannot expect a child to attain values and ethics, derived from Holy Scriptures, when you and I show a disrespect for these values. This, as you

will understand, demands from parents and teachers that they are Reformed in their life-styles. We must not forget Whose we are.

Thirdly, also the surroundings of a child are important. In what environment does the child live? What does he see, hear, and experience? Does he read the right books? Does he have the right friends?

When I prepared this essay, I was again overwhelmed: how richly blessed we are as Reformed people. Our own schools, where Biblical values are taught, have been established, and every day the covenant children may receive instruction in the knowledge and wisdom of God's Word.

To maintain Canadian Reformed Schools, school boards can ensure that Christian values are taught. They can appoint "value-laden" teachers, brothers and sisters of the Canadian Reformed Churches, and make certain that the curricula are based on Biblical values. This means a (re)writing of all the subjects, taught in Reformed schools, which are based on God's infallible Word and the Three Forms of Unity. In several Reformed schools in Canada, teachers and boards are working hard to complete this monumental task; they need all the help they can get!

But, above all, we should not forget that Christian values are taught at home. The creation of sound Reformed values in covenant children, lies in our charge, in our example, and our relationship with one another as members of Christ's Church. May God help and guide us to show this to our children every moment of the day.

MEL DeGLINT

The above essay was an introduction for a Parent-Teacher meeting of Smithville's John Calvin School.

THE INEXPERT ARE INJURED

(Laedit ineptos)

As food for man, like many other fish,
A well dressed thornback is a dainty dish;
But in the cooking less of art there lies
Than how to hold it when you've caught the
prize:
For he who doth not know this fish's ways,
And grips him just as he would take another,
Most dearly for his want of knowledge pays
With unexpected pain, too great to smother:
While the more skilled and cautious fisher,
he
Seizing him first by one gill, then the other,
Short work of him soon makes and, as you
see,
Laughs in his sleeve to hear his neighbour's
pother.

JACOB CATS, 1577-1660
Trans. R. Pigot (1860)

mission news

Mission Report No. 1
IRIAN JAYA

Esteemed brothers and sisters,

Since this is my first Mission Report, let me begin from the time we left Canada. From Canada we went to The Netherlands. There we had not only an enjoyable and relaxing time, but also several educational moments, especially in relation to the mission work in Irian Jaya.

At the departure of Rev. Kruidhof, who was returning to Irian a week after our arrival in Holland, we were very pleasantly surprised to meet so many mission personnel. I might just mention one couple, Mr. and Mrs. Appeloo, who later invited us over to show us a number of films he had taken himself and from some of the other missionaries. The whole evening of films and discussion was certainly well worth it.

While in Holland, I also had the opportunity to attend a C.V.O. meeting (Commissie van Overleg), which is a committee that busies itself with matters in and coming from Irian; and a C.V.S. meeting (Commissie van Samenwerking), which is a committee that concerns itself with matters that affect *all* the missions that our Dutch sister Churches have abroad. It was also very good to learn to know these brethren, and they me, since we will undoubtedly have more to do with them in the future.

Originally we had planned to spend six weeks in Holland. But since our entrance into Irian would already be later than was intended, we decided to make that only four weeks. However, as it turned out we spent altogether seven weeks in Holland, for after our four weeks we were still able to take a two-week Indonesian grammar course at Vught. This course we found to be very useful and basic. It is always a pleasure to know why you say things this way or that way!

Following this course we spent our last week in Holland with the family Knigge. This had been arranged a month before already; therefore Rev. Knigge was able to organize his work in such a way that most of his time during that week was free to discuss things with us. We had many discussions on various topics and learned much. After

a week at the Knigge's one again feels that Canada certainly "lost" fifteen years of mission experience when we "lost" Rev. Knigge to Holland.

On March 13, the Rev. and Mrs. Knigge brought us to Schiphol. There again we met the Appeloos. This was really helpful, since Mr. Appeloo is very experienced in getting the luggage through even when it is overweight. And then into the air we went, on our own once more. The first place our plane stopped was Athens. Since it was still daylight we saw this city, beautifully situated on the mountain slopes. Being somewhat familiar with Greek, I enjoyed reading some of the Greek signs; but the spoken Greek sounds quite different. One hardly notices the accents at all, and all the vowels begin to sound like an "i" or an "e."

The next stop found us in Karachi. Since it was dark, not much could be seen, except for the numerous armed men. In the early morning we stopped at our last place before arriving in Jakarta; that is, at Borgkok. The beautifully accented language of Thai sounded familiar to us, because the second year students in S.I.L. (Summer Institute for Linguistics) used Thai as their language to practice on.

At each place where we stopped we could feel the weather becoming warmer and warmer. To top it off, one does not walk through a chute from the plane into the airports, but into a hot, crowded bus in which you can only stand. In Jakarta it was even worse. As soon as we took one step off the plane it felt like the oven door had been opened after some baking had been done. The change from a cool airplane to the hot, burning Jakarta weather was unreal. A stewardess was so kind as to give us a hand with Corrinne, for throughout the trip she had been good until the heatwave also hit her. (From Holland to Jakarta was a seven-hour flight.)

The custom authorities were also kind to us, for, although they literally checked every inch of the suitcases of many others, we only had to open one! In this suitcase we had a layer of Pam-

pers on top. I don't know if that had effect, but at least he didn't check any further.

Once through the gates we found Mr. Neigenfind, a "whiteman" among the swarms of eager taxi drivers. Mr. Neigenfind brought us to our resting quarters in the large Imbo CAMA complex. He then arranged our tickets to go through to Jayapura. That would be two days later at 4:30 A.M.; this also gave us a day to see a little of Jakarta. We took a taxi to the B.P.R., a Christian bookstore. We found there a large selection of Christian literature at various levels. We were also surprised at the number of English books available. Jakarta, as a city, did not make a nice impression on us. Besides being almost unbearably hot and humid, the city looks filthy, with many slums, and — what appeared to us — no traffic rules.

And then back in the air for another eight hours. After several stops, at Kjang Pandang and Sorong, we finally flew over Jayapura to land in Sentani, a forty-five-minute drive apart.

Now I have flown over the Rockies and have driven the Lake Superior route several times, but the beauty of Irian Jaya beats it all, with its hills and valleys decorated richly with all sorts of vegetation.

While looking down on Sentani we were hoping and wondering whether br. and sr. Vegter would be there to pick us up. As soon as we got off the plane we saw them! They had come in the day before for a two-week vacation in Sentani. This was really nice for in this way they could also introduce us to the area. Sr. Greet Euwema and sr. Elly Nieboer were also at the airport to meet us. It was good to meet these two sisters yet, for four days later they both left Irian; sr. Nieboer on furlough, and sr. Euwema to return to The Netherlands. We spent an enjoyable two weeks with br. and sr. Vegter, getting to know them and being introduced to the Indonesian way of life. After they left us we stayed for one more week in Sentani waiting for our papers to come through. We received our papers yesterday — faster than usual. Rev. Groen had to wait four weeks for his. We were fortunate to receive ours within three weeks.

Br. Vegter managed to arrange a flight for us tomorrow on to Nomad, and the last stretch into Manggelum by helicopter. It will certainly be an adventurous day!

The plans for the next few weeks are as follows: We will stay in Mang-

ONCE MORE: "ARTICLE 19 CHURCH ORDER"

Do We Exert Ourselves?

In Volume 27, No. 6, an article was published re: the interpretation of the (present) Article 19 of the Church Order, which we quote once more: "The Churches shall exert themselves, as far as necessary, that there be students of theology who are supported by them." We stated that this Article kind of mixes up two different things: "to exert that there be students of theology" and the financial support of these students. The reader may then decide to what part the words "as far as necessary" belong: to the second only, or also to the first, and thus to both?

Reactions were requested in that article, and some came in. The editor preferred that that reaction be mentioned here, instead of publishing it as a whole (it was quite long), on the condition that I would do justice to the remarks of br. J.G., which I will try.

* * *

But first something else. Shortly

MISSION NEWS — Continued.

gelum during the month of April, getting acquainted with the people and work there. I will also attend a guru course in Kawagit with br. Vegter. From May 1 to July 21 br. Vegter and I hope to follow the IMLAC Indonesian course offered by S.I.L. We both felt the need for such a course after inquiring about its contents. If br. Vegter is to teach at Boma Bible School and I at the M.T.S. (Middelbaar Theologische School), we should know our Indonesian as it is officially spoken and not just the "pasar" (Market) Indonesian.

With regards to our health, we are slowly acclimatizing without any really drastic effects. Jayapura is already a great improvement over Jakarta when it comes to humidity. Br. and sr. Vegter managed to avoid getting malaria for two and a half years. I got it after only fifteen days! Fortunately, however, it was a relatively mild attack, and we are now all in good health and spirits to go into the interior tomorrow. And so we leave you.

Yours in the LORD's Service,
H. VERSTEEG

after the first article had been mailed, an extensive report was published in *Christianity Today* about the situation in about a dozen Theological Seminaries in the U.S.A. The main interest was: Do the seminaries provide sufficient *practical* preparation for future ministers of the Gospel, while retaining a high academic standard? The reader will understand that the present writer was very much interested in the result of this inquiry. The general picture was not too rosy.

But apart from that, what struck us was that nearly all Colleges were reporting about an overcrowding of their facilities! They enjoyed a maximum enrollment. Obviously, in other church circles many young men (and, in some, also women) want to be prepared for the ministry. Compare this with the situation in our Churches . . . Two years in a row we had only *one* new student. This is written on May 20th, and we still do not know about any new influx this year. Will it again be only one? Or possibly none? Let's hope, let's pray, not! Not only for the sake of the faculty members who like to teach a class rather than an single person, but also for the sake of the Churches, for the regular ministry, for Missions, and possibly for other branches in the work of the Kingdom. "The fields are white, but the labourers are few" (John 4).

Does it surprise you that we ask, "What is wrong in our churches?" Are our young, among them many talented, men more interested in a vocation that offers a much better financial prospect (although salaries for ministers, when all 'fringe benefits' are included, have gone up quite a bit in recent years!)?

Others have suggested that the training for the ministry takes too many years. We have mentioned this before; now we only add that our young people do not hesitate to start study in other directions which also take a respectable number of years.

May the Lord of the harvest soon send out more workers into the harvest. This might be a reason for "a special day of prayer," Church Order, Article 66, from which we quote, "a pressure that is felt throughout the Church

ches." It has, indeed, come that far.

Coming to br. J.G.'s remarks, there is much in his letter that we fully agree with. To start with the end, we fully agree with him that the "exertion" mentioned in Article 19 has to begin in the homes (if only that is not made fruitless by — we quote — "cutting down the ministers"). Then, the present ministers have a task here, in their contact with young people. Catechism students of the present writer will remember that, although we are the first to agree that it could have been stronger; yet it has not been without results. Then our brother mentions what elders can and must do during family visitation, raising this subject and urging young men to consider whether the King of the Church might have a calling for them. Public prayer in our services should be added.

Still . . . however important and necessary all this is, one wonders whether (what I would vaguely call) "the general mood" in our churches, among our members, is of such a kind that it creates a climate in which young hearts are stirred with a desire to proclaim the Gospel, inside and outside the Church walls. Is, possibly, the lack of the latter, the "low profile" of our being "reaching-out Churches," at the root of the situation in which we find ourselves? We may be (even hope we are) wrong, but reason for self-examination is obvious.

Br. J.G. is somewhat critical, in a brotherly way, about two other aspects of the first article.

First, the ease with which, according to him, I have put "financial support" aside as a not-so-important element of Article 19, Church Order. I wholeheartedly agree with him that it should never happen among us that someone who aspires to the ministry has to give up for financial reasons. That should never happen, although I would add that such aid be given only after a thorough examination of the young person, in order to find out, as far as possible, whether the person who applies for support has the necessary qualifications for the ministry. Br. J.G. will understand me when I state that in the past we have had unpleasant experiences with financial aid just upon request. In one case the study was never completed and the money never returned.

However, one should, in all fairness, accept that the main interest of the previous article was how to get more students! A secondary motive for that "easily putting aside" of financial support was what we have seen in recent years; i.e. that students "helped themselves," even refused support, and we could only have the highest regard for that.

In one, small detail I cannot agree with my brother, when he writes that my statement, "It is good for a future minister to go out in the working world," is "an unhappy statement." I still believe that, and I still regret that in The Netherlands theological students were exempted from military service. For several it would have been very good!

But, again, we are fully assured that money is not the (main) cause that there are not more students in and for our College. As much as we are sure that the Churches would be fully willing "to foot the bill" if approached by eager students for the ministry who got stuck financially, I happen to be of the opinion that his home-church should be the first to help him. "The Churches" in Article 19 does not, in my opinion, mean the Federation of Churches, but the particular, local Churches. If wrong, I will stand to be corrected.

Finally, br. J.G. questions what was written regarding "volunteering" or "being called." To freshen the memory of the reader, a booklet was quoted (we suggest: read it) that questioned the practice of looking, rather waiting, for "volunteers" to show up. The author supported his main thesis (i.e. that it should not be a matter of volunteering only) with Scripture-references (mentioned in the first article) and the experience of Mission Boards and other similar organizations. I had no reason to disbelieve all his proofs. Now my brother comes with what we call an *argumentum e silentio*; that is an argument from what was *not* said. He refers to minutes of meetings which are never complete. Thus the New Testament was not complete in those cases; it did not say that these men who were "appointed" did not also "volunteer"; that they even were not also "trained by the apostles." I must admit that Paul "trained" some of his assistants (think only of Timothy and Titus), but to me the New Testament presents that to us as a (pardon the expression in this context) "training on

the job" rather than as a "preparatory course."

But, apart from that, I would wholly agree with anyone that "calling available talents" does not exclude the desire of the person to become a preacher or missionary. The Bible even quotes an early Christian "saying," "If anyone *aspires* to the office of overseer, he *desires* a noble task" (I Timothy 3:1). Notice the underlined verbs! Not only "desire" (which might remain hidden in one's heart), but also "aspire," which indicates some action from the person who "desires." Thus, if I would have asserted that all "volunteering" is wrong, I would come into conflict with this statement.

However, life teaches us that others often see in us what we do not see ourselves. And that was the point, made by the author of that booklet as well as by me. Others sometimes know us better than we know ourselves. A brotherly and loving urging ("exertion," Article 19) might bring out of the person what he himself had not thought possible or dared to hope.

And I am still convinced that as local churches we should have a "talent-bank" (to use a modern term), meaning that we, the minister, the elders, the members, should look around in our congregation and seek for some of the talents, mentioned in I Corinthians 12, so that they may be put to work.

Let's conclude with the remark that, in addition to what br. J.G. so correctly stated re: the home, the ministers, and the elders, we all should do some more looking around in our midst. We are, on the basis of divine promise, convinced that there are sufficient talents, also for the ministry, but they must be called into the open; and then, as a matter of course, they must receive all the support, prayerfully, morally, also (if necessary) financially, to go all the way to the ministry of the glorious Gospel to those outside as well as to those inside.

We flatter ourselves with the hope that these lines will also be read by young men, and that they have not — may God forbid it — been written in vain.

G. VANDOOREN

OUR COVER

Fountains at Memorial Park
Boulevard, Winnipeg, Manitoba.
(Photo Courtesy Manitoba Government.)

Canadian Reformed Teachers' Training Bulletin

In this letter, the Steering Committee for Canadian Reformed Teachers' Training would like to tell you how the support stands, and explain how the College-to-be is to be governed, and how you as School Society or Local Committee will take part in this governing and provide some financial information.

Support stands as follows:

There are 17 Canadian/American Reformed School Societies: 12 support through the School Societies and/or individual local membership; 3 societies, financially yet unable to support, but in principle in favour; 2 societies have not yet answered yet.

The Steering Committee estimates that initially 2/3 of the actual Canadian/American school membership financially will support the Teachers' College.

Concerning the governing of the Teachers' College: First some background information which led to the conclusion you will read of later in this letter. The governing of the "College" has, particularly for several societies of the West, (as it had been proposed) caused some questions. All the societies understandably want to have something to say in the governing when they are financially supporting it. Some societies said "the proposed governing is unsatisfactory, i.e. to let the College be run completely by Ontario. These same societies, after having discussed this problem at board meetings, came to the conclusion that they had no proposal that would work better. Other societies asked for equal representation from East and West and made suggestions as to how the board should be divided and how often they were to meet, etc. You can well understand the difficulties involved in an equal representation from all of Canada, such that it is practical to come together and to govern the Teachers' College properly. In these as well as in other respects, the Steering Committee has particularly appreciated the comments and suggestions of the School Societies and Committees.

As a result, the Steering Committee has come up with the following solution: There will be a Board of

Directors which will be representative of the societies of the East and the West which will meet together once a year, or more often as the need arises, and an Executive Board for whom it will be possible to meet on a more regular basis, to run the day to day affairs of the College.

Our resolution number 8 therefore had to be amended to read as follows:

The College Board of Directors shall consist of nine members. Five directors shall be from Ontario and Grand Rapids together, two from British Columbia and one from each Alberta and Manitoba. The Board of Directors shall meet at least once a year. An Executive Board shall run the day-to-day affairs. This Executive Board will consist of the five Ontario and Grand Rapids Directors.

You will have noticed that the East has one more Director than the West. The purpose of this is to avoid the possibility of tie votes in the Executive Board.

The Steering Committee's next problem was — how to elect this Board of Directors. At first it was considered to invite to a meeting one delegate from every Canadian/American School Society or local Teachers' College

Committee where voting could then take place. But how can people from the East intelligently vote for people from the West whom they don't know personally and similarly the West for the East? It was then decided to let each province vote and appoint its own Director(s) and that these elected and appointed members come together to a meeting to begin the governing of the Teachers' College. We are planning this meeting during the summer at the Theological College.

From British Columbia we need two Directors. It is recommended that it is most practical to have one Director come from the Fraser Valley and one from Smithers. We as Steering Committee therefore ask the two School Societies of the Fraser Valley to appoint or vote for one Director out of their midst. Smithers too is asked to elect and appoint one Director.

Alberta does not easily lend itself for electing and appointing one Director. The three Boards should contact each other.

In Manitoba we have seen from the letters that Carman and Winnipeg work closely together. To appoint one Director to represent both societies should pose no problem.

Five Directors are needed from the East, Ontario and U.S.A., who will be a part of the Board of Directors and completely make up the Executive Board. The Steering Committee therefore asks all School Boards or the local Teachers'

SEPTEMBER 1, 1978 - AUGUST 31, 1979.

| INCOME | | DISBURSEMENTS | | | |
|--|---------------------|----------------------|---------------------|----------|---------------------|
| Membership fees | | Salary for part year | \$ 11,000.00 | Income | \$ 54,600.00 |
| 750 x \$1.40 x 52 | <u>\$ 54,600.00</u> | Expenses | <u>18,600.00</u> | Disb. | <u>29,600.00</u> |
| | | | <u>\$ 29,600.00</u> | Net Bal. | <u>\$ 25,000.00</u> |
| 1979 - 1980 | | | | | |
| Previous Balance | \$ 25,000.00 | Salaries | \$ 61,760.00 | Income | \$100,952.00 |
| Membership fees | 68,952.00 | Expenses | 20,000.00 | Disb. | 81,760.00 |
| Tuition Fees | <u>7,000.00</u> | | | | |
| | <u>\$100,952.00</u> | | <u>\$ 81,760.00</u> | Bal. | <u>\$ 19,192.00</u> |
| NOTE: Salary is now for two full time and 4 part time instructors. | | | | | |
| 1980 - 1981 | | | | | |
| Previous Balance | \$ 19,192.00 | Salaries | \$ 73,420.00 | Income | \$111,432.00 |
| Membership fees | 84,240.00 | Expenses | 25,000.00 | Disb. | 98,420.00 |
| Tuition fees | <u>8,000.00</u> | | | | |
| | <u>\$111,432.00</u> | | <u>\$ 98,420.00</u> | Bal. | <u>\$ 31,012.00</u> |
| 1981 - 1982 | | | | | |
| Previous Balance | \$ 31,012.00 | Salaries | \$ 83,373.00 | Income | \$121,476.00 |
| Membership fees | 100,464.00 | Expenses | 27,500.00 | Disb. | 110,873.00 |
| Tuition fees | <u>8,000.00</u> | | | | |
| | <u>\$121,476.00</u> | | <u>\$110,873.00</u> | | <u>\$ 10,603.00</u> |

College Committee to nominate up to five people for Directors and to send these names to the Steering Committee by June 5th, 1978. The nominated people should be representative of Ontario/Grand Rapids. The Steering Committee will then appoint the Directors from these groups of names.

Time seems constantly to run away from us and we therefore ask the Boards to act very quickly. That we may be able to arrange a meeting during the summer, please let us have the phone number and full address of the nominees.

And again, we urge everyone to send in their replies by June 5th, 1978, so that the Steering Committee can proceed as scheduled. May the Lord give you strength and wisdom in the work entrusted to you.

During our discussions on the financial aspects we concluded that we now have approximately 750 supporters. To take the big step and to see whether it is a responsible decision to establish a Training Centre, we have worked out a budget which is attached. Although it is still hard to say exactly how much is needed, we can come with some fairly responsible figures. The salaries are based on present day salaries in institutions for higher learning.

As you will remember from the Information Paper, a three year course in three self-contained units is planned, plus a one year condensed course for students with a B.A. or a B.Ed. Degree. Therefore as we start our College we first have one year, then two years, and finally our full three year course.

From the proposed budget you will see that the year before we start operating the College, we expect \$1.40 per week per member. As the course expands into a three year program plus the one year condensed course, the costs will increase as well. We foresee a fee of \$1.70 per week per member for the 1st year of operation; \$2.00 per week is needed for the second year and for the third year we need \$2.30. Then the College will be in "full swing."

We have calculated an annual increase in membership of 4% or 30 members per year. This is less than two members per church. We feel the figures are conservative. If we add to our present number of supporters, those societies which are not now supporting, we could well surpass our balance as it shows on our budget. And thus we feel that to start preparing now and commence our College next year,

September 1979, is a responsible undertaking, although we regret not being able to commence in 1978 as planned earlier.

As far as the staff requirement is concerned we would like to suggest the following: Spring 1979 hire a Principal-Director. Initially his duties will primarily be: to organize and prepare the opening of the College. This will involve research and establishing a teacher training program. Check and compare with colleges like Dordt, Trinity and Calvin. Assist those presently teaching in our schools. Further the advancement of Canadian/American Reformed curriculum and teaching materials. Assist in fields such as remedial teaching, etc.

Fall 1979. Opening of our College. First year of a three year course, plus a one year condensed course.

Fall 1980. First and second year of the three year program, plus a one year condensed course.

Fall 1981. First, second, and third year of the three year program, plus a one year condensed course.

For each of these years we will require a staff of two full-time and four part-time instructors. When the College is operating, the two full-time

teachers will be expected to continue to work in the areas as outlined under Spring 1979. In this way they will not only work at the College, but also in related fields where their help is much needed.

Brothers and sisters, we hope and pray that you will continue to have the willingness to support these endeavours. Our schools need men and women who are fully and thoroughly equipped to prepare the Covenant children to carry out their God-given task, no matter what their particular calling or vocation may be. Let us all join hands in getting this work done. We need not fear the future as our Great Teacher is Master and Lord.

The Steering Committee for
Establishing a Canadian Reformed
Teachers' College:

A.L. "Tony" Vanderhout - Chairman
Edward Kampen - Vice-Chairman
Henry J. Homan - First Secretary
Cor Hoff - Second Secretary

Mailing Address:

Mr. H.J. Homan
R.R. 1,
Wellandport, Ontario L0R 2J0.
Phone: (416) 899-3733.

A PINCH OF SALT

More-With-Less Cookbook, by Doris Janzen Longacre. Herald Press, Scottdale, Pennsylvania 15683, Wirebound. U.S. \$5.95; Canada \$6.55.

Cookbooks sell! The market is flooded with them. Many are on special subjects and of doubtful reliability. Collectors may enjoy adding them to their bookshelves, but the average family cook doesn't gain much from them.

The More-With-Less Cookbook was commissioned by the Mennonite Central Committee, in light of world food needs. The author, Doris Janzen Longacre, is well-qualified to write this book. She has a B.A. in Home Economics, and has worked as a dietitian. She has been in Vietnam and Indonesia on assignments for the M.C.C. Hundreds of people responded to her plea for recipes. All of them were tested.

The introductory section of her book contains four chapters: (1) world food shortages and the typical North American diet, (2) Christian motivation for simple eating, (3) ways of building a simple diet, and (4) joy and creativity in meal planning.

The recipe section is divided into twelve basic food categories. It contains over 500 recipes, including gardening and preserving hints, suggestions for careful shopping, tables on nutrition, and comparative costs of foods. Interspersed with the recipes are helpful commentaries by the author.

Push to the back of your shelf those cookbooks that tell you how to set a beautiful table with the right colour tablecloth and the proper crystal goblets. Mrs. Longacre says "Serving guests becomes an ego trip rather than a relaxed meeting of friends around that most common everyday experience of sharing food."

The pages lie flat, not like some of the spiral books you may have that don't.

An ideal gift for the bride-to-be, or for anyone who cooks.

A truly Christian cookbook.

Letter to My Daughter

Dear Jean,

Thanks for your letter and also thanks for another try to lure me onto slippery ice. You know that I would sooner leave this kind of subject to the professionals. Fortunately in this case, your sister happened to be in Ottawa when the minister preached about this subject, and since she was interested she took some notes.

Before I start on that, however, I want to make a few remarks about your letter in general. First of all, what were you doing at home at that time of the day? Or were you back from church already? Secondly, be careful how you use those texts. For instance: He who believes and is baptized will be saved. What about the one who believes and is NOT (yet) baptized? And last but not least, you state that "We, not the Bible, then require them to make public profession of this faith." Are you sure about that: "Not the Bible"? And if not, why did you write it?

But let me start with the real problem with the help of the aforementioned sermon. Besides the texts you mentioned there is more to emphasize the question. Lord's Day 27, Question and Answer 74 states (and we confess:) that the children "are as well as the adults included in the covenant and church of God" and they have received "no less than the adults, the promise of redemption from sin and of the Holy Spirit, Who is the Author of faith." In the Old Testament God's people had the Passover and nowadays that has been replaced by the Lord's Supper. But the Passover was for the whole family, so why don't we allow the children at the Lord's Supper?

Although these last remarks emphasize only the last part of your question and just about answer the first part, we might as well deal briefly with baptism first. Question and Answer 74 not only states: "as well as the adults" and "no less than the adults," but also: "as was done in the old covenant or testament by circumcision, instead of which baptism was instituted in the new covenant." The Bible teaches us that we are "dead in sins and trespasses." Now consider the attitude of those opposing infant-baptism: The Lord waits until you come and say: "Lord, I am ready; I want to commit my life to Thee; I want to believe in Thee, and I want to accept Thee as my Father" and only THEN He says: "Okay, if you want to be my child, then I want to be your Father." Isn't that contrary to the whole Bible? If the Lord had not said first: "I want to be your Father," we would never, NEVER have said: "I want to be Thy child." Some of the people opposing infant baptism also say that the Old Testament is not for us but for the Jews, and the New Testament is for us, the church. And therefore

those promises would not be for us either. But the apostles preached the Old Testament to the church, and the Lord Jesus on the way to Emmaus did the same thing. If the Old Testament is not for the church, why did they preach it to the church? What else could they preach? And those New Testament preachers of the Old Testament called baptism "the circumcision of Christ," or, in other words, "the Christian circumcision" (Colossians 2). And they promised salvation to "you and all your household" (Acts 11:14) according to the promise of the Lord, and they preached the gospel to the jailer and "he was baptized at once, with all his family" (Acts 16:33).

And now, after all this, wouldn't it be a rather logical conclusion to admit those children to the Lord's table also? Non-admittance would have been somewhat easier to defend (to say the least) if the part about infant baptism had been left out, don't you think? The Passover of the Old Testament was replaced by the Lord's Supper in the New Testament. Passover was for the whole family, why not the Lord's Supper? Well, you see, there ARE differences between the Old Testament and the New Testament, between baptism and the Lord's Supper, between the Passover and the Holy Supper. In the Old Testament the Passover and the Circumcision were done AT HOME, whereas the New Testament sacraments are administered in the congregational meetings. The Old Testament sacraments had a national character — to be celebrated by everyone — nationwide, but the New Testament sacraments are celebrated among God's spiritual people only.

But there is a fundamental difference between Baptism and the Lord's Supper. In Baptism the children were baptized, it was done to them, and they were completely passive, because the Lord started the covenant, unilaterally. But with Holy Supper it is a little different. You are not brought there, but you have to go yourself. The one-sided covenant has become two-sided and you have become active. You have to do all kinds of things that you couldn't do when you were a baby. You have to examine yourself (I Corinthians 11:28). You have to TAKE, you have to EAT, you have to DRINK, you have to DO this in REMEMBRANCE of HIM. In short: you have to believe; you have to accept God's promises for yourself; you HAVE TO KNOW WHAT YOU ARE DOING.

Of course, there may be a difference of opinion yet about the question: "WHEN will anybody be able to know what he is doing?" but the question: "Why allow children the sacrament of baptism and not of the Lord's Supper?" should be sufficiently answered.

Love, Dad

Puzzle No. 28

| | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| M | E | L | C | H | I | Z | E | D | E | K | H | A | I | N | A | H | P | E | Z |
| E | O | A | Z | H | A | L | E | S | U | H | T | E | M | I | A | R | H | P | E |
| R | B | A | B | N | E | R | B | E | L | T | E | S | H | A | Z | Z | A | R | H |
| A | O | O | B | A | H | A | R | C | A | B | R | A | H | A | M | A | R | A | H |
| B | J | D | H | J | O | S | H | U | A | S | O | M | A | H | L | O | N | O | C |
| M | O | R | D | E | C | A | I | E | A | R | A | C | I | M | J | O | A | B | E |
| A | I | T | H | S | A | V | T | R | P | F | G | E | A | R | J | H | H | A | L |
| N | A | B | A | L | I | E | A | A | B | N | E | R | S | J | I | T | U | D | E |
| A | N | D | U | H | R | H | H | A | C | I | M | J | I | L | E | A | M | I | M |
| S | K | A | A | A | A | H | A | N | N | A | H | L | M | S | K | E | M | A | I |
| S | S | V | H | N | J | B | I | D | D | O | C | H | A | O | J | M | O | H | B |
| E | N | I | S | O | E | L | R | A | C | H | E | L | H | C | A | A | S | I | A |
| H | O | D | O | M | R | A | A | R | O | N | M | E | A | H | R | N | E | J | E |
| R | U | H | S | M | E | I | H | Z | P | Q | A | V | N | S | A | M | S | O | N |
| N | H | A | E | A | M | K | C | E | V | E | L | I | I | M | M | G | D | A | O |
| U | E | N | P | A | I | E | E | S | T | H | E | R | A | T | O | L | A | H | C |
| L | W | M | H | R | A | Z | Z | E | N | D | A | H | C | U | B | E | N | R | H |
| U | H | I | R | G | H | E | S | R | A | C | H | E | L | E | B | A | I | T | A |
| B | A | T | A | H | A | E | L | I | M | E | L | E | C | H | A | R | E | T | O |
| E | J | G | U | H | T | E | H | S | O | B | I | H | P | E | M | S | L | T | N |
| Z | A | H | A | R | O | K | U | K | K | A | B | A | H | T | A | I | L | O | G |

Iddo
Issac
Isaiah
Israel

Jacob
Jahweh
Japheth
Jeremiah
Joah
Job
Joel
Jonah
Joseph
Joshua

Laban
Lamech
Leah (2)
Levi
Lot

Mahlon
Manasseh
Marah
Melchizedek
Mephibosheth

Merab
Methuselah
Micah
Miriam
Moab
Mordecai
Moses

Naham
Nahum
Nahor
Naomi
Nebuchadnezzar
Noah

Obadiah
Omar
Orpha

Rachel
Rahab
Ruth

Samson
Sarah
Saul
Seth
Shem
Shur

Terah (2)
Timnah

Vashti

Zebulun
Zechariah
Zephaniah

Elizabeth Teitsma

HOW TO PLAY: First read the list of these Old Testament names then look at the puzzle. The names are in all directions – vertically, horizontally, diagonally, backwards. Circle the word found and strike it off the list. The letters are often used more than once so do not cross them out. It is best to find the longer names first.

- | | | | |
|-----------|--------------|-----------|----------|
| Aaron | Amos | Eli | Ezra |
| Abel | Amram | Elimelech | Goliath |
| Abimelech | Belteshazzar | Elkanah | Habakkuk |
| Abner (2) | Boaz | Enoch | Hagar |
| Abraham | Cain | Ephraim | Haman |
| Adam | Dan | Esau | Ham |
| Agag | Daniel | Esther | Hannah |
| Ahab | David | Eve | Hosea |
| Ahaz | | Ezekiel | |
| Ammon | | | |

our little magazine

Hello Busy Beavers,

Another school year just about finished! How do you feel about it? Are you looking forward to your holidays? Are you a little sad you won't be seeing your friends? Are you surprised the year went so fast? Or relieved it's finally over?

I trust all our Busy Beavers did their best work this year. And you all brought home good reports. And now we all look forward to a good holiday!

Busy Beaver *Sidney Doesburg* put it all in a poem for us. Here it is. Thank you for sharing, Sidney.

Summer

Summer is a season,
A season with the sun
To tan our backs and fronts indeed
Or even get a burn!

Summer is a season
Of blossoms and green trees
To make the world as green can be
To brighten up our lives.

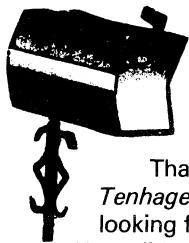
Summer is a season —
The most fun season
When we have holidays
To do the things we want!

What do you think, Busy Beavers? Isn't it time we have another contest? We haven't had one for a while. Shall we make it a POETRY CONTEST — since we have so many "poets" in our club?

All right, then, send your poems to me (be sure to read them over carefully and make sure your words fit the "music" okay?) You know my address:

Aunt Betty
Box 54,
Fergus, Ontario N1M 2W7

Oh yes, be sure to put your name and age on each poem!



From the Mailbox

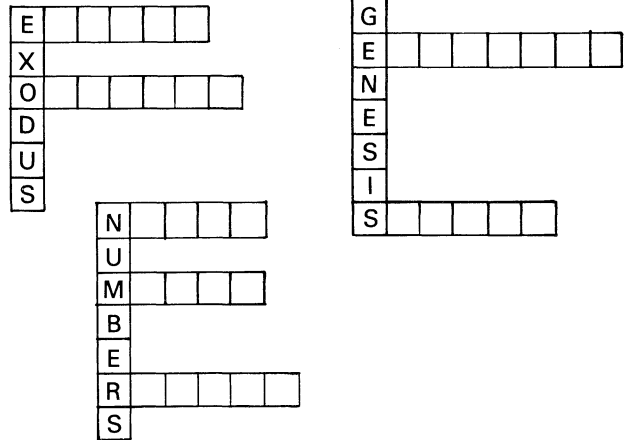
Thank you for the poems and the quiz, *Anita Tenhage*. It was nice to hear from you again. Are you looking forward to the holidays, Anita?

How did your picture turn out, *Edith Hofsink*? And did you have a good time on your school trip? Will you write and tell us about your trip this summer? Bye for now, Edith. Thank you for the puzzle.

Yes, I think you must have been busy after school the day you wrote your poem *Theodore Kanis*! Thank you for sharing it with us. Also thanks for your picture, I will put it with the others in my little album!

QUIZ TIME

Fill in the Bible Book Names



Thank you for the puzzle, Busy Beaver *Edith Hofsink*.

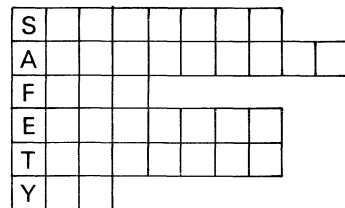
Bible Quiz

By Busy Beaver *Geraldine Hamoen*.

- Who was the oldest son of Jacob?
Reuben or Judah
- What country did the Lord bring Israel out of?
Canaan or Egypt
- Who was the youngest son of Jacob?
Gad or Benjamin
- Who was the daughter of Jacob?
Leah or Dinah
- What did the people buy from Egypt?
Jewelry or grain
- Who was Moses' brother?
Jacob or Aaron
- What is the name of the King of Egypt?
Eleazar or Pharaoh
- Who was Moses' father-in-law?
Jethro or Melchizedek

(Answers next time.)

Now because you will all be home soon here is a different quiz for you to think about!



- S - what we like to do in water.
- A - dangerous vehicles on the road.
- F - this may burn you.
- E - never go near _____ cables.
- T - the kind of bike we all like.
- Y - SAFETY is up to _____.

Have a happy, safe holiday, Busy Beavers.

Yours,
Aunt Betty