

Clarion

THE CANADIAN REFORMED MAGAZINE

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The Enlightenment and the Present World ³

SOCIAL CHANGE AS A MEANS OF REDEMPTION

We saw last time that the Enlightenment philosophers intended to ring about the reformation of man and society by means of education, and I promised to describe their educational programme in some detail. The contents of this programme can be divided into three parts. Firstly, man had to be made aware of the causes of his own and the world's misery. Secondly, he had to be told that these causes could be removed if mankind allowed reason to penetrate to all levels of society, so that it could work upon it as a leavening yeast. And thirdly, man had to be assured that once these causes had been removed, and mankind was careful to abide by the dictates of reason, happiness and perfection were bound to arrive. It was amazingly simple. It was also unduly optimistic; but then, the eighteenth century was an unduly optimistic age.

In dealing with the first point, the philosophers took pains to make it clear that the cause of human misery was not sin, because man was not inherently evil. Perhaps he had been made evil, but that was not his fault. Who then was to blame? You can guess the answer: the dominant few, the ruling groups were responsible for the existence of man's and society's misery. To use twentieth-century terms: it was all the fault of the Establishment or the System. In France the Establishment consisted of a by this time rather ineffective monarchy which nevertheless claimed absolute powers and asserted that it was responsible to God alone, plus a numerous, privileged and quite useless nobility, plus the Roman Catholic state-church which was both worldly and oppressive. These three institutions combined had over the centuries managed to enslave the rest of the population, and still kept it down in servitude, poverty, and ignorance. They had been aided and abetted in these efforts by the teachings of Christianity.

In order to redeem the situation the first step therefore was to discredit Christianity in the minds of all — a task to which the philosophers devoted

themselves with great zeal and industry — and then to bring about the reform of the social institutions in question. The philosophers did not make it entirely clear how this work of reform was to be accomplished. By and large they left the impression that also in this area the simple application of reason would do the job. The reasoning was again that if you showed everyone, including the oppressors, how wicked, unreasonable, and ridiculous the situation really was, then even the oppressors would see it, become ashamed of themselves, and amend their lives. One thing is certain: the philosophers did not want a violent revolution. Politically and socially they were quite conservative, and for good reasons. Although as members of the middle class they were subject to the arbitrary measures of church and state and aristocracy, they were well off otherwise and had no desire to see their comfortable world topple by a revolutionary upheaval. They were not even eager to dismantle the monarchy; in fact many of the philosophers believed that this institution could be used as a tool to bring about reforms. It only had to be changed, and it would have to eliminate the various inequalities that existed between a lazy, parasitical nobility on the one hand, and the industrious, intelligent middle classes on the other. It would also have to end the power and influence of the church. But once this was done, and the monarchy had been established on a "rational" basis — that is, once it had become enlightened — the philosophers would be well-satisfied. With one notable exception (that of Rousseau, to whom I will give attention later) they did not want a democracy, and they would have been aghast if anyone had suggested that the desired equality with the nobles had to be extended to the lower classes of society, that is to the servants, peasants, and city mobs.

The outcome of the philosophers' teachings, however, was quite different from what they had intended it to be. These teachings resulted not in an increase in reasonableness, but in the irrational destructiveness of the French Revolution, during which the entire society was shaken to its foundations

as by a catastrophic earthquake and the social fabric rent beyond repair. The king was murdered, together with his family, and a democratic Republic established. The nobles lost their titles, privileges and possessions, and in many cases their lives. The once powerful church was humiliated and subjected to the new anti-Christian state. A new religion, that of the Goddess of Reason, was proclaimed as the official one in the heyday of revolutionary fervour. But the destruction did not stop at this point. The members of the wealthy middle classes also lost such privileges as they had possessed, and many of them, including many of the philosophers who were still alive when the Reign of Terror broke out, shared the fate of the royal family, the church prelates and priests, and the nobles, and lost their heads under the guillotine. The same happened to thousands upon thousands of the lower classes. The Revolution's appetite for blood and dissolution was insatiable: it devoured not only its enemies but also its own children.

How must we account for these catastrophic consequences? Are they to be explained by the violence of the philosophers' social criticism? No, they are not, although this criticism has indeed been destructively radical; these rather naive humanists, who had no inkling of the social forces they would unleash, were far more outspoken in their protests than their limited goal warranted. Neither is the explanation to be sought in the reality of the abuses in pre-revolutionary France. It is true that these abuses were serious and that reform was badly needed. However, they had been there since times immemorial, and, as historians have shown, in the eighteenth century there was definite improvement in the lot of the common man. In any event, social criticism that draws attention to social injustice may cause discontent and lead to reform, but it has never yet resulted in the type of murderous fanaticism which was evident in the French Revolution.

No, the revolutionary dynamite in the philosophers' teaching is to be accounted for by the fact that they inspired a hope which was (I cannot find another word for it) a religious one, but then in an anti-Christian, a demonic sense. This hope was based on the deception, as old as Paradise, that man does not need God because he himself can become like God, and that only thus he will attain fullness of life. And this message of salvation through re-

bellion against the Creator found ready acceptance in a country like France because the soil had been prepared for its reception. A very large part of the French population, which had for generations been subjected to the ministrations of a secularized church, had already lost its Christian faith and character, and was more than willing to accept any teachings which promised that life-without-God was not futile, but that, to the contrary, it would assure true life and total deliverance. When the philosophers preached this anti-Christian gospel, the people responded to it by giving it their total adherence, and by fighting for the realization of the promised paradise with an unquestioning faith and a fanatic zeal.

It is essential that we understand this religious character of the Enlightenment teachings. If we don't, we will fail to understand our own age. For in this respect also the Enlightenment is the parent of present-day society. Since Christianity was rejected, Europe has never ceased its attempts to establish man-made heavenly cities; and these attempts have always been accompanied by the same fanatic rejection of God, the same unquestioning hope, and the same demonic zeal. This was true when philosophers like Voltaire and Rousseau promised, and revolutionaries like Danton, Marat and Robespierre set out to establish, the redeemed society on the ruins of the old regime in France. It was again true when communists like Marx and Engels propagated, and revolutionary bolsheviks like Lenin, Trotsky, and Stalin set out to build the social millennium of the classless society. It was equally true in the revolutions engineered by the Hitlers, the Mussolinis and the Mao Tse-tungs of our own generation. We can stay even closer to home and look at the Just Societies, the Great Communities, or whatever other names may be given to these utopias, which are promised by contemporary left-wing activists and even by democratic-socialists and their henchmen.

I said that it will be well for us to be aware of the true character of these movements, for unless we are, we cannot resist them in the manner in which they must be resisted. The truth is that all these revolutionary attempts, with the exception perhaps of those made by nazis and fascists, have generated a good deal of sympathy among the well-wishers of humanity, also among many who profess to be Christians. After all, so the reasoning goes, these

social critics-and-reformers are often so well-meaning, they have such a strongly developed social conscience, they are so concerned for the poor, the oppressed, and the needy. And even if it is true that from a humanitarian point of view the means are not always justified by the end, must one not, in all charity, make allowance for the occasional outburst of violence? For don't these reformers have reason to be irritated by and angry with a system that is still full of inequality and poverty and oppression? The church could learn from them, and would be wise to join their band-wagon. And indeed, many a church that had already rejected the norms of God's Word is willing to learn from them, and hastens to join their ranks. The situation wherein priests and preachers and theologians applauded the revolutionaries of the eighteenth century has been repeated many times over. Little do these churches and church members realize that by so doing they join in the worship of the Beast of Revelation 13, and that in the end they will be destroyed by it.

And yet, can anyone really plead ignorance? Thousands of years before the Enlightenment philosophers were born another Philosopher arose Who said that whatever is, has already been, and that whosoever has eyes to see must admit that there is nothing new under the sun. Those who, by the grace of God, have learned to interpret the events of their times by the light of God's revelation, possess this power of vision. They see that the building of the Tower of Babel has been repeated time and again, and that time and again these attempts (well-meaning as they may have appeared) have ended in unredeemed disaster. And they are not in darkness about the reason: their God has revealed that those who reject Him will be rejected by Him, and that blindness will be visited on them.

The believer also knows about the alternative to revolution. It is not to close the eyes to whatever is evil, unjust and godless in society. If the Church does that, she becomes like salt that has lost its preserving powers and will therefore be thrown on the dungheap. The alternative is given in the conclusion reached by the ancient Philosopher-Preacher of whom I spoke: "The end of the matter is this: Fear God, and keep His commandments; for this is the duty of all men." Not adherence to the revolution (be that adherence half-hearted or total), but only obedience to the Gospel will bring

about the righteousness which exalts a nation. Here is the only basis for our political and social activity; and may we never forget that such activity is required of us. Let us then not neglect to prepare ourselves and the coming generation for this task, so that it may be performed in obedience to the norms and directives given by God. We may be assured that then our cultural action cannot be in vain, even if by the world's standards the results are negligible. For the Church has been appointed to be the light of the world, and its preserving salt.

F.G. OOSTERHOFF
(To be continued.)



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“GIVE - GIVE”

K. SCHILDER

From Licht in de Rook, Third printing 1951, W.D. Meidema B.V. — Delft.

The horseleech hath two daughters: Give, give. There are three that are never satisfied; four say not: enough: the grave and the barren womb, the earth that is not filled with water and the fire that saith not: it is enough.

Proverbs 30:15-16

In our society of give and take, one need not strain one's ears to hear this demand: "Give, give." Such a voice was also heard by the writer of the Proverbs, and he deems it wisdom to pass on what he learned from it. "Give, give;" this gruff demand comes to him from two, opposite, directions, and in the central point between those extreme positions from where the call resounds stands he, together with his readers. On the one side there is the womb that calls so. From the other side, however, from the open mouth of the grave, comes the same command: "Give, give." And in both is heard the lust of the leech. Because this drinker of blood represents the insatiable monster, the symbol of desire beyond measure. It is the image of that which thrives on the life blood of others, the symbol of that which will never of itself say: "Enough."

Such, then, are the daughters of the leech, that is to say: thus these two — the grave and the womb — have that bloodsucker nature in common. The grave; that is the one great devourer. Like the leech it attaches itself to the crust of the earth from which we were taken and drinks our red blood. Of that no end is in sight. "O earth, cover not my blood!" Job¹ cries in his misery, when he can see the grave open wide its mouth to drink his blood and close it again to cover Job's blood. But the grave is not satisfied. It has no knowledge of that theme: "Gib dich zufrieden." It does indeed cover Job's blood. But then it goes on: "Give, give; not enough!"

And were the grave the only one to desire without measure, then it would have to remain unsatisfied one day, when no new life would arise to present itself as prey to be devoured. But that would be foolish utopia — at least for the pessimist. There is another power, another "principle," lusting

with great desire, it is the closed womb. Also this one calls for labour, is tireless in bringing forth, desiring to open up and to greet life from within. The mating urge is indestructible. Also the womb never relents in calling for action. And this lust for life was earlier than death. It ever precedes the other. But the other follows on its heels. Life and death were not, as is sometimes suggested, twin brothers; the one was first alone. But now that on account of sin death has been placed on life's pathway as its opponent and persecutor, now the grave follows the uterus on its heels, and in that pursuit neither ever gives in. "Give, give," each calls for itself, and neither makes room for the other. Hades penetrates the uterus and the uterus will not be frightened into inactivity by any hades horror tale.

And so, in the circuits of this life, which brings forth for the grave, unless intercession comes from on high, there is no escape; womb and grave will remain insatiable. For their desires there is neither relative nor absolute satisfaction ever to be found.

"Give me children, or I die," cried Rachel. Either the one, or the other; her first wish, because the first desirer does not give in to the second. But: give me children *and* I die; that, after all, did become reality. The one first, but then the other also; the womb for the tomb: the second desirer does not give in to the first.

Such, then, is the treadmill of life after the Fall. It has some frightening qualities, something like the white-hot fires in the smelter ovens, a never-ceasing labour: the fuel is injected and the ashes are collected, but the fire never goes out while sweating workers change shifts. And as for us, we have been given our place between those two desirers. Before we were aware of them they had already placed their mark on us. And we see no end of that process, no opportunity to stop it. Even in our own existence the womb calls for action, and we answer that call: first come, first serve. We assure the grave of its prey . . .

The Bible has a strong word: "In those days shall man seek death, and shall not find it and shall desire to die, and death shall flee from them." Never can one shut the mouth of the hades

monster; it ever calls for more. And yet, neither can anyone persuade this hades monster to precede the uterus-hyena so as to maneuver out of the race that supplier of the prey which the other desires to swallow up. They shall indeed both come to an end — at one time. But not through a process designed by us. Only the "catastrophe" of God's judgment in the last day shall move these two desirers into a check-mate position — and end their activity.

Womb and tomb, the giving and the taking, the uncovering and the covering, the building and the breaking force — declared enemies they are, like water and fire. Water; no, never was the earth satiated by it. The ground on which our feet walk never tires of drinking water. If things remain as they are, then the earth can never tell water: "Enough." Because opposing water is fire, and it in turn consumes water. Fire makes water lose its form, decomposing it into vapour, until it has fled so far from the fire with its heat that it can regain its greater density, so that it can rain down, so that it can again come near to the fire, so that it can again be consumed, and go through these stages again and again and again. And vice versa in that continuous, laborious cycle.

And all these things become so weary.² As water and fire continuously battle with each other, so cradle and grave are opponents in a continuous struggle, and neither will ever say: "Enough," and neither can ever win or be overcome, neither can consume or be consumed.

And man becomes so tired. He gives birth for the grave; he knows it and takes it for granted. Man cannot cause death to stop life from carrying on, nor can he halt death by living. And, with desire having been placed on the rolling stairs of time, while men keenly seeks this forward motion, that second desirer immediately stretched out its hand to them. That the grave does not say: "Enough," and that the earth never is tired of drinking water — they realize it sometimes with horror. But fright wears away. "See, we all," they complain, "we all are as water spilt on the ground which cannot be gathered up again; so we must needs die,"³ and the water-drinking earth does not say: "Enough"; "the waters fail from the sea and the flood decayeth and drieth up — thus lie men down and stand not."⁴ The vicious circle drags them all along, and no one has seen the end.

Therefore, this life of our experiences; therefore, nature can never by itself comfort us. Yet, there is comfort. But it is a comfort that flesh and blood has not conceived. See, you know God's witness. In His word God has told us of a reality, other than that which we perceive from what is before our eyes. It is that which we do not "experience" but only hear proclaimed from the revelation of God; it is this: Whatever calls for more shall once no longer find its desire fulfilled, but remain unsatisfied. God's "catastrophic" involvement after Genesis 1, when He brought forth a world in eruptions of energy, did not relent. Not even after Genesis 3. It presses everything to the final completion, the consummation, the "Catargese"⁵ of the grave, and it has already found its glory in a life that is not haunted by the grave: a life out of God's hand, a life of regeneration.

The struggle of two in equilibrium, two who in that respect are equals — it is an endless burden. But if a third one intervenes, then the outcome can still be happiness, provided that third one is the stronger. Or rather: if that third one is the first. Or better yet, if he be THE FIRST. And that THIRD, that First One is there: Lord of Hosts is His name.

He says "Enough" also to those who choose not to hear it.
 He says so to the water.
 He says so to the fire.
 He says so to the grave.
 He says so to the womb.

For, as over the waters of the flood that drenched the earth, God's command "Enough" did once resound, so shall the fire that one day will go through the world again hear God's voice: "Enough."

Water and fire shall not strive for ever. And so shall it be with the womb and the tomb. The womb has known this wondrous thing: the Eternal One has come forth from it. But not according to its own desire. The one that always called: "Give, give," was taken and occupied. It was used and brought to subjection. Thus were its boundaries established. The uterus, without desires of its own designs, had caused to come forth to see the light Him Who would earn the right of catastrophic intercession in the cosmos. That includes also the right of ending, in and through the catastrophies of the day of judgment, the swing of every pendulum. Then it was said — not by, but — to the uterus: "Enough." Then it was Christmas. The womb had not, ac-

ording to its nature, taken, but had, supernaturally, *been* taken. The terminal at the beginning of the world's course, the *terminus a quo*, was now occupied by the Prince of Life.

And, in its turn, the grave has also contained the Eternal One, according to His human nature. But again that grave could not do its *idion*, its typically own work, to Him. God had not suffered His Holy One to see corruption. And when that Eternal One came out of the tomb to greet the light, then, after Christmas, it had become Easter. Then it was said — not by, but — to the grave: "Enough." The grave had not, according to its nature, taken, but had, supernaturally, *been* taken. The terminal at the end of the world's course, the *terminus ad quem*, was now occupied by the Prince of Life.

Thus the whole world course was then in the hands of the Prince of Life. That brings great joy to all the cosmos.

That which was in itself insatiable and restless has by God Himself been brought to the fulfilment and so was stilled. The "numerous clausis" of election and rejection, and thus of God's steadfast counsel, could not be related to a mechanically guided law of nature, nor to a blind fate. Therefore, God allowed no blind play of chance to intervene in the course of humanity between the *terminus a quo* and the *terminus ad quem*. Thus, when he occupied both stations, desiring to hold on to that "numerous clausis," God's counsel prevailed therein, prevailing for ever and ever. That, then, is the procla-

'Midst myriads lost ones, Thee ignoring, yielding curse nor praise,
 Thy chosen people Thee adoring joyful anthems raise.

Tears Thou sendest, and through blur of wetstained broken light,
 dawns new morrow, with the stir of eyes regaining sight.

Fear and valour, from Thy giving hands, heavenly bread was won
 Endless sweet from Thee, the Living, death bitterness has undone.⁶

Twice has a word been underlined in the last stanza. Without that, it would be an accursed heresy. But now it can be said with the Catechism: Lord's Day 14 of the uterus, Lord's Day 16 of hades, and over all: Immanuel.

There is for us a *terminus a quo*. There is no longer one *ad quem*.

¹Job 16:18.

²Ecclesiastes 1.

³I Samuel 14:14.

⁴Job 14:11-12.

⁵Biblical word meaning: "making inactive," and thus ineffective.

⁶P.C. Bouteus, *Invocatis Amoris* — Vergeten liedjes (translated).

mation of Christmas and of Easter, which since Pentecost has been spread over the world, there to run its due course.

Therefore, let all the house of Israel know assuredly that this gospel is not of nature, but from the eternal Spirit. Not the undefined experience, but only the all-defining revelation has made that known to us. The weariness of empirical nature can only be overcome by the comfort of the authoritative gospel. For what no eye in turbulent waters and in raging fires has ever seen, nor ear has heard in birth-cry or death-rattle, and what in the heart of man with his contemplations on the shiftiness of beginning and end has not been conceived, that has God on the Feasts of Christ's birth and of His resurrection prepared for those who love Him.

And now all is well. Now the struggle between life and death is not the end of everything. Now bitterness is not without that which sweetens, neither is death outside the realm of Him, Who brings about the eternal peace. Now rebirth prevails over birth; the first resurrection decides for the second one. Sunday now precedes Friday. Dying unto sin means death to all dying. Now the uterus has been taken into service and hades has been called to liturgy (that is, service in the Kingdom). Now can our song of praise again be heard, of praise, not to "Love," but to the God Who made His love to shine in peace on that dark domain between the cradle and the grave:

Note from the translator:

"K.S." could bring a simple message in a most brilliant way. Above is an attempt to restate in English one of those gems, one of which I had become very fond. Much of the brilliance will have been lost in the process. But the message is there, in all its simplicity. If along with that, some of the poetic qualities in Schilder's writing are still found back in this translation, I shall be more than happy.

JOHN DE VOS

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PRESS RELEASE

from the Committee for Contact with the Orthodox Presbyterian Church.

INTRODUCTION

General Synod (GS) 1977 of Coaldale, Alberta made the following decision:

With thankfulness to recognize the Orthodox Presbyterian Church as a true Church of our Lord Jesus Christ as confessed in Article 29 of the Belgic Confession. (Article 91, II, recommendation.)

Since the Canadian Reformed Churches (CRC) and the Orthodox Presbyterian Church (OPC) have now mutually recognized each other as faithful churches of our Lord, this mutual recognition should receive visible form. GS 1977 dealt with this important matter and decided as follows:

To offer to the OPC a temporary relationship called "ecclesiastical contact" with the following rules:

- a. to invite delegates to each other's General Assemblies (GA) or Synod, but no vote;
- b. to exchange Minutes and Acts of each other's GA and GS as well as communications on major issues of mutual concern, and to solicit comments on these documents;
- c. to be diligent by means of continued discussions to use the contact for the purpose of reaching full correspondence.

The 1977 GS also appointed a synodical committee with the mandate "to inform the Churches from time to time about the progress made (e.g., by press releases of combined Committee meetings)." In order to fulfil a portion of our mandate then, we offer this short press release.

MEETING OF SUBCOMMITTEES

Since a meeting of all our committee members and the full body of the Committee on Ecumenicity and Interchurch Relations (CEIR) of the OPC proved impossible, a meeting of subcommittees was arranged.

On June 14, 1978, in the American Reformed Church building of Grand Rapids our subcommittee consisting of Prof. Dr. J. Faber and Rev. W. Huizinga met with the OPC subcommittee consisting of Prof. N. Shepherd and Rev. J. Petersen. We held it on this date since the OPC brothers had to attend their 45th GA starting on June 15 in Grand Rapids at Calvin College campus.



Prof. Dr. J. Faber and Prof. N. Shepherd

ECCLESIASTICAL CONTACT

The 1977 GS's offer of ecclesiastical contact with the OPC had already been sent in written form. However, we expanded on this point clarifying that this was the "alternative proposal" they had requested if their offer of "fraternal relations" was not satisfactory to us. We explained that "fraternal relations" seemed to be too broad in its practical application and too vaguely defined. Our offer has specified rules which fraternal relations does not.

Moreover, ecclesiastical contact must be viewed as a temporary step. The OPC had some practical misgivings about "church correspondence" which we practise with sister-churches. Our rules for church-correspondence demand too much from a foreign church body, they felt. They seemed to think that church-correspondence almost involves supervision over the local affairs of the local churches with whom you have correspondence. Such misgivings about church correspondence were hopefully removed.

Our offer to the OPC for ecclesiastical contact could not be placed on the agenda of the 45th GA of the OPC held on June, 1978. First their CEIR must discuss this and then report to the GA and thus place it on the agenda. CEIR will not meet till the fall of 1978. So our proposal must wait till next year, June, 1979, D.V.

Personally, the two OPC brothers could not foresee any difficulties in

accepting our proposal. We shall wait and see.

EXCHANGE OF DELEGATES

As you have read, our 1977 GS offered an ecclesiastical contact which includes the exchange of delegates to major assemblies. Some of us had some questions about this point. Would such a delegate from the OPC be a member of GS in an advisory capacity? Would it be possible that such a delegate could speak on all issues of the agenda and thus influence our synods? How does the OPC handle this matter of fraternal delegates?

They explained that from their side they accept a delegate as a "corresponding member" of their GA on recommendation by the CEIR and by a majority vote of the assembly. Such a delegate or member could attend advisory meetings and offer advice (if asked) but he had no vote.

Also, for their own delegates who are sent to major assemblies of other churches, they have adopted a set of rules of propriety which such delegates should follow. From these rules we gather that we do not need to fear that an OPC delegate would dominate the floor at one of our GS.

That is all for now. A tentative meeting of complete committees is being scheduled for this fall. If so, a press release will inform you about it.

For the committee,
W. HUIZINGA

King Solomon's Molten Sea ⁷

VII Two- or Three Thousand Baths or both?

7. 1 Another problem we are faced with in the analysis of the Molten Sea is the different number of baths recorded in the books of Kings and Chronicles. As previously mentioned in Section 3.1, I Kings 7:26 states that the sea "contained 2000 baths" while II Chronicles 4:5 reads: "it received and held 3000 baths" (KJV). An easy way out would be to assume that one of the two figures must be a copyist's error. But should the problem simply be dismissed with such a cheap solution? Let us not forget, these figures are also part of Scripture! Even if the solution presented below might seem unsatisfactory to some readers, an error in Scripture cannot be claimed with certainty. Other explanations may be found eventually. The approach, taken in the following sections, is based on the historical fact that measures often retained their names but changed in value in the course of time. To explore this idea further, the following Hebrew measures; the homer, the seah and the cab, tabulated in Section 1.4, will have to be dealt with in more detail.

It is known that the homer was originally the load of a pack-ass and had virtually the same name. The Israelites called this measure CHOMER, while ass is CHAMOR in Hebrew. The unit is very old. Its origin, as far as it can be traced, is the Akkadian name for a donkey-load: imer¹. Under the name harwar it has survived in Persia till today!² Other measures we will meet in the following analysis are the seah (Hebrew: SEAH) and the cab (Hebrew: QAB). The cor (Hebrew: KOR), a name also found in Scripture, was equal to the homer. The measures had the following ratios:

$$\begin{aligned} 1 \text{ Homer or cor} &= 10 \text{ baths} = \\ 30 \text{ seahs} &= 180 \text{ cabs.} \end{aligned}$$

7.2 EQUAL NAMES — UNEQUAL VALUES

In ancient as well as in modern times, measures are often found to have the same name while representing different quantities. One example, already discussed, is the cubit. Sometimes it is six handbreadths long, some-

times seven. And it is often not clear from the context which cubit is meant. A modern example, many people in Canada and the U.S.A. are familiar with, is the difference between the Imperial (Canadian) gallon and the U.S. gallon (6 U.S. gallons are very nearly equal to 5 Canadian gallons). The reason for this difference is the adoption of the old British wine gallon as the standard gallon of the U.S.A. while the British Commonwealth in 1824 standardized a gallon which is derived, according to Berriman, from the ancient "Winchester corn gallon."³ To say the least, this can be very confusing! Consider an American archaeologist working in Palestine under British rule in the nineteen thirties. He finds a jar, measures it and reports the volume in gallons. Question: which gallon did he use, U.S. or British?

Another example, taken from ancient history, is the forerunner of the Hebrew cor, the Sumerian/Babylonian gur (sometimes spelled kur). In his book on the history of the Sumerians, S.N. Kramer mentions three different gurs. There was a (small) gur of 144 sila, the gur-lugal or royal gur of 300 sila, and a (large) gur of 3600 sila.⁴ In Canada at present, during the change-over period from the British/Imperial to the Metric System, strange combinations are appearing. For instance "gas mileage" is expressed in "kilometers/gallon" for 1978 cars. (Should we say now "gas kilometrage"?) On a 3 quart milkbag we find printed: 3 quarts — 3 pintes — 3.41 ℓ (litres). Apparently in French-Canada a quart is a pint(e) but in English-Canada a pint is half a quart! It would be interesting to trace the history and origin of the word pint(e) in Britain and in France.

This change of value without a change in name, or vice versa, has taken place regularly throughout history. If evidence can be found that the bath also had different capacities during the Old Testament period, it may be possible to explain the 2000-3000 baths discrepancy. We will first study the Scriptural material that may be helpful and then investigate some measures that were already in existence before the time of Abraham in Sumer and Akkad.

7. 3 MEASURES AND WEIGHTS IN CHRONICLES

In I Chronicles 29:7 it is stated that ten thousand "drams" of gold (KJV) were given for the temple by the leaders of Israel. Both the RSV and the NASB have "darics." The daric was a gold coin of the Persian Empire. Therefore it is surprising to find this coin mentioned in the history of Israel during the reign of King David. Evidently the records of Chronicles obtained their final version after the Babylonian Exile. (Another proof of this is the listing of Zerubbabel and his sons in the genealogy of the house of David in I Chronicles 3:19.) We also find in I Chronicles 21:25 that David paid 600 shekels of gold by weight to Araunah while 50 shekels of silver are mentioned in II Samuel 24:24. Consequently the measures and weights in Chronicles should be treated with caution. Most likely, up to date measures and weights for the time after the exile were used in some cases. This would give the people of Israel a better understanding of the quantities involved. What implications does this have for the bath? It seems possible that in Chronicles a smaller bath measure was referred to. For our purposes this bath would have to contain $\frac{2}{3} \times 22.8 \ell = 15.2 \ell$. To fill the Molten Sea; 3000 smaller baths would be needed ($1\frac{1}{2}$ times the 2000 baths of Kings). The question is, do we have evidence for the existence of a bath with a capacity of approximately 15 ℓ? This will be investigated next.

7. 4 OTHER BATH MEASURES

During the New Testament period a bath measure was still in use in Palestine. It is mentioned in Luke 16:6. Most translations render it "measure" but the Greek word used is "batos." So far as we know it was equal to the Greek metretres of 39.5 ℓ, roughly 8.5 Canadian gallons or 10 U.S. gallons.¹ Obviously this measure is far too large to explain the 3000 baths capacity of the Molten Sea. (The sea could only hold about 1150 "batos.") The bath is mentioned for the last time in the historical books of the Old Testament in Ezra 7. We find there a letter in Aramaic from King Artaxerxes of Persia for Ezra's use on his journey to Jerusalem. In his letter the king orders the treasures beyond the river, in Syria and Palestine, to provide Ezra with up to "100 talents of silver, 100 kors of wheat, 100 baths of wine, 100 baths of oil and salt as needed" (Ezra 7:22, NASB). From

this passage it is clear that a bath measure was in use "beyond the river" in Persian times. Could this be the bath measure we are looking for? To find a solution we will have to take another look at the Sumerian/Babylonian gur and its related measures.

7. 5 LATE BABYLONIAN MEASURES

Gur measures of 144 and 300 and 3600 sila respectively, were mentioned above in Section 7.2. During the time of the Neo-Babylonian and Persian empires a gur containing 180 sila was in use in Babylonia and probably also in Syria and Palestine.^{5, 6} As a sila (also called qa) contained 0.850 ℓ according to S.N. Kramer,⁴ a gur of 180 sila would hold $0.85 \times 180 = 153 \ell$. Others claim that the qa was about one litre.^{5, 6} This would make a gur of 144 qa equal to 144 ℓ. The Jewish system had the same ratios but slightly different names: cab or qab and cor or kor. Another measure the systems had in common was the sutu (Hebrew: SEAH). The measures were related as follows:

Babylonian:	Sila or Qa	Sutu	Gur or Kur
Jewish:	Cab or Qab	Seah	Cor or Kor
Ratios:	1	6	180

TABLE 7.1

In the Bible, the word seah is commonly translated "measure." It is a very old dry measure, first found in Genesis 18:6 and later mainly in the books of Kings. The cab is only mentioned once, in II Kings 6:25. According to Ezekiel 45:14 the cor or homer holds 10 baths. If the cor in Table 7.1 was equal to the gur of 153 ℓ, a bath derived from it would be a measure of 15.3 ℓ. This is what we are looking for but we have not really proved that the above system was of such wide usage in the Persian empire. There are several difficulties. We will deal with them in the next sections.

7. 6 ORIGIN OF CAB AND COR

The qa, the original name for the cab, is also a very old measure already found in the earliest records of the Sumerians. Like so many measures, it probably had different values at different times. Authors on the subject seldom agree; above values of 0.85 and 1 ℓ were mentioned, others have 0.415, 0.84, 0.97 or 1.29 ℓ.⁵ However there is general agreement on the ratios 1:6:180 in Neo-Babylonian times (Table 7.1). Consequently what remains to be found is proof for the existence of an

approximate 150 ℓ cor equal to 180 cabs of 0.84 to 0.85 ℓ. The cor was equal to the homer and we recall that the homer was originally the Sumerian/Akkadian imer or the load of a pack-ass (Section 7.1). Donkeys were and are widely used in the Middle-East and their carrying capacity is mentioned in the literature. Therefore an estimate of the original imer can be made.

7. 7 A DONKEY'S BURDEN

Hildegard Lewy, who we met before in the analysis of the volume of eggs (Section 3.7), also paid attention to the donkey-load in the same article.⁵ In her investigations Mrs. Lewy found that the average Mesopotamian pack-ass could carry 90 kilograms (about 200 lbs.). K.R. Veenhof also accepts this figure.⁷ One of the earliest recorded uses of the donkey was by the Sumerians for their barley exports. As the specific weight or gravity (S.G.) of barley is approximately 0.6 - 0.7 kg/ℓ, a 90 kg load of barley would have a volume of 150-130 litres. This is obviously the original homer or imer. In Section 7.1 it was mentioned that the homer survived in Persia till our times under the name harwar. The present harwar is 300 kg. Again, the name remains but the value, in this case the weight, changed. However, around the year 1300 A.D. a harwar of 83.3 kg was still in use in some places in the Middle East.² This was a real donkey load and roughly confirms the previous figure of 90 kg.

We all know from the Bible how the donkey was used for riding, not only by the people but also by kings and even by the Lord Jesus Christ Himself. According to a Metropolitan Life Insurance Company publication, "the desirable weight" for a 6 ft., 3 inch (1.90 m) man with a large frame is 202 lbs. (91.6 kg). This is the maximum weight quoted in the tabulation, very close to the 90 kg mentioned above. We may conclude that a 150 ℓ homer or imer is supported by the carrying capacity of an average Middle East donkey. Consequently an approximately 15 ℓ bath measure may have existed. Some more evidence for this is available from the literature.

7. 8 THE SUTU AND THE SEAH

Once more Hildegard Lewy's extensive article on Assyro-Babylonian and Israelite measures proves to be of great help in this analysis.⁵ In her discussion of the qa she mentions the "sutu weighing 10 minas." There is no

problem with the mina (Hebrew: MANEH). It is the Sumerian/Babylonian pound of about 0.5 kg. Several standard minas have been found, many close to half a kilogram. Not so easy to answer is the question what substance was weighed? Mrs. Lewy is sure it was barley and dismisses the possibility that it may have been water. On the other hand Thureau-Dangin, the famous French interpreter of Babylonian mathematical texts, took water as the contents of this sutu. Barley is often mentioned in schooltexts but it is also known that water was weighed. The Babylonian astronomers measured elapsed time by weighing the amount of water escaping from their water-clocks. They did this so accurately that some of their astronomical observations recorded on clay tablets were only surpassed in modern times!⁸ Therefore it is quite possible that both Mrs. Lewy and Thureau-Dangin were right as can be seen from the following calculations.

The sutu of 10 minas weighs $10 \times 0.5 = 5 \text{ kg}$ and if the contents are taken to be water (S.G. = 1), its volume would be 5ℓ. With a qa equal to 1/6 of a sutu, this qa would be $1/6 \times 5 \ell = 0.833 \ell$, very close to the previously quoted 0.84-0.85 ℓ. In the case of barley with a specific weight of, say 0.67 kg/ℓ, the capacity of the sutu would be $5 \text{ kg} / 0.67 = 7.5 \ell$. The qa, associated with this sutu, is equal to $7.5/6 = 1.25 \ell$, close to the 1.29 ℓ qa mentioned above. Corresponding gur/cor capacities may be computed in the same way. All values are listed in Table 7.2.

	Qa/Cab	Sutu/Seah	Gur/Cor
Ratios	1	6	180
Litres of water	0.833	5	150
Litres of barley	1.25	7.5	225

TABLE 7.2

Dividing the gur/cor capacities, listed in Table 7.2, by ten we obtain values of 15 and 22.5 ℓ for the bath. These figures are of course approximate, especially the ones derived from barley with its varying specific weight. Nevertheless there is a strong suggestion of two systems; one with the royal bath of about 22.5 ℓ, the other with a smaller bath of roughly 15 ℓ. The likelihood of a small bath, as we have seen, receives also very strong support from the 150 ℓ donkey load.

7. 9 RABBINICAL SOURCES

According to Angelo Segrè some

rabbis stated that 2000 baths for liquids were equal to 3000 baths for dry measures.⁹ The same author refers to two different systems of Jewish measures where 12 logs in the one system were equal to 18 logs in the other, also a two to three ratio. A thorough search of the Talmud would probably uncover more evidence for this.

7.10 CONCLUSIONS

Considerable evidence for another system of capacity measures was found to exist. Therefore it is proposed that a bath measure of about 15.2 ℓ, equal to two-thirds of the 22.8 ℓ royal bath, was in use at the time Chronicles I and II received their final form. Consequently the number of small baths needed to fill the Molten Sea would be $1\frac{1}{2} \times 2000 = 3000$ baths. This leaves the Scripture record intact and there is no need to assume a copyist's error. Actually it may be concluded that the Biblical record reinforces the evidence for a smaller bath of about 15 litres.

A.Z.

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PRESS RELEASE

of the Classis Ontario North, held at Toronto, September 14, 1978.

Art. 1. On behalf of the convening Church at Burlington-West, Rev. Cl. Stam calls the meeting to order, requests the delegates to sing from Hymn 34:5 and 6, reads from John 15:12-17, and leads in prayer.

Art. 2. The Church at Burlington-East is requested to check the credentials. All the Churches are legitimately represented and Classis is constituted. Rev. J. Mulder takes the chair, Rev. W.W.J. VanOene acts as clerk and Rev. Cl. Stam assumes the duties of assessor. The chairman welcomes the brethren and also congratulates the delegates of the Church at Burlington-East with the fact that Rev. M. van Beveren has accepted the call to their congregation.

Art. 3. After the Incoming Mail is duly noted, the agenda is adopted.

Art. 4. Since the book containing the Classical "Form of Subscription" is still in the possession of a brother presently unavailable, the signing of this Form by the Rev. J. Mulder is postponed to a later date. Rev. Mulder had already given an oral declaration.

Art. 5. Since all the necessary documents are present and in order, the call of the Church at Burlington-East to the Rev. M. van Beveren is approved. The Chairman expresses the wish that the ministry of Rev. van Beveren will be a blessing for the Church at Burlington-East and the sister-Churches in the Classis Ontario North. Rev. Cl. Stam and Br. H. Hulzebosch are appointed to represent Classis at the occasion of the installation.

Art. 6. The Incoming Mail is read.

a) A request from the Church at Ottawa (with accompanying report) re. Classical recommendation for a financial drive among the sister-Churches in Canada and abroad for funds in order to construct a church building. Classis unanimously decides to give this recommendation, and the Chairman expresses the wish that this endeavour will meet the blessing of the Lord.

b) Letter from the Church at Chatham re. the convening of Regional Synod at Chatham on October 25, 1978. The following brethren are delegated, Ministers: Rev. J. Mulder, Cl. Stam, C. van Dam, and W.W.J. VanOene (Rev. C. Olij, alternate); Elders: brs. J.J. Knegt, R. Nieuwenhuis, P. Schoon, and A. vanderVeen (with as alternates: H. Kampen, J. Medemblik, G. de Boer, and J. Boot). The credentials for Regional Synod are established. Classis has no items to be submitted to the agenda of this Synod.

c) Letter from a brother resubmitting an appeal is read in executive session, and is declared inadmissible.

d) Letter from the Classis Ontario-South regarding the request to aid Classis-North in the support of the church at Ottawa. Classis South has decided not to grant

this request because of lack of information.

e) An appeal from a brother is read and dealt with in executive session.

Art. 7. Reports.

a) The reports of the visitations ad Article 44, Church Order at Brampton, Burlington-East, Burlington-West, Fergus, Guelph, Orangeville, and Toronto are submitted and read. Visitation at Ottawa is still to be arranged. The Chairman expresses gratitude for the evident blessings of the Lord in the Churches.

b) Rev. C. van Dam reports on Classical preaching arrangements. He re-affirms the adopted schedule until 1979, and submits the schedule until May, 1979, as follows: January 14, Rev. M. van Beveren; February 4, Rev. W.W.J. VanOene; February 25, Rev. C. Olij; March 18, Rev. C. van Dam; April 8, Rev. J. Mulder; April 22, Rev. Cl. Stam; May 6, Rev. M. van Beveren; May 20, Rev. W.W.J. VanOene.

c) Report from the Church at Brampton regarding the state of the Classical archives. It is evident that many documents are not available. It is decided to request the Church at Burlington-East to ascertain what is missing and to seek acquisition of such documents. The state of the archives will be a regular point on the agenda of Classis.

d) Report from the Church at Guelph regarding the auditing of the Fund ad Article 19, Church Order, which fund has been found to be in order.

Art. 8. There are no instructions to be dealt with.

Art. 9. Appointments. Due to the late hour, Classis decides that the appointments made by the September 1977 Classis will stand until the next Classis. No other appointments are necessary at this time.

Art. 10. Question Period ad Article 41, Church Order is held. The Church at Brampton reminds of a decision of a previous Classis that Baptismal attestations should have two signatures. Classis takes note of this reminder. The Churches at Fergus and Orangeville request and receive advice in matters of discipline.

Art. 11. Personal question period. The Rev. J. Mulder and Rev. C. Olij are appointed to conduct Church visitation at Ottawa before the next Classis.

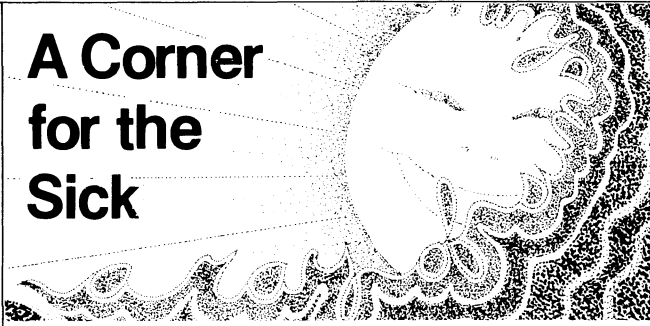
Art. 12. Preparation for the next Classis: Date: Thursday, December 14, 1978, at 9:00 a.m. The Church at Fergus is convening Church. The Moderamen will consist of Rev. C. Olij (Chairman); Rev. J. Mulder (Clerk); and Rev. W.W.J. VanOene (Assessor).

Art. 13. Censure ad Article 43, Church Order need not be held. The meeting was conducted in a brotherly fashion.

Art. 14. After the Acts are adopted and the Press Release is approved, Rev. J. Mulder requests the delegates to sing from Hymn 7:1 and 3, leads in thanksgiving and closes the meeting.

On behalf of Classis,
Cl. STAM, Assessor i.t.

A Corner for the Sick



"O how abundant is Thy goodness, which Thou hast laid up for those who fear Thee." Psalm 31:19A

It can easily become a habit to see the negative side of things! It needs everyday prayer and perseverance to make our minds turn to thankfulness. By nature we are exactly the same as the Israelites who dared to grumble against God. If we train ourselves to study God's work in history regularly, we learn to see more and more, that it is the LORD Who guides everything, be it in world history or in all the everyday small happenings. If we realize ALL things must work for our good, for salvation, we learn to entrust ourselves into the care of our heavenly Father and we WILL be thankful, not only when we are celebrating "Thanksgiving," but our whole life will then be a song of thanksgiving. Then we will join in song with the psalmist of Psalm 31: "O how abundant is Thy goodness, which Thou hast laid up for those who fear Thee."

For our Dutch readers I include this poem:

GEBED

*Heer, maak ons dankbaar voor de kleine dingen,
die dikwijls onze aandacht zijn ontgaan.
Wij zijn zo moe, dat wij vergeten om te zingen
van wat Uw liefde voor ons heeft gedaan.*

*De zorgen en de zonden in ons leven,
de nood der wereld en de strijd der kerk,
de opstand tegen U, die ons van schrik doet beven.
de dorens en de distels in ons werk*

*Toch geeft U ons de rustdag, om te wijden
de hele werk-week door haar blij begin.
De opdracht blijft: ons daag'lijks te verblijden,
"ga toch met vreugde tot Uw arbeid in!"*

*Zo zien w' Uw trouwe liefde telkens lichten
ook in een plant, die bloeit en in een fijn gedicht,
in kinderstapjes, die zich wank'lend richten,
in d'appel die op onze fruitschaal ligt.*

*In een verzorgde tuin, een pasgeploegde akker,
waar meeuwen zwierend zwenken in hun vlucht.
Dan roept de avondhemel de bewondring wakker
voor al die tere tinten, spelend langs de lucht.*

*Wat vreugde, als de psalmen Zondags klinken
als 't blijde amen op Uw trouwe Woord.
Of als de zon de wijde zee doet blinken,
de wolken openbreekt tot gouden poort.*

*Wij zien U in een vlinder op de bloemen
en in een handdruk van een goede vrind.
Maar leer ons bovenal daarover roemen:
wij zijn en blijven in der eeuwigheid Uw kind!*

(Sept. '68) (E. Van Utrecht)

Taken from Nederlands Dagblad

Our attention has been asked for 3 girls:

ROSE MALDA

*Oakland Centre, 53 Bondstreet,
Oakville, Ontario L6J 5B4*

Rose just turned 21 years old in August. As a baby she was very ill with meningitis which damaged her brain. She cannot talk and cannot walk very well. She lives in a Home. Rose is a happy girl who can express her joys only by a happy smile and clapping her hands. She would be delighted to receive a lot of colourful cards.

Two of our calendar children will, the Lord willing, be celebrating their birthdays this month.

NELENA HOF SINK

Box 984, Smithers, B.C.

Nelena will be celebrating her 18th birthday on October 22. She is helping her mother at home and is looking after her 4 year old sister when playing outside. She loves cards and spreads them all over the carpet.

MARY-ANN DEWIT

*"Bethesda" 6705 Gatchel Road, Box 40,
Mount Leman, B.C. V0X 1V0*

Mary-Ann is blind and cannot talk either. She likes to knit and is doing a very good job. She is looked after in the Bethesda home. Her birthday is on October 28, she will be 22 years old.

Brothers and sisters can you think of some way to make all three girls happy and give them some reason for joy? For the parents it will be very encouraging too!

Send your requests (with permission of the person involved) and possibly with some information concerning the circumstances to:

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

Canadian Reformed Teachers' College

PRESS RELEASE

of the first Board Meeting for establishing a Canadian Reformed Teachers' College.

As previously published, the first Board Meeting was held on Saturday morning of September 9, in the Theological College of Hamilton. The meeting was very fruitful and many important issues were extensively discussed. Unfortunately, though, time always seems to be a limiting factor. Before the meeting began a proposal concerning governing was discussed and the outcome was that the Board would be made up of 5 members (instead of 4) from the West and 5 from the East. The offices of the Board were now divided among its present members as follows: Chairman — Prof. Dr. J. Faber, Hamilton, Ontario; Vice-Chairman — E. Kampen, Orangeville, Ontario; 1st Secretary — H.J. Homan, Smithville, Ontario; 2nd Secretary — C. Hoff, London, Ontario; Treasurer — J. Gelderman, London, Ontario.

These Board members from the East will also be the Executive Board.

The Board members from the West are as follows: P. VanderPol, Surrey, B.C.; R. Klaver, Smithers, B.C.; T. Veenendaal, Carman, Manitoba; Absent — Alberta.

One Board member to be appointed from the West.

A word of thanks must be given to the Steering Committee members for the excellent work they have done, particularly brother A.L. Vanderhout who will not function as a Board member.

The financial support among our churches was clarified, and it has been "pressed home" again how necessary it is that every school society supports the Teachers' College since, every society will reap the benefits of the College, and it needs the support of all to function properly. Yet we must never forget that the Lord blesses endeavours done in His Name in ways beyond our expectations.

A one-year course and a three-year course were discussed as well, and the conclusion was that in the light of the situation in the East and the West, both are absolute necessities. Financially speaking, the difference in cost is not that much different whether we have the one or the three-year course, or both courses, for building facilities, number of subjects, and teaching staff remain basically the same.

An advertisement will be placed in our Reformed papers so that a principal/director can be hired as soon as possible to do the preparatory work necessary before the College opens. Further, various committees have been set up or given a new mandate, such as a Curriculum Committee, Public Relations Committee (also including responsibilities for constitution research), and Boarding Committee.

Government recognition is a common concern of all and is high on the list of priorities. The Board of Directors will assist the local school societies in this endeavour as soon as possible.

Tuition fees will accommodate the fact that students from the West have plane tickets to pay for.

It was decided that a fifth board member would be appointed from Neerlandia-Edmonton and, if not possible, from Abbotsford.

Prerequisite for the one-year course is the successful completion of a B.A. or B.Ed. degree or an equivalently recognized degree in any other province.

Finally, the prerequisite for the three-year course was discussed and would be sent to the Curriculum Committee for further work.

The new board has much work to do. May the Lord grant her wisdom and strength to fulfil her mandate in establishing a *Reformed Teachers' College* for training teachers for our schools.

* * *

During the first meeting of the new Board of Governors of the Teachers' College the following appointments were made.

BOARD OF GOVERNORS:

1. *Prof. Dr. J. Faber* — President and Chairman of the Board, 226 Columbia Drive, Hamilton, Ontario L9C 3Y9. Phone (416) 388-1160.
2. *Mr. E. Kampen* — Vice-President and Vice-Chairman of the Board, 53 Erindale Avenue, Orangeville, Ontario L9W 2V8. Phone (519) 941-6481.
3. *Mr. H.J. Homan* — 1st Secretary, R.R. 1, Wellandport, Ontario L0R 2J0. Phone (416) 899-3733.
4. *Mr. C. Hoff* — 2nd Secretary, 1031 Dearness Drive, London, Ontario N6E 1N8. Phone (519) 681-4144.
5. *Mr. J. Gelderman* — Treasurer and Bookkeeper, 491 Karen Drive, Burlington, Ontario L7R 3J2. Phone (416) 637-7152.
6. *Mr. R. Klaver* — Director, Box 2201, Smithers, B.C. V0J 2N0. Phone (604) 847-9124.
7. *Mr. P. Vanderpol* — Director, 8591 - 150th Street, Surrey, B.C. V3S 5A3. Phone (604) 596-7380.
8. *Mr. T.M. Veenendaal* — Director, Box 972, Carman, Manitoba R0G 0J0. Phone (204) 745-3341.

NOTE: Two members from Alberta need to be appointed yet, which will bring the total number of governors to 10.

EXECUTIVE COMMITTEE:

Prof. Dr. J. Faber, E. Kampen, H.J. Homan, C. Hoff, J. Gelderman.

PUBLIC RELATIONS COMMITTEE:

Mr. C. Hoff — Convener.

Mr. G.J. Nordeman, Burlington, Ontario.

Mr. A.L. "Tony" Vanderhout, Hamilton, Ontario.

STUDENT LODGING COMMITTEE:

Mrs. A. Gunnink, P.O. Smithville, Ontario L0R 2A0. Phone (416) 957-3757.

Mrs. W. Huizinga, 349 Stone Church Road East, Hamilton, Ontario L9B 1B1. Phone (416) 383-1364.

Mrs. Cl. Stam, 238 Grove Park Drive, Burlington, Ontario L7T 2H5. Phone (416) 637-0653.

Mrs. M.C. Werkman, R.R. 1, John Street, Beamsville, Ontario L0R 1B0. Phone (416) 563-5032.

CURRICULUM COMMITTEE:

Mr. W.F. Horsman — Convener, Vice-Principal John Calvin School, Burlington, Ontario. 2189 Mountain-grove, Burlington, Ontario L7P 2H8. Phone (416) 335-1994.

Dr. W. Helder, Vice-Principal Guido de Brès High School, Hamilton, Ontario.

Mr. H. Hoogstra, Principal John Calvin School, Burlington, Ontario.

Mrs. C. Lindhout, Education Committee member of the Canadian Reformed School Society of London, Ontario.

Dr. F.G. Oosterhoff, Principal Guido de Brès High School, Hamilton, Ontario.

Mr. J. Roukema, Principal Dufferin Christian School, Orangeville, Ontario.

Mr. P. Torenvliet, Vice-Principal John Calvin School, Smithville, Ontario.

Mr. M. Vandervelde, Principal John Calvin School, Smithville, Ontario.

The Board of Governors meets as often as necessary but not less than once in each twelve month period.

The Executive Committee meets every first Tuesday evening of each month. The above standing advisory committees are requested to submit their activity reports in decuple (10) at least one week before each Executive Committee meeting.

The Canadian Reformed Teachers' College Board

news medley

The previous issue of *Clarion* gave us the opportunity to start with offering congratulations. We do so to brother and sr. R. Grit of Orangeville, who, on October 5th, will celebrate their forty-fifth wedding anniversary. On behalf of the Family: Sincere congratulations. I also express the wish that the Lord may continue to accompany you with His mercies on your further pathway. We do not know for how long our heavenly Father will leave you together in this present life, but may the time He gives be filled with His mercies.

Repeatedly we discover that the average age of the membership is going up. For many years that average age was relatively low, since our number consisted mainly of immigrants who came here at an age at which it was still possible to start a farm or to build up a business. Now we are getting to that stage at which the age of the strong ones or even the very strong ones is gradually reached. And with that it happens more and more frequently that one of our number is taken away by the Lord. Announcements appear which tell us of such passings away. At times it is an answer to prayer, especially when much suffering is involved. At times we marvel afterwards at the goodness of the Lord, Who took a beloved one away unexpectedly and thereby spared him or her much suffering. The empty place remains and is felt more and more as time goes on. It is good when we are enabled also via such announcements to remain informed about each other's life and about what happens in life. Let those who mourn be assured that they, too, are being remembered.

A reason for joy is the fact that the Rev. Wielenga and family appear to have received their visa and now may be expected to arrive in Coaldale sometime around the end of October. That will be quite a change: from the climate in West Australia's south coast to the southern part of Alberta and then in that time of the year. Oh well, they had better get used to it right away. May the Lord keep and protect them on their long and tiring trip.

The arrival of the Rev. Wielenga will alleviate somewhat the need in Classis Alberta/Manitoba. Of the seven Churches there four are vacant at the moment. That prompted the ministers serving in that Classis to look for ways and means to work as economically as possible. The Barrhead bulletin tells us about that.

Since the Church at Coaldale does not have a pastor yet and the Church at Winnipeg became vacant, the Classical preaching arrangements are no longer sufficient. Therefore the three ministers within the Classical region have agreed that Rev. De Bruin will preach every fourth Sunday in Barrhead and Neerlandia, Rev. De Jong in Coaldale, and Rev. Van Rietschoten in Winnipeg, until new arrangements will be made at the next Classis.

Since we are speaking of ministers, let me mention in one breath that the Church at Burlington East purchased a house for the Rev. M. Van Beveren and family. You understand, of course, that that is just a house to live in. But I beg

you to read carefully what follows now: The "Committee informs the Consistory that a mortgage can be obtained for \$60,000 at 7½%. Consistory gratefully accepts this offer. Mortgage will be re-negotiable after five years."

Do you know what always bugs me? When I think that I have struck it rich by getting a bargain and when I discover a little while later that someone else beat me by a large margin! That is the case here. Recently we got word from the bank that (for the second time within a few months) the interest rate has gone up. And there you read about a Church that gets such a bargain. I do not begrudge them their windfall, I just tell you about it.

Let's stay in Burlington a little while.

On September 13 a meeting was held at which the topic "Cremation and Donating of Body Parts" was discussed. It was introduced by a minister, a physician, and a funeral director. Especially about the second part of the topic I should like to receive some more information. I do not think that cremation will find many defenders among us, nor do I think that we have to speak about that for a considerable length of time. But that donating of body parts is something about which many members have their doubts. Personally I have no objection at all and think that others should be allowed to benefit from parts of my body as soon as I no longer need them. But I would welcome a discussion. Perhaps we can benefit from the introductions given at that meeting. Let me mention that the meeting was organized by the Men's and Women's Societies.

The Consistory of Burlington East also approved new rules for the election of office-bearers. It is always good to draw up rules or to change the rules well ahead of an election, for horses should never be changed in midstream. In the report concerning the changes we read,

Several times office-bearers have proposed to reduce the term of office-bearers from the present four years service to a term of three years.

... After serious consideration and open extensive discussion Consistory decided to *reduce the present term from four to three years* and not to nominate office-bearers who completed their term of office for a period of two years, preferably three years, unless considered necessary.

That is a bold decision: "preferably three years" and I hope that the brethren can keep that up. My experience is that oftentimes a Consistory is happy to "discover" that a certain brother has been "out" for two years and therefore is eligible for nomination again. However, I agree: if it is possible to wait for three years before nominating them again, that is to be desired.

In the Burlington sister Church (I mean: the special sister Church of the Ebenezer Congregation) the minister plans to have a course on "Family Life," to be given during the coming winter season. Six meetings are scheduled, spread over several months. The first meeting will be dedicated to the discussion of the "Marriage Form."

The two Burlingtons had their annual picnic, for which collections were held beforehand. "The collections from both Churches came to \$473.12; our expenses were \$401.69, leaving a surplus of \$71.43. The Committee decided to donate this money to the John Calvin School." It is always nice that there are lots of good causes to which to donate.

In Hamilton the "senior" societies organized a combined meeting on September 13, at which Prof. L. Selles introduced the topic "The Sermon on the Mount."

And that leaves us without further news from Ontario. I could tell you as yet that we expect the Fergus rebuilding program to have been completed by the time you read these lines. You will be most welcome to come and inspect the whole complex. There is no admission charge and the natives are friendly here when you meet them in person. Don't go by their writings all the time.

Leaving therefore Ontario, we travel on to Manitoba.

Carman tells us that "the official acceptance of one offer to purchase the CPR property was also received" from the real estate company. That has then finally come through. Others are waiting for either a reply to their offers or are waiting for the money which they are to receive. In Winnipeg the Congregation is still waiting for the money they were promised for a piece of land they sold to the city. They can use that money very well, although for the time being some money is coming in from renting out the parsonage. The Consistory received word that a brother was interested in renting it and I think that the offer was accepted.

We return to Carman for a while.

"Several people have asked to have a reserved seat. Tickets will be made up to put on their pews," we read. I wish to make it clear that I understand the requests, since they come from brothers and sisters who need such a reserved seat. I do not wish to lay any blame on anyone and use the Carman information only as an excuse to pass on to you a poem which I read in a Dutch "Kerkbode." It is in Dutch and many of our readers will have to take the inconvenience of seeing a verse which they can hardly understand or even not at all. Here it comes.

"Want die getrouwe Heer . . ."

Een vreemde vrouw is in de kerk gelopen
vanmorgen, even voor het zegenwoord,
zij had geen zondagsmantel kunnen kopen
maar had van burens Jezus' naam gehoord . . .

De koster had er overheen gekeken
en even ergens anders op gelet
ze zocht langs vreemden en het had geleken
of hier het Evangelie stales kende en parket . . .

Zo had ze banken afgezocht, een teken,
een vage hand gaf haar een plaats te leen
en dankbaar was ze daar dan neergestreken
net op 't moment dat Satan ook verscheen . . .

En al haar vreugde werd tot waas verweven
toen naast haar koud een stem verwijtend sneed:
"U zit up 't kussen van een ander, leest u even:
'Gereserveerd,' ik weet niet of u 't weet . . ."

Toen koos de vrouw de uitgang langs de toren
haar wijze ogen vroegen maar niet meer
en buiten kon zij de and'ren horen zingen:
"God heb ik lief, want die getrouwe Heer . . ."

C. Joh. Schreurs

Continued on next page.

With Heart and Mouth Let All Confess

I Timothy 3:16

1. With heart and mouth let all confess
That God's eternal Son
Was in the flesh made manifest,
Did not our frailty shun.
2. When Christ was humbled into death,
The Holy Spirit came
To vindicate His majesty
And magnify His name.
3. The angels will for evermore
Their songs of triumph sing,
For they His resurrection saw;
They welcomed Him as King.
4. Christ Jesus conquered hell and grave;
All heard the joyful news,
For He was far and wide proclaimed,
To Gentiles as to Jews.
5. His chosen ones believed in Him
Throughout this hostile world.
The banners of His victory
He everywhere unfurled.
6. He into glory was received,
For He the battle won.
Now at the Father's side He reigns:
Christ Jesus, God the Son!

Copyright: *Book of Praise.*

One more thing from Carman. We read in the report on the Consistory meeting:

For the next meeting we will read through the Acts of Synod held in Coaldale 1977. First we will study Articles 1-90, to see if any of these need our attention (so if any members feel that some of these Articles need action on or discussion, let one of the elders know your thoughts).

That appears to me to be the correct way of dealing with the Acts of a synod or of any major assembly for that matter. I found the same procedure in Edmonton's Consistory: "The Acts of Synod Coaldale Art. 21 through 60 were discussed. No objection was raised."

Apart from the question whether a Consistory indeed should discuss the Acts (a Consistory definitely is no discussion-group nor are Consistory meetings convened for the purpose of discussing specific topics in general) we find here the refreshing attitude: if no objections are found against any of the decisions of a general synod, no further action on our part is required. Synodical decisions do not *become* "settled and binding" after a so-called "ratification"; they *are* binding upon the Churches unless something is found which is contrary to the conditions upon which the Churches have authorized the brethren at a synod to deal with the matters put before them. The Churches should certainly look whether any action on their part is required and they should certainly examine the decisions to see whether anything has been decided or done which is contrary to God's Word or the accepted Order. And they should investigate what is required of them, e.g., in the matter of contributions for the Theological College so that they may take the proper action right away. Then the Church Federation is functioning properly in this respect.

In Langley there may be somewhat of a setback and it may be impossible for the time being to execute various plans.

Referring to a local newspaper item, a member reports that the property proposed for building of Church, School, and Rest Home cannot be taken out of the landfreeze. If this item is correct, this decision would also affect the prospect of Church building. Further inquiry will be made and the congregation will be informed about the development.

It would be too bad if that newspaper item is correct. Although I can understand the concern of the authorities about the diminishing of the area available for farming and agriculture in general, yet it is very disappointing when we ourselves suffer the effects of such concern. Sometimes the property is not suitable for agriculture at all, but since it happens to be situated in a certain zone, it is considered to be agricultural land. Hopefully the newspaper report was found to have been incorrect; or perhaps an exception can be made

The copy for this issue of the *News Medley* is written at the normal time. I do not know whether you will receive it also at the normal time, if we can call any moment normal! There appears to be a wide divergency in the days *Clarion* is delivered. Maybe the honourable letter carriers (insofar as they are members of their union) decide to let you wait a few days longer for this valuable magazine. It won't make all that much difference, I think, for the delivery was extremely arbitrary and irregular anyway. I could agree wholeheartedly with a little piece which the Rev. W. Huizinga wrote in the Hamilton bulletin. They were stranded for some time be-

cause of the closure of Air Canada during the recent pilots' strike.

Well, we managed to return home safely, though we were caught in the Air Canada strike. Certainly, strikers do not consider others, let alone to consider others above themselves. Instead, they create chaos, inconvenience, hardship, financial difficulties and bitterness for thousands, while they seek their own interests. Even if their cause is legitimate, striking remains an un-biblical, revolutionary and unloving means to pursue such a cause.

In a more joking manner strikes are mentioned in a piece from Edmonton's bulletin:

Organ Committee. The Organ pipes arrived in Vancouver. It will take two weeks to get them through customs, providing that the dockworkers do not go on strike. (This is nothing new in B.C.; there is always some kind of a strike; why people want to live in that province is beyond human reasoning.) [R.W. Do you realize some people in B.C. read this *City Guide*? A.H.] Assuming the strike is short, and the railway's freightcar does not lose a wheel or fall off the mountains, we should enjoy the sound of these Dutch Organ Pipes within a month.

Happy listening and even happier singing!

Which brings me to the last item of today: the record. "Psalmody Records" the series has been "baptized." Apparently we can look forward to receiving more records of this series. The one I am referring to now is the one which has been announced for quite a while: the record which was produced in the Valley: Congregational singing of the Psalms with Dirk Jansz Zwart at the organ.

I have not received a free copy for reviewing purposes (which would have been very welcome) but then, the profit is the for Valley high school, and therefore I do not bewail my eight dollars. On the contrary, I think that it was money extremely well-spent. Our family finds it a beautiful record which each of our families will love to possess. And I am certain that many others, too, will want to have it. We listened to it several times already and enjoy it every time anew. It is also commendable that the length of the separate songs is mentioned on the record.

If I may make a remark: in the typical Zwart manner, the organist is somewhat heavy on the pedal. For congregational singing, with a view to supporting the congregation, that is fine and helpful. For the record, however, I find it somewhat too much at times. Yes, we can turn the bass down and the treble up when we play it, but that is not the intention. I miss the "inbetween" music.

When more records are produced, the producers should make sure that the revised text of the Psalms is used with singing as well as for the notes on the sleeve. I understood that there is still sufficient material left to press another record. For that issue it will, therefore, be well-nigh impossible to use a revised text. But for the future it should be kept in mind that we are in the process of revising the whole *Book of Praise*. I am certain that our Committee will gladly make the "revised version" available for the purpose.

Include also some Cantus Firmus, will you, as is done on this record.

And don't let us wait too long for the second one.

vO

This issue of *Clarion* was mailed from Winnipeg Central Post Office on September 30, 1978.

PRESS RELEASE

Meeting of the Board of Directors of Guido de Brès High School held on August 21, 1978.

The Chairman opens the meeting with reading and prayer, after which he speaks a word of welcome. The minutes of the last meeting held are adopted. A cheque for \$500.00 is thankfully received from the Ladies' Auxiliary to be used for the setup of a carpentry shop. Several letters are read and received for information without further discussion. Our Principal reports that work has been started to bring all things in readiness for the next school year. A salary increase is approved for our janitor retroactive to April 1, 1978. A lengthy discussion is held about a recommendation from Hamilton regarding the admittance of six students from four families from the Free Reformed Church. It is decided that these students will be allowed to enroll in our school at the regular fees, but that these parents have no membership rights according to Article IV of our constitution. Due to the lateness of the hour, the meeting is adjourned until September 11, 1978.

For the Board,
W.B. SLOMP

REPORT

of the Meeting of the Editorial Committee, September 8, 1978.

Because of the fact that our federation is spread out over such a vast country, we must often use the occasion of one meeting to organize another. This is simply a matter of necessity and efficiency. Since all the Governors of the Theological College were together recently for the Annual Convocation in Hamilton, it was possible also for the Editorial Committee of *Clarion* to meet with the publisher, Mr. G. Kuik of Winnipeg. All the members of the Editorial Committee could be present: Rev. J. Geertsema, Rev. Cl. Stam, Rev. D. vanderBoom and Rev. W.W.J. VanOene.

Rev. VanOene opened the meeting with prayer and acted as chairman. First the correspondence of the past months was reviewed. Generally speaking, the Editor deals with most pieces of incoming mail and manages the daily affairs of the publication, while the Committee is involved only with basic policy and long-term planning. The Committee notes that besides much negative criticism, there are

also worthwhile and constructive critiques.

Some discussion follows concerning "character" of the Magazine. It is felt that *Clarion* should not so much be a scholarly theological magazine, but a periodical which caters to all the needs and interests of the readers, striving to illuminate every aspect of Christian living from out of the Scriptures and the Reformed confessions. For this reason, the Committee feels that it is right to maintain non-ecclesiastical columns as e.g. "A Pinch of Salt."

It is noted that if the readers wish to have their correspondence dealt with by the Editorial Committee, the communication must clearly be addressed in that fashion, and not "to the Editor." However, in that case, one must take into consideration that the Committee can, at most, meet only twice a year and that some patience is required in awaiting a response.

Last year the Committee prepared an extensive program for articles and other contributions (e.g. "meditations"). Many requests for cooperation were sent out in Canada and even abroad, but the result was *minimal*. Many of those asked to participate, did not even bother to respond at all. The Committee is very disappointed with this development, and decides that it is futile to set up another program. It seems possible only to plan on a bi-weekly basis, and the Committee is aware that this does not enhance the quality of the various editions.

The Committee discussed a proposal to come to a different editorial-managing arrangement. In expectation of certain, possible developments, some guidelines were decided upon, but specific details cannot be given at this time.

Some technical printing and publishing matters were discussed with the Publisher, Mr. G. Kuik. Mr. Kuik thanked the Editorial Committee for its work, especially Rev. W.W.J. VanOene for his diligent effort. After br. Kuik leads in prayer and thanksgiving, the Rev. VanOene closes the meeting.

For the Committee,
Cl. STAM

OUR COVER

Cover photo courtesy John Vandenberg, Winnipeg, Manitoba.

Church News

New address of the Canadian Reformed Church at Edmonton:

Canadian Reformed Church, Edmonton
c/o Rev. S. De Bruin,
18412 - 91 Avenue,
Edmonton, Alberta T5T 1N9
Phone: (403) 487-0885

Called:

by the Church at Neerlandia, Alberta,
and Watford, Ontario:

CANDIDATE A. DE JAGER
from Kampen, The Netherlands.

Called:

by the Church at Winnipeg, Manitoba:
REV. W.W.J. VANOENE
from Fergus, Ontario.

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

10 KING STREET E.,
TORONTO, ONTARIO M5C 1C3
PHONE: 364-5443

OPSPORING ADRESSEN:

FREKENHORST, P.J., laatstbekende adres,
Paslaan 29 te Apeldoorn naar Canada ver-
trokken op 13 mei 1952.

SCHRODER, Johannes Wilhelmus, geboren
31 augustus 1881, naar Canada vertrok-
ken omstreeks 1910, betrokkene heeft
twee kinderen bij de naam William en
Ethel.

SOMMERS, Martinus F.W., geboren 7
november 1913 te Haren, laatstbekende
adres Peperstraat 5 te Megen.

STEGEHUIS, Hendrik Marinus, geboren 5
oktober 1932 te Almelo, laatstbekende
adres: 64-24 - 31st. Ave. N.W., Calgary en
c/o 36-301 - 8th Ave. S.W., Calgary.

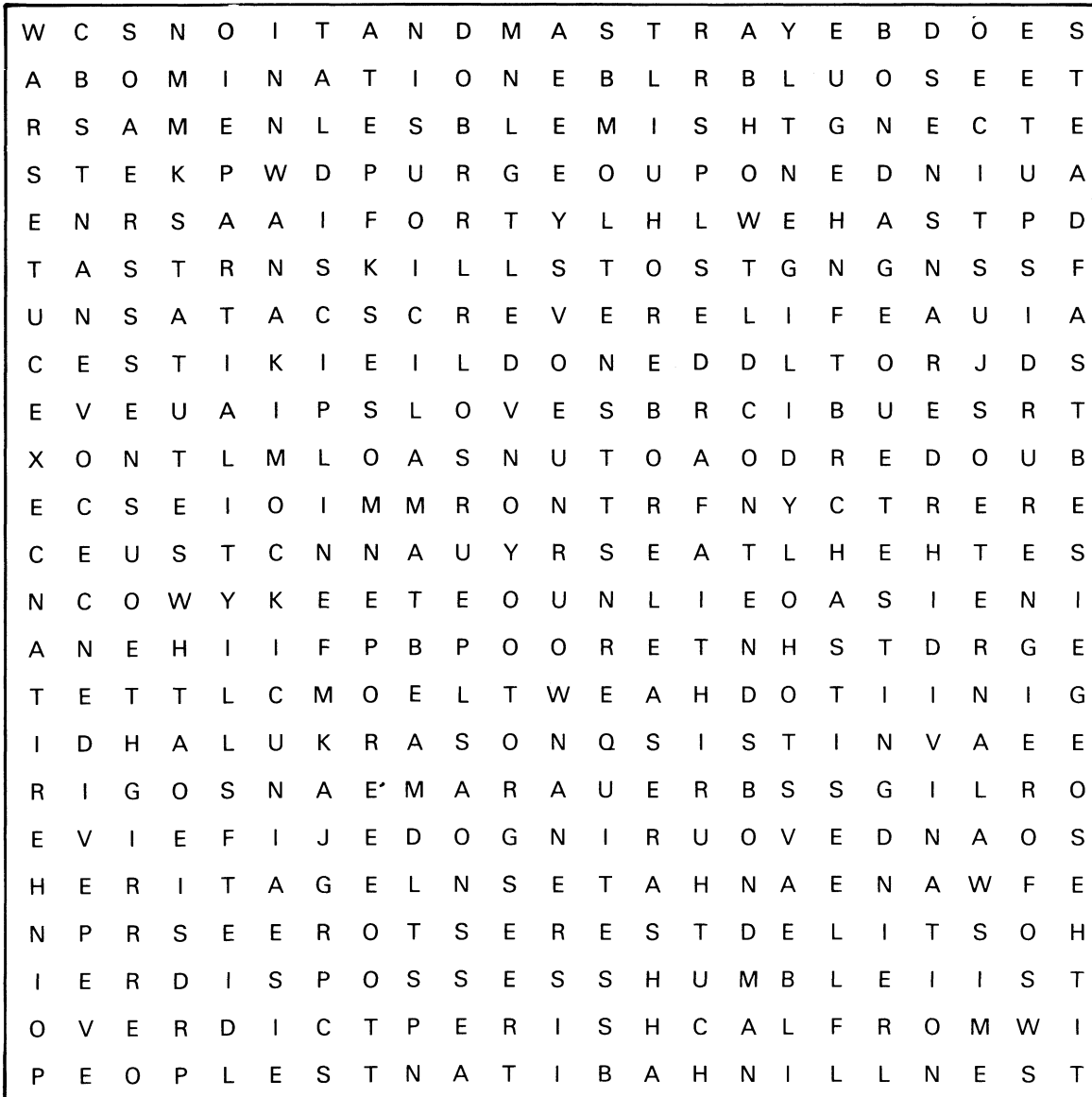
VAN DER SLIKKE, Trientje Catharina Sjer-
kje, geboren 19 april 1951 naar Canada
vertrokken op 1 november 1976.

DE WOLDE, Derk, geboren te Enschede op
14 juni 1913, naar Canada vertrokken op
27 maart 1954.

De Consul-Generaal,
voor deze:
Mevr. G. Schnitzler

Word-Search Puzzle No. 31

DEUTERONOMY



- | | | | | | |
|-------------|------------|--------------|-------------|--------------|---------------|
| abomination | compassion | fainthearted | inheritance | nations | righteousness |
| alien | contend | faith | jealous | oath | soul |
| Amen | covenant | fire | justice | obey | statutes |
| Anakim | devouring | foreigner | kills | ordinances | steadfast |
| Aramean | die | forty | law | own | stone |
| ark | diligently | God | lie | partiality | testing |
| astray | dispossess | hate | life | people | tithe |
| awl | discipline | heritage | love | perish | verdict |
| besiege | dispute | hew | malicious | presumptuous | war |
| blemish | divination | holy | mock | purge | wickedness |
| bondage | ensnared | Horeb | molten | release | witness |
| bondman | eternal | hostile | Moses | report | |
| bribe | evidence | humble | multitude | requires | |
| calf | executes | inhabitants | | restore | |
| chastise | fear | | | revere | W. Diek |

our little magazine

Dear Busy Beavers,

October is here! Reformation day is coming.

Oh no, not EVERYONE celebrates Reformation day.

But we, God's children, are thankful for the wonderful ways He saves His church.

Do you remember the story of Squire George, (really Martin Luther!) translating the Bible?

You remember how John Calvin wrote many books to help people understand the Bible?

You will have heard the name John Knox, too.

Maybe you know about him. The Lord gave John Knox the task of Reformer in Scotland.

How did John Knox become the Scottish reformer? He was a preacher of the true faith in Scotland. But soon he was captured and made a galley-slave. (A galley was a ship made to move by oars.)

Still, the Lord had other work for John Knox. Soon we find him in England with the English reformers. Then he went to the city of Geneva and became friends with . . . John Calvin! The Lord was making John Knox ready for his task back home, in Scotland.

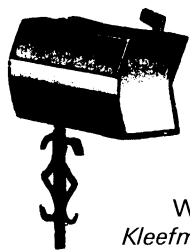
Coming home he preached with all his might the true gospel of the Lord Jesus Christ. In spite of all danger, he feared only God. Even when the Roman Catholic Queen ordered him to her palace he was not shaken.

Faithfully he worked with his fellow preachers, and the Lord blessed their work. The Scottish church came back to the Bible and was once again true and faithful to the Lord of the church. Scotland too, became a Calvinistic, Reformed country.

FOR YOU TO DO

Here is something you older Busy Beavers could do.

John Calvin was born just a few years after John Knox. Many interesting things are known about his early life. Find out what you can about it. And I should think that anyone who writes a story about it for us deserves a reward, don't you think so, too?



From the Mailbox

Welcome to the Busy Beaver Club, *Valerie Kleefman*. We are happy to have you join us. We hope you will really enjoy joining in all our Busy Beaver activities, Valerie.

Hello, *Jolette Moeliker*. I see you have been a real, real Busy Beaver. Good for you! Thanks for your quiz for us, and for the poem and letter, too. But thanks most of all for the beautiful letter you wrote for our Theological College. I was

so sad. It arrived too late! What a shame! I would have been so proud to send it, and they would have been so happy to get it. But now what can we do? Write and tell me, Jolette, whether you would like it back, or whether you want me to save it for next year, or whatever you think. Bye for now. I'm looking forward to your answer.

Thanks for the quiz, *Annette Bosscher*. I'm glad you had such a nice summer holiday. Sounds as if you had lots of fun entertaining your guests from Holland, Annette.

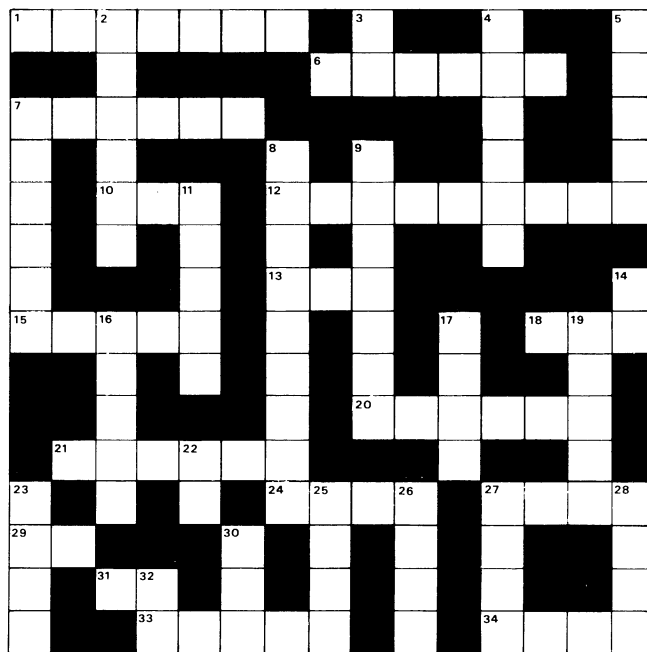
Thank you for your poem, *Rosalinde Moeliker*. It was nice to hear from you again. Did you have a good holiday, too? And are you happy to be back in school, Rosalinde?

Yes, I would love to see Albany, *Marianne Hart*. But it is a little far for us, you know. But keep us posted, Marianne. We love to hear how you do, "down under." All the Canadian Busy Beavers are just back to school, and soon you'll be finished your school year! Bye for now, Marianne.

Thank you for your story, *Cecile Van Woudenberg*. It was nice to hear from you again. I'm glad you enjoyed your holidays so much.

QUIZ TIME

RUTH



DOWN

2. Boaz said to Ruth, "The LORD recompense you for what you have done, and a full reward be given to you by the LORD, the God of Israel, under whose wings you have come to take _____!"
3. When the next of kin said to Boaz, "Buy it for yourself," _____ drew off his sandal to give to the other as this was the manner of attesting in Israel.
4. Ruth became one of God's _____.
5. Bethlehem was in _____.
7. On her _____ to Bethlehem Naomi said, "I went away full, and the LORD has brought me back empty."
8. meaning house of bread.
9. what Boaz was to Naomi's husband.
11. who Ruth became the great-grandmother to.
14. When Naomi told her daughters-in-law to return to their own people Ruth said, "Entreat _____ not to leave you or return from following you."

16. the daughter-in-law who did return to her mother's house in the land of Moab.
17. the Moabitess who became one of God's people and from whom the Saviour was descended.
19. to gather what is left on the field by the reapers.
22. Ruth gathered _____ the field after the reapers.
23. The women of the neighbourhood gave this to Ruth's son.
25. the son of Ruth and Boaz who became grandfather of David.
26. the wealthy Israelite in whose field Ruth gathered.
27. When Naomi heard who had let Ruth gather in his field she said, "Blessed be he by the LORD, whose kindness has not forsaken the living or the _____!"
28. Boaz instructed his men to let Ruth gather _____ among the sheaves and not to reproach her.
30. Ruth took up what _____ had after working in the field until evening and showed her mother-in-law.
32. Our Lord Jesus is a descendant _____ Ruth and Boaz.
20. what the land of Moab that Ruth left was for her.
21. Elimelech took his family out of the land God gave when there was _____.
24. the heathen land to which Elimelech took his family instead of staying in Israel and trusting in God's care for them.
27. By marrying Ruth Boaz had _____ the part of the next of kin for her.
29. Ruth did not return to her people and gods _____ her sister did.
31. Ruth told her mother-in-law that she wanted to _____ with her and be one of her people and serve her God.
33. Ruth said to Naomi, "Let me go to the _____, and glean among the ears of grain."
34. Boaz went to the gate and sat _____ there and asked Elimelech's next of kin and ten elders to do so too that they might decide on doing the part of next of kin.

ACROSS

1. Naomi and Ruth returned to Bethlehem at the beginning of this.
6. what the closest kin of Elimelech said he could not do with Elimelech's land.
7. Ruth came to take _____ under the God of Israel.
10. Ruth wanted Naomi's _____ to be hers too.
12. the Ephrathite who took his wife and sons out of Israel to live in Moab during the time of famine in Bethlehem.
13. Boaz instructed _____ young men to pull out some of the bundles for Ruth and leave it for her to glean.
15. When the women of Bethlehem said, "Is this _____?" the returned woman said not to call her this but Mara for bitter.
18. The women of the neighbourhood called Ruth's son a son for Naomi in her old _____.

* * * * *

I know, Busy Beavers. You are *curious* about the WINNERS of our Contest!

Don't you think we've had plenty of time? But entries are still coming in, and so I can't tell you, just yet about the outcome. But it won't be long!

In the meantime, are you enjoying Fall colours and Fall things-to-do? Is Fall your favourite time of year? We'd love to hear from you!

One Busy Beaver asked me if I liked all those letters.

Yes, I do love receiving your letters.

And if you have an idea, a poem, a story to share with the other Busy Beavers just let us know!

Yours,
Aunt Betty

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