

Clarion

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The False Prophecy of Hal Lindsey (1)

A. INTRODUCTION

In this series of articles we hope to tell you about Hal Lindsey and his books, as well as to review two books which analyze Lindsey's teachings. These books are:

(1) Boersma, Tj., *De Bijbel is Geen Puzzelboek: Een Confrontatie Met De Opvattingen Van Hal Lindsey* (Translation: *The Bible is Not a Jigsaw Puzzle: A Confrontation with the Theories of Hal Lindsey*), Uitgeverij J. Boersma, Enschede, 1977.

(2) Van der Waal, C., *En het zal geschieden in de laatste dagen . . . : Is de Openbaring een Politieke Enkhuizer Almanak of een boek van het Verbond (Naar aanleiding van: Hal Lindsey, *De Planeet die aarde heette . . .*)* (Translation: *And It Shall Come About in the Last Days . . . Is Revelation a Political Almanac or a Book of the Covenant: On Instigation of Hal Lindsey's book, *The Late Great Planet Earth*, "De Nijverheid" — Oudkarspel, 1977.*

At a winter lecture series in Burlington we explained and tried to refute the dispensational teachings which grow rampant today. In doing so we read the books of Hal Lindsey, especially his *The Late Great Planet Earth* (Zondervan, copyright 1970). However, there was little time to go into the "weird and wonderful" ideas of Lindsey in detail. But an opportunity has finally come.

Immediately after this lecture series Prof. J. Douma wrote some articles in *De Reformatie* reviewing the book of Rev. Tj. Boersma. You can understand that these articles, and especially the book which was not available before, intrigued this reviewer. And indeed it proved to be an exegetical feast. There are good English books on the market which refute dispensationalism. One of the best is O.T. Allis' book, *Prophecy and the Church*, (Presbyterian and Reformed Publ. Co. Box 185, Nutley, New Jersey 07110, U.S.A., 1969). This is a thorough examination of dispensationalism from a sound, biblical background. However, now there came a book from our own circles tackling Hal Lindsey's recent popular

paperbacks. And Rev. Tj. Boersma not only disproves Hal Lindsey's "prophecies," but offers a positive and Reformed explanation of many Bible passages in the process. This makes it an exegetical feast. That the book is in the Dutch language, proves to be a drawback for many, of course. It is worthy of translation. The publisher has asked us for a translation and translator. That is quite a job (220 pages at about two hours a page!). However, someone was found willing and able to do so. That makes a book review in *Clarion* all the more practical.

No sooner had we finished digesting Tj. Boersma's book when another book on the same subject was generously placed in my hands. This one came from the busy pen of Dr. C. van der Waal of Pretoria, South Africa. This book was unique in its origin and setup. While visiting the Toronto General Synod in the latter part of 1974 he also visited Niagara Falls like all good visitors should. There he met a minister (name is not mentioned) who gave him a copy of Hal Lindsey's book, with the request to review it. This C. van der Waal did. To his amazement he found that Hal Lindsey has had a tremendous influence in The Netherlands and elsewhere, besides belonging to one of the "rariteiten van de Nieuwe Wereld" (oddities of the New World). Since Hal Lindsey elaborates extensively on the Book of Revelation and even devotes a whole book (*There's a New World Coming*) To explaining this Bible book, this opens the door for van der Waal to state his outlook on the same. He promptly uses the opportunity to repeat and to impress his covenantal approach to this last Bible book.

Let me say from the outset that both these books are worthwhile reading. Since not everyone masters the Dutch language any longer, we offer a somewhat lengthy review of these books. One's understanding of the Bible and especially of biblical prophecy will be greatly enriched by the study of these books. Read and reread these books from a solidly Reformed standpoint instead of the slick, popular, and easily digested books of Hal Lind-

sey. The latter's approach may tickle the brain, but it badly distorts the Scriptures. It is often harder to remove Lindsey's ideas than to impress the biblical explanations on someone. To those who are unsure of their faith or who are weak in biblical knowledge, Lindsey's books are highly dangerous. He can toss you to and fro with his winds of new doctrines. Arm yourself with good scriptural weapons from the books of Tj. Boersma and C. van der Waal, before you proceed to Lindsey.

Having said this, we can now proceed to "kill two birds with one stone." Besides analyzing the books of Hal Lindsey, we can review the books of Tj. Boersma and C. van der Waal at the same time.

To acquaint ourselves with the subject we must make a brief sketch of dispensationalism which is the "ism" behind the books of Hal Lindsey.

B. BRIEF OVERVIEW OF DISPENSATIONALISM

Van der Waal traces this prophetic movement back to the prophetic and spiritualistic movements in church history, right back to Montanism in Asia Minor during the second century A.D. Then he pulls the line through to the similar movements in the Middle Ages and to the Anabaptists, to Cocceius (professor at Franeker), and to the pietist movement, besides mentioning others.

However, dispensationalism really started with John Nelson Darby (1800-1882). Leaving the established (Anglican) church, he started his own brand of churches, known as the Plymouth Brethren. They had no ordained ministers or elders in these churches. For, you see, the Jewish Petrine church had office-bearers, but the mystery Pauline church did not, and they followed the latter. Here you have the beginnings of their teachings about the church. Calling themselves "gatherings of believers," they relied on the moving of the Holy Spirit. Of course, Darby did not want any binding confessional forms. Every remnant of the establishment of the institutional church had to disappear, since they detested the

petrified and dying religion around them.

Darby divided the history of salvation into seven distinct *dispensations*. From here they receive their name. We will return to them soon. A man of immense learning, Darby wrote over forty books. His *Synopsis* became the standard Bible commentary for the Plymouth Brethren.

Incorporated into this spiritual movement was the teaching of the "blessed hope" or the rapture of the saints at any moment. Christ will "snatch" His saints up away from earth at any time to meet Him in the air. After this, prophecy unrolls at a fantastic speed in many dramatic events during a seven year period. Then Christ returns to set up His Kingdom in Jerusalem for 1000 years.

Cyrus Ingerson Scofield (1843-1921) popularized these teachings on the American continent by means of his *Scofield Reference Bible*. This Bible is simply the KJV with explanatory notes at the bottom of the pages. Some notes are helpful, but the whole dispensational leaven permeates them, making them highly subjective and dangerous.

How and where has this teaching spread? Well, dispensational leaders (even Darby) travelled far and wide on this continent. Since it maintains that the Bible is infallible, many serious believers swallowed the whole package of prophetic theories. Instead of being anti-denominational it became non- and inter-denominational, forming no church of its own, but infiltrating the established ones. Many southern baptist churches, for instance, demand that their ministers preach this prophetic outlook. Today, the movement centers itself in Dallas Theological Seminary in Dallas, Texas, and in Moody Bible Institute in Chicago. By means of popularly written paperbacks on prophecy the dispensational movement mushrooms.

To come back to their seven dispensations, let me explain that each dispensation covers a large portion of history, with the first one beginning in paradise. Under each new dispensation God dealt or deals with man in a new and distinct way. Thus each dispensation is characterized by one new manner, or testing, as they call it, by which God deals with man. Since man fails the test in each dispensation, God must start all over in a new dispensation. God must set up a new strategy and scheme. So according to Scofield a dis-

pensation is "a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God." The seven dispensations are as follows:

| DISPENSATION | CHARACTERIZED BY THIS TEST |
|------------------------------------|----------------------------|
| 1. Paradise | Innocency |
| 2. Adamic | Conscience |
| 3. Noahic | Human Government |
| 4. Abrahamic | Promise |
| 5. Mosaic | Law |
| 6. Christian | Grace |
| 7. Millennial (1000 year reign) | Kingdom |

That there are seven such distinct dispensations with such separate and distinct characteristics, and that all history can be *divided* into *separate* divisions, and that God poses such *tests*, and that God's plans are continually frustrated by rebellious man are, of course, not only highly questionable, but are downright unscriptural. God's covenant is one. His plans are unified. Moreover, man cannot frustrate God's eternal purposes. Finally, only in paradise did God pose a test for man or a condition which man must fulfil before God's favour rests on man. Surely, God makes demands and imposes obligations. But that God continues to set new tests for man is not to be found in the Scriptures but is an invention of man.

By enforcing a system of *literal interpretation* of the Bible, they arrive at some weird results. For biblical prophecy a literal explanation is followed, even though visions, dreams, figures, and riddles are often found in prophecy and require that a different approach be taken which takes into account these various modes of revelation. Nevertheless, take the Bible literally, they claim. If it says Israel, do not read the church, for that is not literal. The throne of David refers to the literal, earthly throne in Jerusalem and not to any heavenly one at any time. Of course such literal dogmatism serves to support their prophetic teachings. They must keep the church absolutely separate from Israel, and they must keep the throne of David literal because Christ will rule from that earthly throne during the millenium (1000 year kingdom). However, when it comes to the "historical" passages, they become rather inconsistent, displaying a great liking for types and figures. Persons personify certain traits in the dispensational teaching and their historical significance is almost forgotten. Moun-

tains stand for kingdoms. Doves become airplanes and chariots turn into cars or tanks. But . . . Israel means Israel or the Israelis and not the Christian church. That is certain in their minds. Of course, the manner of interpretation and the results of it go together.

One result is that the Bible does not speak about the church of all ages but is directed toward Israel and the Jews for the greater part. Only a condensed version of the New Testament is really for the church. According to their dispensations, the church-age is only an in-between or parenthesis period, while God prepares the stage for the Jews again.

Hopefully, this strange "ism" becomes a little more understandable to you. Hal Lindsey belongs to this dispensational school of thought and is one of their most powerful and popular leaders. By means of a diagram his views on prophecy may become clearer next time.

(to be continued)

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The Reformation of Biblical Science (1)

**Dr. Jakob van Bruggen is professor of New Testament in Kampen, The Netherlands, at the Theological Seminary of the Reformed Churches. In this article he discusses the relationship of faith in the Bible and the manner in which we practise biblical scholarship. Over against the scheme of skeptical biblical science, he offers an evangelical alternative and draws out its implications.*



NO NEUTRAL METHOD

A neutral method of practising biblical science upon which both believers and unbelievers could agree simply does not exist. How one approaches the biblical text and studies it is determined by the opinion one holds concerning the Bible. Is the Bible completely the Word of God or not? This is the crucial question. Someone who deems the Bible to be only a human book will, of course, study it differently from someone who believes it to be the infallible Word of God. For this reason it is impossible to achieve a method of biblical science acceptable to all. Unavoidably, faith and unbelief each carry their own methodology. The word of Paul in Ephesians 4:20 ("You did not so learn Christ!") certainly also pertains to the one who sets himself to the scientific study of the Bible.

It is my conviction that far too little attention has been given among evangelical Protestants to the development of a "methodology of their own" which is based on faith. Much too often one buries one's faith under a method borrowed from others. But it is impossible to correct a method which has been born out of unbelief. Much more is necessary for the committed interpreter of Scripture. An absolute *reformation* of methodology is demanded. More attention to such a proposed reformation of the methodology of biblical science will truly serve the edification of the church and the advance of faith, and thus will be to the honour of our Lord Jesus Christ.

UNBELIEF HAS ITS OWN METHOD

Modern critical biblical science, which appeared in the 18th century

and was consolidated in the 19th century, manifests the following design:

Introduction - Exegesis - Theology

Since the critical scholar wishes to abstain from advancing an opinion *vis-à-vis* the divine authority of the Bible, he is forced to ask himself what kind of material he is primarily dealing with. The nature of the object of study must first be determined. This is done in the science of biblical Introduction, which became a separate field of study in the 18th century. The critical scholar frequently tries to localize the various writings by asking questions such as: from which milieu do the documents come, which author is responsible, and which sources did he employ? The fact that the Bible presents itself as the Word of God is simply pushed aside. The way is then opened for the scholar to ask whether the biblical documents indeed do speak truth, for are not human writings sometimes deceptive? One may doubt, for example, whether I Timothy is indeed from Paul, even though this is affirmed in the letter itself! One may wonder if the stories in Genesis are true, even when they patently present themselves as real history. The science of Introduction now takes on immense proportions, extending as far as the courage and inventivity of the scholar will permit. Instead of divine Scripture, what remains is a bundle of more or less credible human writings, which have been compiled from various sources and which have gone through many redactions. The Gospels are reduced to a collection of traditions fashioned by the Christian community, letters lose their authors and prophecies are torn into fragments. Thus what is intended to be an Introduction into the

Bible often amounts to an *exodus* from the Scriptures.

This starting point bears concrete results. After a critical Introduction, exegesis can only be atomistic. The Bible can no longer be explained as a unity, but the interpreter must now proceed to discover the diversity of the several texts treated via the skeptical Introduction. Exegesis therefore is reduced to a series of notes whose purpose is to explain the divergent tradition-material. This kind of biblical Introduction and this kind of exegesis logically demand some conclusion, some general truth, which somehow emerges from the plurality of traditions. Some general vision must be found which unifies the otherwise divergent biblical writings. That is one reason why in the 18th century the discipline Biblical Theology came into being. Responsibly employed, biblical theology is a useful scholarly tool. In practice, biblical theology has often been dominated by the same skeptical presuppositions which render the traditional theological method unsatisfactory.

By way of summary, we observe that during the past few centuries skeptical biblical criticism has developed its "own methodology" completely coherent with its starting point. The design "introduction - exegesis - theology" has been the traditional pattern in critical biblical science. That is why the question arises whether this design is indeed suitable for a believing study of the Bible.

THE BIBLE IMPOSES ITS OWN DEMANDS

The Bible does not prescribe a method for its own scientific study. It certainly does, however, offer a number of principles to which biblical science must remain true. The Bible itself shows us the way forward towards a responsible method of study. The first noticeable point then is that God would have the believing scholar *preserve* the Bible. The apostles are sent into the world with this command, "Teach them to observe all that I have commanded you" (Matthew 28:19). We cannot fulfil this commandment if we do not at least see to it that the Bible, which is a summary of God's commandments, is well-preserved.

It is necessary to preserve the Bible in order to make it known both in the church and in the world. Frequently the New Testament speaks about the duty to *read* the Scriptures

(aloud) to the people. The contents of the Bible must never become the sole possession of a theological élite, but must be passed on to everyone, irrespective of his status in life (I Timothy 4:13, Revelation 1:3, John 20:31, 21:24). This command may seem quite elementary, but history proves how often the church has been neglectful in this respect. This fact need not surprise us, for Satan desires nothing more than to keep the Word of God unknown, misunderstood and unexplained. Bear in mind that Satan also attacks the Bible. That is why thirdly, there is the command to *safeguard* the Bible. The Bible is a "trust" which does not automatically remain our possession, but which is duly threatened from many sides. For this reason we are exhorted to "guard what has been entrusted to us" (I Timothy 6:20, II Timothy 1:12, 14). If then we attempt to arrive at our "own methodology" of biblical science, this method must in any case be made subservient to the preservation, spreading and safekeeping of the biblical revelation.

FAITH IMPOSES ITS OWN TASK

He who believes in God's Word does not necessarily have to follow the pattern of modern skeptical biblical science. On the contrary, every believer is under a certain command and obligation. How can he perform this task as faithfully as possible in his scientific studies? I would say, let the church start out from undaunted faith in the divine claims of the Bible. The Church today stands sorely in need of a coherent explanation of the Scriptures. Skeptical criticism in the area of Introduction, in particular, often hinders the preservation and explication of biblical truth.

The first requisite is to *preserve* the text of the Word of God. In this respect each Christian has a share in this task. However, the theological student and the minister must especially see to the preservation of the correct text of the Bible. A minister is not in the business of publishing Bibles, but the publisher does need qualified scholars to discern which is the correct text and translation of the Scriptures. We are confronted with many manuscripts and all sorts of problems, but the text one follows does not usually result from the great variety of materials. Rather, it results from the many different theories concerning this material! It is therefore important that a believing student is not indifferent to

the theory of text preservation. For example, with respect to the completion of the text of the New Testament, theories have been advanced which in no way come out of the biblical material itself.

These theories very often give occasion to reproduce some biblical texts differently or even to exclude some altogether, e.g., Luke 22:43-45a in the United Bible Societies' Greek New Testament. Textual criticism is not a neutral science.

Among the basic criteria for evaluating variant readings B.M. Metzger also mentions: "The priority of the Gospel according to Mark" and "The influence of the Christian community upon the formulation and transmission of the passage in question" (*The Text of the New Testament*). It is obvious, however, that those criteria have not been deduced from mere textual criticism, but are based on certain views which the author has regarding the origin and growth of the biblical tradition. Such views are used as decisive arguments in the discussions on the originality of the longer ending of the Gospel according to Mark (Mark 16:9-20). Therefore, everyone who wishes to judge special textual questions must certainly be conversant with the general theory and history of text preservation.¹

The second task of faithful Bible science is to contribute to the reading and exposition of the Bible. If a theologian is to do this well he must have adequate knowledge of the biblical languages and must also go deeply into the historical context of the Bible. In general, the greater the distance in time and space between a literary text and a reader, the more supplementary information is needed to bring the reader to an understanding of the text itself. In the case of the Bible, something special must be added. For the believer, the Bible is not just a collection of unrelated texts, but one coherent text. God has given the Bible as a unified revelation. True, it was in the course of history that this revelation was brought to completion, but it essentially is a unity because it expresses the eternal counsel of the one God. To understand a New Testament text correctly, we must therefore also give due attention to the specific place which that text has in the whole history of revelation. What I would like to call "the History of Revelation" (*historia revelationis*) offers a context for each

passage of the Bible. He who believes the Bible will not explain its texts against the background of Canaanite religions or Hellenistic mysteries, but always against the background of the preceding history of salvation. In this way, beside the study of the history of textual preservation, the practice of exegesis within the framework of the study of the *historia revelationis* becomes very important.

The third task is the safekeeping or guarding of the Bible. We must defend the canon as a canon. That brings us in touch with Apologetics. In relation to Scripture we would give this subject the more positive name "Canonics." In this discipline we confess the Bible to be a canon, in spite of the host of attacks upon the biblical canon, either as a whole or in part. In reality, the answer to the skeptical science of Introduction is given at this point. While critical Introduction loses itself in details, Canonics searches for the source and the heart of the biblical teaching. It reduces the many attacks to one animosity and the many theories to one unbelief. To achieve this we must, in our study of Canonics, give a short exposition of the grounds for our belief in the Canon and we must give a short history of the recognition of the Canon by the church through the Ages. The main task of Canonics is to describe and analyze the many attacks upon this belief, their history, their tactics, and their essential unity. Finally, it also belongs to Canonics to give an introduction to the defence of the Canon against animosity by past and present believers.

Summarizing again, we would suggest the following outline for a truly evangelical biblical science:

1. The history of textual preservation (preservation).
2. The history of revelation and Exegesis (explanation).
3. Canonics (protection, safekeeping of the content of the biblical canon).

ADVANTAGES OF A "METHOD OF OUR OWN"

Whenever a Christian theologian does not develop his "own methodology," great dangers are likely to ensue. In biblical science two dangers, particularly, tend to arise: over-accentuation of apology and inadvertency.

When a believing interpreter of Scripture engages in apologetics, he may quite unintentionally harm the

cause of faith, for the reason that in apologetics the principal weapon is rational argumentation. The rationality of faith in the Bible is placed over against the reasonableness of biblical criticism. The conclusion is then taken: The Bible is right after all! In this case, however, the impression is given that our faith is based on pure reason, and that surely is wrong. Christian faith is not in conflict with reason, but we maintain that it is based only on the work of the Holy Spirit in our hearts and as such is a Gift of God. Over against the argumentation of unbelief in the Bible, our first task is to *confess*, and not debate. For if we wish to overcome unbelief through argumentation, we will one day sadly discover that we are not always capable of refuting every argument of unbelief at once! Everyone clearly is not in possession of all knowledge. Must our faith in the Bible waver in such instances? It can also happen that someone thinks he has built up an adequate counter-argument, but in reality he is still mistaken. Believers can also make rational errors. In that case, the simple believers who trusted the sound mind of the theologian will come into serious trouble. This certainly applies to the superficial apologetics which does not go into matters very deeply and which often casts aside critical questions much too easily. Now, in this article we are not arguing against apologetics, but we are warning against the dominant role of apologetics in biblical science. A Christian does not hide behind reason, but he moves on in faith, just as David went out to meet Goliath.

A second danger which appears when such a "method of our own" is missing, is that of carelessness. There are some Christians who are quite unconcerned about biblical criticism, and who pretend that there is no Goliath walking around. Their only concern is to preach and evangelize. But they forget that this positive work must, first of all, be protected by the safekeeping of that which has been entrusted to them. When David went off to fight Goliath, he did not have an armour equivalent to Goliath's, and neither did he go empty-handed as an inadvertent child. He carried a slingshot and stones and he certainly knew how to aim! His weapons were different from Goliath's because the former started out from unbelief and the latter from faith.

Over against the disadvantage of not having our "own method," we

would like to point out a few benefits which a truly evangelical method offers. Let me do this by using a few examples. A valid scientific biblical method should not discuss the possible source of the present Gospels (Source Criticism) by way of introduction to exegesis, least of all should it do this apologetically. The object of exegesis is not the reconstructed source and the hypothetic redaction of that source by the evangelist, but the object of exegesis is the text and the story as it has been delivered to us by the Lord through the inspired human author. One can therefore easily refer the subject of Source Criticism to the area of Canonics. Then one no longer treats it as a gateway to exegesis, but as a product of a skeptical biblical science. Now one is able to analyze Source Criticism on its starting point (faith or disbelief in the Scriptures) and on the proof it offers. Let me clarify what we mean by an illustration: When a time-bomb is found at the entrance of a church building, the demolition squad is judicious enough not to dismantle it in the church lobby. Rather, one takes the bomb to a special workshop and disengages it in safe and suited surroundings. It is much more responsible in terms of the faithful explanation of the Scripture if biblical scholars proceed in much the same manner.

Another example has to do with the doubts raised concerning the authenticity of various portions of Scripture. Such questions now no longer need be discussed as a preliminary to exegesis itself but are referred to the area of Canonics. Exegesis itself can then without any further ado commence by accepting the authors which the Bible itself gives. In this way Canonics receives the legitimate opportunity to discover how the source for many critical questions is to be sought in one and the same starting point.

A third example relates to the discussion of questions concerning the dating of Bible books and the determination of the situation of both the writer and the addressees. In modern introductory science questions like these are being wrongly mixed with such subjects as Source Criticism and "authenticity." That is precisely why they are set forth in the wrong way. One who is asking for the data or the situation of a biblical text would do better to discuss those questions in the *historia revelationis*. Then they are disassociated from critical problems

and come to stand within the very framework where they belong, namely, in the history and the progression of divine revelation. To know this history well, one needs complete knowledge of the dating and provenance of the biblical documents.

In the fourth place, exegesis itself is now much less dependent on a more or less successful apologetic introductory science. Exegesis is finally spared from being a slave to skeptical critical theories. The interpreter of Scripture may stand in the freedom of faith and read and explain the biblical documents straight on! He retains his apologetic task, but he is no longer dependent on his apology!

COOPERATION NECESSARY

The Bible is a Gift of God to the Church and, as John Calvin often emphasized, no one has received the gift of understanding the whole of Scripture on his own. It is in fellowship with the saints that we understand the will of God. In a day when skeptical biblical criticism dominates, it is quite necessary that all who still believe God's Word unite in a responsible scholarly study of the Bible and so aid each other in the task of making known God's Word. To achieve significant cooperation we first need to reflect upon the methods we ought to use. In this article only a brief outline of critical biblical study has been set forth. The "own methodology" of faithful theology attracted much attention in my own Netherlands, partly due to the earlier efforts of Dr. Abraham Kuyper (1837-1920). As a tangible result of this interest, colleagues at the Seminary in Kampen wrote a book under the title *Orientation in Theology*. In this book we attempt to present a Reformed concept for the *whole* field of theology. Even though this book is as yet available only in Dutch, we are still searching for fruitful contact through this work with all who love the Bible and who desire the extension of the Gospel and the edification of the Church.

J. VAN BRUGGEN
(translated by Rev. Cl. Stam,
Burlington, Ontario)

¹ Cf. my *The Ancient Text of the New Testament*, Premier, Winnipeg, 1976.

Dr. van Bruggen made two articles available for publication in Clarion. We thank him for his willingness to let us share the fruits of his studies and are certain that our readers, too, will greatly appreciate it. Ed.

King Solomon's Molten Sea

III. Volumetric Capacity

3.1 In I Kings 7:26 we read about the sea that "it contained 2000 baths," while in II Chronicles 4:5 it is stated that "it received and held 3000 baths" (KJV). For the time being it will be assumed that the volume was 2000 baths. Also the use of the temple cubit, 7 handbreadths or 28 fingers long, is being continued. It will be shown eventually that these assumptions are well justified.

3.2 CALCULATION OF THE VOLUME

In the previous article the conclusion was reached that the sea must have been a round cylindrical vessel. In a sketch (Fig. 2.1), the outside dimensions were shown, but to find the volume, the internal dimensions are needed. As the thickness was one handbreadth, that is 1/7 or 0.143 cubit, we have to subtract this from the external dimensions. At this stage, the irregularities caused by the curved brim and rounded bottom will be ignored. If it is assumed they had the same volume, the extra capacity around the brim would cancel the decrease in capacity at the bottom. Undoubtedly several readers will not remember all the details of volume calculations from their school years. Therefore a short explanation should be helpful.

For any rectangular body, for instance a shoebox, it is fairly obvious that the volume is equal to:

$$\text{Length} \times \text{Width} \times \text{Height}$$

or: Area of base \times Height.

In the same way, the volume of a straight, round cylinder is equal to:

$$\text{Area of base circle} \times \text{Height}$$

The area of a circle can be computed by squaring half the diameter or radius (r) and multiplying by π . After finding the area of the cylinder base we have to multiply this by the height (h) to obtain the volume:

$$\text{Volume} = \pi \times \text{radius} \times \text{radius} \times \text{height}$$

$$v = \pi r^2 h = 3.14r^2 h$$

Note: Capital letters were used for the outside dimensions; the inside ones will be denoted by small letters.

We are now in a position to determine the internal dimensions and with these compute the volume of the sea

in cubic cubits. The following calculations will be rounded off to three "significant digits." This simply means that, regardless of decimal point placement, all results are expressed as numbers consisting of three digits. The accuracy obtained is satisfactory for our initial calculations. Besides, everybody who wishes to do so, can fairly easily check the computations with pencil and paper.

First, the internal dimensions must be determined. From the previous article (Fig. 2.1), we obtain:

(i) External Radius = $\frac{1}{2}$ External Diameter, or:

$$R = \frac{1}{2} D = \frac{9.55}{2} = 4.78 \text{ cubits.}$$

(ii) Internal Radius = External Radius less Thickness

$$r = R - t = 4.78 - 0.143 = 4.64 \text{ cubits}$$

(iii) Internal Height = External Height less Thickness

$$h = H - t = 5 - \frac{1}{7} = 4 \frac{6}{7} = 4.86 \text{ cubits.}$$

It is now possible to construct a cross-section of the sea showing all outside and inside dimensions. This is done in Fig. 3.1.

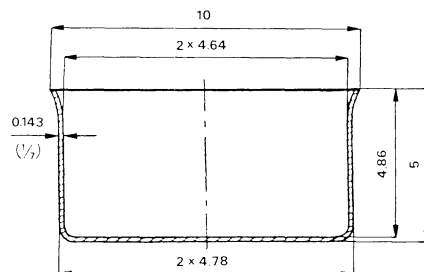


FIG. 3.1 INSIDE AND OUTSIDE DIMENSIONS

Computing the volume, by means of the previously obtained formula and the dimensions shown in Fig. 3.1, proceeds as follows:

$$v = 3.14r^2 h = 3.14 \times 4.64^2 \times 4.86 \text{ cubic cubits.}$$

(i) $r^2 = 4.64 \times 4.64 = 21.5296$;
round off to 21.5

(ii) $\pi r^2 = 3.14 \times 21.5 = 67.51$;
round off to 67.5

(iii) $\pi r^2 h = 67.5 \times 4.86 = 328.05$;
round off to 328 cubic cubits.

As the brim and bottom curvatures are ignored in this analysis, we may state that the volumetric capacity

of the sea was approximately equal to 328 cubic cubits. If a slide rule had been used for these calculations, the same answer would have been obtained or something very close to it. Using the same rounded-off figures for every operation on a digital calculator will of course, lead to the same results. A more accurate calculator result will be given below.

3.3 WHAT CAN BE LEARNED FROM THESE NUMBERS?

Some additional arithmetic is required, as we cannot learn much more without further computation. A volume of 328 cubic cubits looks rather uninteresting at first sight. Dividing the Biblical value of 2000 baths by 328 shows there were approximately 6.1 baths (or 6 baths + 1 omer) per cubic cubit. This also does not look very promising; such odd ratios are not normally chosen for measures of capacity. Let us see what we get by transforming the 328 cubic cubits into cubic fingers. We recall:

$$1 \text{ (temple) cubit} = 7 \text{ hands} = 28 \text{ fingers.}$$

Consequently, a cube of one cubic cubit has its length, width and height all equal to 28 fingers. Therefore the volume of the Molten Sea, in cubic fingers, is equal to:

$$28 \times 28 \times 28 \times 328 = 7,200,256 \text{ cubic fingers}$$

For all practical purposes: 7,200,000 cubic fingers, a very interesting result! Scripture tells us in I Kings 7:26 that the sea contained 2000 baths and it follows:

$$1 \text{ bath} = \frac{7,200,000}{2,000} = 3,600 \text{ cubic fingers}$$

All capacity measures mentioned in the Introduction can now be expressed in cubic fingers. For instance, 1 log = 1/72 bath = 50 cubic fingers. As the reader can easily verify, every capacity measure in the Hebrew system can be expressed exactly in a round number of cubic fingers. To the best of my knowledge this has not been found before in recent times. But how accurate are these results?

3.4 ACCURACY OF CALCULATIONS

One objection that might be raised is the earlier rounding off which finally resulted in a volume of 7,200,000 cubic fingers. Let us see what percentage error was made. This time the calculations are performed on an eight

digit electronic calculator with no intermediate rounding off. We start again with $30/\pi$ (Section 2.7). For π we use the eight digit figure 3.1415927, which is sometimes available on these calculators. The wall thickness (t) = $1/7$ cubit and the internal height (h) = $4 \frac{6}{7}$ cubits, as before. The formula for the volume can now be re-written as follows: (note that $(C/2\pi - t)$ is equal to the inside radius r)

$$v = 28^3 \pi \left(\frac{C}{2\pi} - t \right)^2 h =$$

$$28^3 \times \pi \left(\frac{30}{2\pi} - \frac{1}{7} \right)^2 \times 4 \frac{6}{7} \text{ cubic fingers (cu. fi.)}$$

Rounding off the final result to six significant digits, we obtain 7,186,260 cubic fingers. It differs by only 13,740 cu. fi. from the previously calculated value of 7,200,000 cu. fi. The percentage difference works out to:

$$\frac{13,740}{7,186,260} \times 100\% = 0.19\%$$

This is a little less than two-tenths of one percent, a remarkable result! It shows the previous assumption, that the Molten Sea could hold 2000 baths of 3600 cu. fi. each, to be well justified. Let us now return for a moment to the "mathematically exact" volume of 7,186,260 cu. fi. found above. Dividing this by 3600 we obtain 1996 baths as the volume of, what we will call, the mathematical model of the sea.

In the mathematical model, a straight cylinder, the curvature shown around the brim and the bottom edge in Fig. 3.1, is neglected. This is the assumption we started with, in Section 3.2. We still have to prove that this is justified. From Fig. 3.1, we can estimate the dimensions of the ring with triangular cross-section around the brim and compute its volume. It works out to about 9 baths. Adding this to the calculated volume of 1996 baths, we obtain an approximate volume of 2005 baths for the sea complete with the round, curved space around the brim (0.25% oversize). A rounded bottom edge could be dimensioned to compensate for this oversize and adjust the sea to hold 2000 baths. At this point it should be emphasized that we do not know the exact curvatures. Consequently these computations only prove that, even if the curvatures had a somewhat different size or form, they could not have much effect on the volume. Later we will find that shrinkage of the bronze, while cooling in the casting mould, causes a far greater change in the volume. We may

conclude that it is reasonable to continue our mathematical analysis on the basis of a straight round cylinder.

3.5 THE CUBIT AND THE BATH

If the cubit and the bath could be accurately measured today it would be an easy matter to check the computed cubic measure of the bath (3600 cu. fi.). However, this is not the case and both cubit and bath would require a separate article to do justice to what has been found and written about them. At a later date this may be done, but for the time being we will use the 20.4 in. or 51.8 cm long temple cubit already mentioned in the introduction (Section 1.4). This length was derived from Hezekiah's water tunnel under Jerusalem (II Kings 20:20). Another name is Siloam tunnel. It runs from the Gihon spring (II Chronicles 32:30) to a pool inside the ancient city walls¹. From the so-called Siloam inscription, discovered near one of the entrances, it is known that the tunnel was measured and found to be 1200 cubits long. According to Vincent's measurement, which is considered to be the most exact one made, the still existing tunnel has a length of 533.1 m (1749 ft.). Other lengths have been measured, up to 1777 ft. (541.6 m), but we will adopt Vincent's as it is widely accepted and used to determine the common cubit.^{1,2} Dividing 53310 cm by 1200 cubits works out to 44.4 cm (17.5 in.) per cubit. This is the length of the common cubit². Dividing 44.4 by 6 and multiplying by 7 gives us the length of the temple cubit as 51.8 cm (20.4 in.). This leads to a finger width of $51.8/28 = 1.85$ cm. We are now in a position to determine the volumetric capacity of a cubic finger and express it in cubic centimetres or millilitres (mL). It follows:

$$1 \text{ cubic finger} = 1.85^3 \text{ cm}^3 = 6.332 \text{ cm}^3 \text{ (or mL)}$$

$$\text{and } 1 \text{ bath} = 3600 \times 6.332 = 22,795 \text{ mL, say } 22.8 \text{ litres (L)}$$

The next step will be to determine how closely this computed value of the bath equals other values derived by archaeologists or found in the literature.

3.6 THE BATH IN ARCHAEOLOGY

The various estimates for the bath, as given by a number of authors, at one time ranged all the way from 20.92 to 46.6 litres. Presently a value of 22 L, already mentioned in Section

1.4 and proposed by W.F. Albright, is widely accepted. He derived it from the broken-off top of a jar, including the mouth and bearing the inscription BT LMLK (BAT LE-MELEK = royal bath). This fragment Albright compared with the mouth of a complete jar of known capacity in modern measure. He assumed that the capacities of the jars varied in the same ratio as the size of their mouths. Using this assumption, he then calculated that one bath could hold about 22 L³. In the ruins of Lachis two more jars were discovered. They were found broken in pieces and after reconstruction the capacities were measured. One held 45.3 and the other 46.6 litres. Albright was sure that jars of this size had a capacity of two baths^{2,3}. This would result in values for the bath of 22.7 and 23.3 L respectively, with the average volume close to 23 L.

3.7 THE BATH DERIVED FROM EGGS

According to the Talmud (Mishna), the log measure was equal to six "middle-size" eggs. With 72 logs per bath, one bath equals 432 eggs. A few authors mention this and give their estimates derived from domestic chicken eggs. R.B.Y. Scott² has 6-6.5 U.S. gallons (22.7-24.6 L); W.H. Gispen⁴ 20 L and H. Lewy⁵ quotes 1.35 L for two dozen eggs which results in a bath of 24.3 L. The variation from the minimum to the maximum capacity is 4.6 litres. This is too wide a margin to determine how close the bath, derived from eggs, approaches the one determined from jar capacities. As this is an experiment that could be fairly easily repeated, I decided to measure some eggs myself. Close to a hundred eggs were tested in accordance with the Talmudic instructions⁵. The result was a "middle size" egg ranging from 52.5-53.5 mL, with a corresponding bath of 22.7-23.1 L — surprisingly close to the value obtained from the jars. In fact, the results were so close that it is hard to believe it could be that good! Yet, the measurements were very carefully made and the instructions of the rabbis in the Talmud were followed as closely as possible. In my estimation the accuracy of the measurements was better than plus or minus two percent. But coincidences like this do happen and I plan to measure another batch of eggs at some later date. (The details of the measurements of eggs will be discussed in a future article on the bath.)

3.8 SUMMARY AND CONCLUSIONS

The results obtained so far can be conveniently grouped together in a tabulation for easy comparison as follows:

| Source | Remarks | Bath |
|-------------|--------------------------------|---------------------|
| Bible | Molten Sea (3600 cu. fi.) | 22.8 L |
| Talmud | Eggs ("middle-size") | 22.7-23.1 L |
| Archaeology | Jars (Albright) (Lachis) | 22 L 22.7-23.3 L |

TABLE 3.1

These combined results show that Albright's original value of 22 L is on the low side. This is not surprising as it was calculated from a comparison of jar-mouth sizes. Measurements of reconstructed jars undoubtedly have a far better chance to be closer to the truth.

As the computed capacity of the bath (22.8 L) falls within the limits of the capacities from the reconstructed Lachis jars and those obtained from eggs, we will use this value for future work. As explained, it is based on the 1.85 cm finger computed from the length of Hezekiah's water tunnel, while the Molten Sea calculations have shown us that a bath contained 3600 cu. fi. According to the jar inscription mentioned above, this is the "royal bath." For these reasons we will adopt a 44.4 cm (17.5 in.) cubit and a 22.8 L royal bath. Consequently:

- 1 Royal bath = 22.8 L =
- 5.02 Imp. gallons = 6.02 U.S. gallons
- 1 Egg ("middle-size") =
- 1/432 royal bath = 52.8 mL.

| | Temple Cubit | Com- mon Cubit | Hand- breadth | Finger |
|-------|-----------------|----------------------|------------------|--------|
| Ratio | 28 | 24 | 4 | 1 |
| cm | 51.8 | 44.4 | 7.40 | 1.85 |
| in. | 20.4 | 17.5 | 2.92 | 0.729 |

TABLE 3.2

We may conclude that archaeological finds and the computations on eggs in accordance with Talmudic Instructions confirm our initial assumptions for the Molten Sea calculations. This includes the cubic measure to bath ratio of 3600 cu. fi. per (royal) bath. We cannot be as certain about conversions into modern units. One often finds a 17.6" common cubit in the literature instead of the 17.5" one we have adopted earlier. Calculating

the volumetric capacity of the bath from a 17.6" common cubit (44.7 cm), the result turns out to be 23.3 L. This is the upper limit of the bath derived from the Lachis jars. It shows that conversion into modern systems is not too well established and subject to possible future revision.

Although more will be said about the use of the temple cubit and the 2000-3000 bath controversy, sufficient evidence has been collected to consider the circular, cylindrical form of the sea to be adequately proved. Therefore, we are now ready to consider the remaining mathematical problems.

A. ZUIDHOF

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Correction

King Solomon's Molten Sea — Second Installment: page 540, Section 2.3, end of first paragraph: the word "daggar" should have read "dagger ()."

Page 541: Diagram in column 3, Fig. 2 should have read "Fig. 2.1."



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press review

CHRISTIANS IN CHINA

In *Christianity Today* of November 18, 1977, attention was given, in two articles, to the situation for Christians in China. The first article is written by David H. Adeney, who worked in China with the China Inland Mission from 1934-41 and from 1946-50. He now serves in Mission work in Singapore. From his article I quote:

To understand the real China and the true situation of the church there we must turn to those who have lived in its society and who have experienced the hardships through which the Chinese church has passed during the last twenty-five years.

There are Christians in China who continue to proclaim the Gospel . . . Conditions vary greatly throughout China. In some areas there are few Christians and little opportunity for fellowship with other believers. A couple from such an area told me of frequent interrogation and constant surveillance, which made it difficult to meet with other Christians. But they know of other Christians in their area and spoke highly of one brother who had witnessed boldly and suffered greatly. These Christians admit that material conditions have improved since the Revolution. But the mental sufferings since then have been great.

I know a Christian woman who along with her husband was able to fellowship with only one other Christian family. She told me of her sorrow during the cultural revolution when the authorities seized her books, including her Bible. Later many of the books were returned — but not the Bible. It was regarded as “superstition.” Too late she realized that she had memorized only the twenty-third Psalm.

A little further the article continues:

Yet, I have met Christians from several districts where the church seems much stronger and where small house meetings are more common. On special occasions large numbers of Christians gather secretly to study the Scriptures and worship the risen Lord. A resident of Hong Kong with a very large family still in China went to visit his relatives, almost all of them Christians. After spending some days with them he was detained for questioning. But when he returned to Hong Kong he praised God for the working of the Holy Spirit in the district he had visited. Last year many people were

baptized there and large numbers of young people were seeking Christ. Young people are warned that it is not enough just to express belief in the Christian message; they must be prepared to count the cost of discipleship and live a life of obedience and submission to the Saviour.

Although the times and places of meetings are constantly shifted, from time to time leaders are arrested and sent to labour camps. Recently, a large group had been caught meeting. All of them were sent to have their thinking corrected by hard labour. Many Christians from a particular area are in prison or labour camps. I must emphasize that those who are arrested are not charged with being Christians. According to the constitution there is freedom of religion. People are free to believe or not to believe. They are free to have a personal faith and free to attack the faith of others. But in practice Christians are *not* free to propagate their faith, which the government regards as a superstition. Since the holding of illegal meetings is strictly forbidden, those who are caught taking part in an illegal gathering are accused of being reactionary and anti-revolutionary. Many people who come from known Christian families find themselves on a blacklist and are discriminated against in many ways. Despite the hardships and dangers of a courageous Christian witness, the church continues to grow . . .

No one knows how many Christians there are in China today, but we have ample evidence to make us confident that scattered in many parts of that land are small groups of Christians who worship the living Lord.

I think we did not expect anything else from China, Communist China, that is. There is also another China: Taiwan. There is still freedom of religion there. The Christian faith not only can be freely believed, but it can also be freely propagated. However, a short while ago, in some papers we could read that in Taiwan Christians were persecuted. But this must be seen in the same light as the information last year about South Korea’s “oppression of Christians”: the ones who were put in prison or persecuted were “Christians” who were promoting a communist revolution. The same is true for Taiwan probably. Many lib-

eral “Christians” are in favour of the Communist doctrine and thus of Communism, and promoting revolutions. That the government in Taiwan does not accept this treachery in its still free country, which sees communism as its greatest enemy, is, to say the least, understandable. Let us not forget to pray for the Christians, also in China.

The second article in *Christianity Today* is of a different character. It is written by John B. Wang, as the name shows, himself a Chinese. He is a Roman Catholic priest, and at the moment professor of foreign languages in the United States. Recently he made a trip to and through parts of China with a group of twenty college students for three weeks. He tells that the group saw schools, communes, factories, and so on and so on. It was a pleasant trip, But:

The one ingredient missing was religion.

The China I remember was dotted with temples, pagodas, and churches, with a constant flow of worshippers through their doors. Yet, a few months ago I saw no signs that the Chinese have any interest in religion, much less Christianity. I saw no open churches or temples. Religion is not taught in schools and religious books are not sold in bookstores. No one discusses religion, either publicly or privately.

He then writes that all the church buildings and monasteries are still there, but that they have all received a different use. And also the religious people have disappeared: “they became secularized.” A Chinese host told the author that

there is freedom of belief in China, but there is also freedom of unbelief, and freedom of speaking against belief.

The writer then says:

I saw the results of that principle.

After twenty-five years of silence people under forty are devoid of religious knowledge. One of our guides had never heard the name of Christ. When she saw one of my students reading *The Last Temptation of Christ*, by Nikos Kazantzakis, we got into a discussion about Jesus. What appalled me even more was the situation in my own family. I spent three days with my brothers. They were raised in a devout Catholic family, which produced two priests and one religious sister. As children they went to church, said their prayers, and studied their catechism. Now, like anybody else in the People’s Republic of China, they are indifferent, uninterested, and ignorant . . . If most of my family is no longer practicing Christianity, I can understand what has happened to the whole of China.

I give here also this part. It speaks for itself. It gives the reader an idea.

There is quite a difference between the two articles. The former shows the perseverance of the saints, even under much oppression and hardship. The latter shows the other side: that much religiosity disappears under pressure. Now I don't want to say that in the latter case the religion was more an outward form. Who are we to judge people under such an enormous oppression as that of communism. But it is true that pure gold is purified in the fire, and that impure, counterfeit-gold is consumed by the fire. It also confronts us with the question: How is it with us in our free world? In the situation of freedom in which we live, is our faith genuine? Do we show it in the fruits of faith: in a life that is devoted to the Lord and His service? Or are we a formal addition which is attached to the church, but which is not really actively involved? Must the fire bring into the open what we are?

J. GEERTSEMA

MODERNE MUZIEK

*De harde kunst
in deze zaal
treft trommelvliezen
optimaal
de toon
ontstemt
de start
verwart
het ritme
klopt niet
met het hart
doordringt
en roffelend
op de klank
schuimbekkend
golvend
flank aan flank
als paarden
in het tuig verstrikt
de wijde ogen
opgeschrikt
horen en zien
vergaat
massaal
een menigte
in hels kabaal.*

H.J.R.-V.

MEDITATION

When Will He Come?

"Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" And Jesus answered them, "Take heed that no one leads you astray . . ." (Matthew 24:3b, 4).

When is the Lord Jesus coming back and when therefore will the end of the world be? This question is often asked today and there are not a few who are busy calculating as to when the Lord can be expected.

The disciples also asked this question and they could put it before the Lord Jesus Himself. They did so after their Master had proclaimed His woes on the scribes and Pharisees and prophesied the destruction of the temple. They had then asked Him, "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" One can see that there are really two questions here. The first asks when the temple will be destroyed and the second asks about the sign of Christ's coming. Yet, although they are two questions, the disciples ask them, as it were, in one breath. The two are for them closely related! The time of the temple destruction has for them everything to do with the coming of the Messiah (Whom they clearly consider to be the Lord Jesus). From this close association of these two events, it appears that the disciples, like their fellow countrymen, accepted the Jewish speculation of their day concerning the coming of the Messiah. The teachers in Israel had determined that the temple destruction would immediately be followed by the glorious coming of the Christ. If one therefore knew when the temple would be destroyed, then one would also have a very good idea of when the Messiah would come.

It was therefore natural that the disciples, who lived within this speculative framework of the last days, be prompted by Christ's speaking of the temple destruction to ask the Lord for the sign of His coming and of the close of the age. It would satisfy their curiosity about the burning questions related to the end time and at the same time it would enable them to add further and more precise detail to the calendar of the last events as had been worked out in Jewish apocalyptic literature.

The Lord Jesus, however, refused to answer their question according to their set-up and according to their interests. As if avoiding the question altogether, the Saviour begins by warning them. "Take heed that no one leads you astray." Why does the Lord Jesus start this way? By beginning His answer with this cautionary admonition, the Lord Jesus is indicating that their desire for information for its own sake so they can further work out the timetable of His coming (within the framework of current Jewish speculation) is not right. The Lord does not enter into the subject matter as the disciples may have preferred for questions concerning the last days should never be raised simply for interest's sake or for the sake of sensation. Indeed, the primary concern of the people of God should not be with all sorts of interesting facts and theoretical possibilities about which one can get even more curious, but our primary concern should be with what our concrete responsibilities and tasks are in the last days. Therefore the Lord Jesus answers the questions of the disciples in a personal way, even with an admonition. And therefore the entire speech of our Lord concerning the last things (as found in Matthew 24, 25) is filled with instruction and admonition and the signs and events which the Lord mentions are given within that context. The Lord does not want to tell His disciples or us about the last days just for interest's sake, so we can attempt to figure out exactly what time it is on God's clock, but, the Lord gives us the information we need so that we be equipped for our task and calling.

The first thing mentioned is "Take heed that no one leads you astray." Sober and careful study of God's Word is therefore not a luxury, but a necessity, also concerning the matters of the signs of the last days, about which so much speculation and nonsense abound today. We are not to be led astray by the speculations of men or by the false Messianic voices of our day which announce and claim to know the time on God's clock and the time of the coming of the new age. The Lord has not told us exactly when He will return. (Indeed, He warned that no one knows that day or hour — Matthew 24:36.) But, He has given us the information and admonitions we need to be ready for that day. The first need mentioned is; "Take heed that no one leads you astray."

C. VAN DAM

news medley

When I get my copy of **Clarion**, the first thing I read is the news medley. To say it with a well-known song from a well-known musical: "That is one of my favoured things." I always find it interesting, educational, and entertaining. Perhaps there are a few here or there who differ from me in this respect, but they seem to be a disappearing minority. So much for that.

In any case, when I opened the Year-end issue, and looked for my favoured article, I saw them right away: Mr. and Mrs. Onderwater. I could have known that it was about the time for them to celebrate their fiftieth wedding anniversary, for they were the first couple we could congratulate some twenty-five years ago with their twenty-fifth wedding anniversary. And now they have reached double that number. During these past twenty-five years that I have known them they went through many experiences, but the outstanding experience is the mercy and grace of our heavenly Father. I know for certain that they both are grateful to Him and that they greatly enjoy the privileges which they receive out of Father's hand. May He also further guide and protect them and fill their lives continually with His love and mercies.

Since the Onderwaters live in Abbotsford and we therefore are in the Valley anyway, we might as well continue with the news from there. First then Abbotsford.

The Rev. M. Vander Wel recovered so far from his illness that he could resume his work. The gratitude of the Congregation was expressed in the **Church News**, and we add our words of gratitude to theirs.

Abbotsford is one of the few Churches within our Federation that does not have a pipe organ as yet. How happy I was to read that there was a proposal to invite an organ builder from Victoria (the same one who built Smithers' organ?) to come over and look at the Church building. He was then to consider the specific needs and to give an estimate. Although the report on the Consistory meeting does not say whether that proposal was accepted by the Consistory, we do get the impression that it was and that a decision was made to have a congregational meeting as soon as the necessary information will have been received, and to put the whole matter before the Congregation.

The Abbotsford Consistory received a letter from the Langley Consistory in which the suggestion was made to come with a combined Church Directory for the Churches in the Valley. And in a later report we are told that such a directory might be published late in 1978. "In view of this plan the Consistory decided for the time being not to publish a new local Directory." That is a beautiful thing, for that will make it easier on me, too. Quite a few Churches had the kindness of sending me such a directory whenever one was issued. I do wish to express my appreciation for this gesture and hope that they will continue to do so. It happens not a few times that I need the address of a member of a certain Church, and then it is of great help when I have a directory of that Church. I also am able to help others who almost count on it that I have the addresses available. The ones I have from the Valley are already a few years old, and when I can get one of the Valley-Directories it will make things much easier.

We go to Chilliwack. One of the brothers there made himself a candidate for election to the city council. "Unfortunately," the Church News says, he "did not get elected as alderman in the city of Chilliwack. He did, however, poll over 800 votes which is an impressive number. With the general awakening to our duties also in the political aspects of our life, particularly to let the light of God's Word shine, we hope again for the next election." That number of 807 votes is impressive indeed when we realize that in a city of Chilliwack itself there are only five registered voters belonging to the Church there. That means that our brother succeeded in drawing the votes of more than eight hundred other citizens. That gives hope for the future and I am certain that he will try again. We are to realize that the ones elected were very well-known and either incumbent or former aldermen. Try it next year again! I also hope that the brotherhood will recognize the importance of having a brother in city council to let the Light of God's Word shine there, as the **Church News** says it so well. Perhaps a little fund could be formed to broaden the publicity and so to increase the chance of being elected.

As for general news from the Valley, remember that we talked about a record to be issued? That seems to be almost a certainty although no title has been chosen as yet. Some experimenting was done with the placing of microphones. "Also the chronic problem of all the people starting at the correct time was noticed and will need to be rectified." The official recording session has been set on Wednesday, February 22, 1978, and an Organ concert is scheduled for the Friday following. In case the recording session should go wrong somewhere, it can be redone at the occasion of the organ concert.

Before we leave British Columbia, we visit Smithers. Their bulletin shows a different cover. "All aspects of worship, proclamation, and glorification are brought together." The cover shows, starting from what is in front, a baptismal font, with the pulpit behind it. That is framed by the outline of the arches with the steeple. That, in turn, is surrounded by a drawing of the organ front. It is difficult to describe, but I like it and it is "refreshingly different."

We skip Alberta, for I found nothing worthwhile to be mentioned in our medley. Thus we come to Carman and Winnipeg. Something which those two Churches had in common was the pulpit exchange once a month. To make it a little easier on the ministers (and, perhaps, to give the Congregations some change of menu) the ministers exchanged pulpits one Sunday per month. The classical situation, however, requires the ministers to be absent one Sunday a month, for at the moment only one minister is left in Alberta. Coaldale's vacancy will be filled, the Lord willing, but that will take at least half a year, I presume. That means that for the next half year there are four vacant Churches in the province. Even one Sunday per month received from the Churches at Winnipeg and Carman, however much it will be appreciated, fills the need only for twenty-five percent. Then I gather that Calgary will "lend" its minister also for one Sunday per month. Understandably, the Consistories of Carman and Winnipeg decided to suspend the pulpit exchange for the time being.

Carman discussed the building of a new place of worship. With gratitude it could be reported that, when the questionnaires were read and tabulated, not one member appeared to have expressed his opposition to building a new Church building. Thus united the Congregation will proceed. It does happen more than once — unfortunately so — that the building of a new Church building is accompanied

by discord and silent or vociferous opposition. It is, therefore, the more reason for gratitude when the effort can be undertaken unanimously and in good harmony. Keep it up!

The Winnipeg bulletin contained some warning words against taking over the customs and usages of the surrounding world. With the increase in wealth and possessions the danger of giving in to the surrounding world increases, too. And although poverty itself does not render it any easier to serve the Lord according to His will, it must be stated that riches certainly do not render it any easier either! On the contrary, sometimes I am afraid of the development as I notice it in some respects. There is a tendency also among our people to use the possessions and the prosperity which the Lord has given in such a manner that I cannot see how the blessing of the Lord can rest upon it. This past summer I quoted from a Church bulletin in which the danger was pointed out of withdrawing to the cottage over the weekend and then staying away from the services. It happens here and there that members spend a whole summer away from the Church, somewhere at a lake or at the ocean shores. They are enabled financially to do so by the many blessings which the Lord has bestowed upon them. But I have my grave doubts, to put it very mildly, whether that use of the Lord's gifts is in harmony with His will and with the purpose to which He gave them.

I had to think of that following the pattern of the world when I read a warning against the "Christmas celebration" in the way in which the surrounding world conducts it. From the Winnipeg bulletin I quote the following paragraphs.

Twenty-five years ago a Christmas tree was generally frowned upon in reformed circles as being world-conformity, Christmas presents under a tree were unheard of for truly Christian homes, and to celebrate Christ's birth with a drinking party was equally unheard of for a Christian. At that time a Christian simply refused to have anything to do with such parties, even when pressured by fellow employees. They chose to be ridiculed rather than to dishonour their Lord in such an unholy fashion.

Now the question is, "Have we remained steadfast in our refusal to follow the world?" or "Have we made progress in our life of faithfulness to the Lord?" or "Have the last twenty-five years been years of progress or a slow but steady regression for the Canadian Reformed Churches in their being conformed to Christ?"

Herewith we leave Manitoba and move on to Ontario, where we visit first of all the Rehoboth Church in Burlington. From their bulletin we learn that there is now a political study society comprised of members of both Burlington Churches. It appears that there is quite something connected with having such a study society. Having just a board is not sufficient, apparently. A number of committees were suggested at the meeting which was held. "There is a REFERENCE LIBRARY COMMITTEE, which is to collect and file information on a broad range of (political) subjects and to determine the best sources for obtaining this information."

Then there is a "RESEARCH COMMITTEE ON POLICY AND PRINCIPLES which must study the Biblical viewpoint concerning society, government, social-political issues, etc." And finally, there is a "RESEARCH COMMITTEE ON THE CANADIAN POLITICAL SYSTEM which is to study how the political system in this country works in theory and practice."

In the future, I think, we can expect some results from that set-up. The more people are involved and the more

A Corner for the Sick

Psalm 103:2.

*Bless the Lord, O my soul,
and forget not all His benefits."*

"Bless the Lord," the psalmist says.

This points in a positive direction.

Are we able to bless the Lord even during illness and distress? The only way we can do so is, to look away from ourselves and look towards God.

David reminds us not to forget all God's benefits.

Let us read Psalm 103 and we will find out how good the Lord is. It will give us reason, too, to bless the Lord, for His steadfast love is from everlasting upon those who fear Him.

We have received a letter from Anneke Piepers' grandparents from Holland, thanking all the brothers and sisters who have sent her a card.

Aunt Betty mentioned her name in Clarion a while ago, and Anneke has received many cards.

Anneke was operated on again on her hip last December; she has had much pain in the last three years, but is bearing up under it courageously. She loves mail!

The Lord willing, we will have three birthdays coming up for our special children. Please, remember and gladden them by sending them a card.

GRACE HOMAN

R.R. #2,

St. Ann's Ontario LOR 1Y0

Grace will be 22 years old on January 17th. She keeps a scrapbook in which she saved all her cards previously received and which she reviews regularly. She loves organ music and singing and is a sunshine in her home.

HANK ORSEL

2204 Headon Road,
Burlington, Ontario

Hank will be 47 years old on January 27th; he will be very happy to receive cards and will be really appreciative.

ALBERT DORGELOOS

Cottage 5,
Oxford Regional Centre,
Box 310, Woodstock, Ontario

Albert will celebrate his 19th birthday on February 12th, he, too, will be thrilled to receive many cards.

Brothers and sisters let us make this a joyful day for them.

Please, send in names, addresses and birth-dates of those lonely or sick, and of special children to:

Mrs. J.K. RIEMERSMA
380 St. Andrew Street East,
Fergus, Ontario N1M 1R1

some specialize, the more we all shall benefit from it.

The Ebenezer Burlington bulletin tells us about the development in the matter of a league of "home mission committees." A steering committee has been appointed with the mandate: "To propose a constitution outlining the functions of the organization of co-operation in Home Mission work."

As for the Foreign Mission, contact was made with the sister Church at Drachten, The Netherlands, regarding the work on Borneo. (If I remember correctly, it is now Kalimantan Barat).

It appears that the matter of boundaries between the Churches gives occasion for difficulties. The two Burlingtons, at least, have had some discussions between themselves, and we now read that "Recommendation was made to maintain the original agreement regarding the borderline at the present time and urge the membership to adhere to it from now on."

If I may make a critical remark about that: When two Consistories agree that an arrangement or agreement should be maintained for the time being, then it appears to me that the proper way is not to "urge the **membership**" to honour such an agreement, but that the **Consistories** stick to it. I know that there are cases in which members say, "I don't care what sort of agreement you have, I am going to remain a member there, never mind what you say." Perhaps they drape their stand in somewhat more pious-sounding words, but that is the naked reality. I know such cases from the past. Then there is only one solution: that both Consistories say, "Then you are no member anywhere, for we have agreed to this . . . etc." Urging the membership to adhere to an agreement does not seem to be the way to avoid difficulties. But perhaps I see too many dangers here. Hopefully.

Some other recommendation, one with which I was very happy, read, "Remark was made that our Congregations at present time are far too large and it is desirable to establish more Congregations in the future. Consistory discussed this report and endorsed the recommendations."

"The Voice of the Church" received half an hour free

from the radio station which broadcasts the regular program on Sunday mornings. The station made the time from 6:30 p.m. - 7:00 p.m. available for a special broadcast on December 25. The Rev. Stam delivered the message.

London's Consistory received a "letter from a brother with suggestions for acquiring a manse. The School Society is to be written if it is possible to acquire any property from them for a manse."

Without reference to the bulletin from which I got it, I express the hope that it is just a slip of the pen the way in which we are told that "the brethren delegated to General Synod receive the opportunity to give a short report regarding the matters discussed on the General Synod." What is meant, I hope, is that the brethren tell a little about their personal experiences and impressions at the synod and just inform the brethren about some of the things dealt with at synod. The word "report" should not be used in this respect. One "reports" only to the delegating assembly which . . . no longer exists.

Having come at the end of the medley for this time, I wish to express my, and my family's, appreciation for the cards which we received and the encouraging words written also in connection with the work done for **Clarion**. We are aware of it that our magazine gradually receives a larger place in the hearts and minds of the membership. It is our sincere wish to serve the Lord in His people in this coming year as we did it during the past year.

In this first medley in the year of our Lord Nineteen Hundred and Seventy-eight, I wish you all the Lord's blessing, His protection and guidance. Let us proceed, united in faith and kept together by the bond of love, striving to complete the course which has been set out before us. We have the compass, God's Word; we have the promise of the Guide, the Holy Spirit; we have the protection of Him Who is our Head, Christ Jesus, unto Whom has been given all power on earth as well as in heaven.

Salvation is nearer now than it was at the beginning of the year Nineteen Hundred and Seventy-seven.

Shalom.

vO

Consulaat-Generaal der Nederlanden

CONSULATE GENERAL OF THE NETHERLANDS

10 Kingstreet East,
Toronto, Ontario M5C 1C3
Phone: 364-5443

OPSPORING ADRESSEN

WIERSMA K., geboren op 19 oktober 1912, op 19 juni 1952 naar Canada vertrokken, laatstelijk woonachtig aan het adres: Salonwagen eind Bonairestraat, Groningen.

WESTENDORP H., geboren op 13-5 1912, op 21 mei 1952 naar Canada vertrokken en laatstelijk woonachtig aan het adres: A20 Zweeloo, (Dr.).

ROMANAWICZ S., geboren op 19 sept. 1912, op 14 oktober 1963 naar Canada

vertrokken en laatstelijk woonachtig aan het adres: van Vollenhovenstraat 62, Eindhoven.

BLOMSMA W.A., geboren op 27 juni 1912, op 30 juni 1952 naar Canada vertrokken en laatstelijk woonachtig aan het adres: Kanaaldijk C41 B Mierlo.

VAN DE BERG S., geboren op 5 oktober 1912, op 8 mei 1953 naar Canada vertrokken en laatstelijk woonachtig aan het adres: Stadpad 127 f, Britsum.

ROUKEMA J., geboren op 22 februari 1945, heeft eerst in Great Britain gewoond en vervolgens naar Canada vertrokken en laatstelijk bekende adres in Nederland is Spijkenisse.

WERKMAN Albertus E., geboren op 31 mei 1912, op 15 juni 1955 naar Edmonton, Canada vertrokken, en laatstelijk woonachtig aan het adres: Julianastraat 11, Leeuwarden.

JANSEN W.H., geboren op 6 augustus 1912, in 1959 naar Canada vertrokken en laatstelijk woonachtig aan het adres:

Noordwijkerweg 64, Katwijk a/d Rijn.

BOS Fokke, geboren op 20 november 1911, op 23 augustus 1951 naar Canada vertrokken.

VERSCHURE T.M., geboren op 19 juni 1949 te Orange, Frankrijk, op 6 juni 1977 naar Vancouver, Canada vertrokken en laatstelijk woonachtig aan het adres: St. Mariastraat 51b, Rotterdam.

VAN DE LEEMKOLK BERTHA PAULINE, geboren op 31 augustus 1917 te Djar-karta, echtgenote van W.B. Schippers. Laatstelijk woonachtig aan het adres: Bay Street 199, Toronto, Ontario, Canada.

VISSER GERRIT WILLEM, geboren op 26 september 1909 in de loop van 1951 naar Canada vertrokken.

LASKOWSKIJ HENDRIJK, geboren op 15 oktober 1912, te Warschau. Poolse nationaliteit, laatstelijk woonachtig aan het adres: Wijk 4 nr. 419 te Vriezenveen.

De Consul Generaal,

voor deze:

R. VAN DER WEL, Kanselier.

school crossing

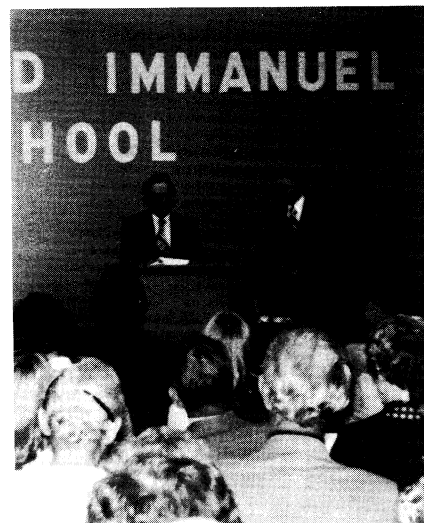
OPENING OF PARKLAND IMMANUEL SCHOOL OF EDMONTON

Wisdom and Understanding. These two Proverbial concepts were the first objectives in education to be aired in *Parkland Immanuel School*, the new school of the Canadian Reformed School Society of *Edmonton*. The first Scripture reading on that first school day of September 6, 1977, was taken from Proverbs 8, and from that moment on Wisdom and Understanding raised their voices as God's Word sounded out to an audience of parents, teachers, and students, gathered to witness this historic moment. *Mr. B. Van Raalte*, Principal at this long awaited school, spoke briefly and welcomed everyone. For the Board, *Mrs. E. Kuntz* mentioned that with the construction of the school completed, the building of a scriptural foundation of knowledge would now be possible. After a formal flag raising ceremony, *Mrs. Denijs*, the Edmonton Society's oldest member, cut the ceremonial ribbon and the school was declared officially opened. Refreshments were served yet, but soon afterwards classes started. *Mr. Van Raalte* and his staff, *Miss A. Wieringa* and *Mr. R. Van Delft*, led the students to their rooms. A work completed. A work begun.

Thus, simply and without fanfare, something happened which had long seemed impossible in the congregation of Edmonton. The issue of Reformed education and the need for an own school have caused much grief there over the years. The present and the future at Parkland Immanuel will be clouded by the sharp memories of painful divisions that tested the elasticity of the communion of saints. But the winds of this God-glorifying change will, with time, disperse the cloud. Beneath a brighter sky a gradual healing will more strongly unite what once seemed precariously held together. For without exception has God used our congregational schools to educate the young as well as consolidate the older generations.

Perhaps that early evidence of this was seen the evening of October 21, 1977. Two hundred people had crowded into the school's auditorium to celebrate the opening of the school. *Dr. P. Van Bostelen*, Society President, chaired the meeting and requested the singing of Psalm 127:1 which was followed by the reading of Ephesians 4:1-16, which concludes with,

"... we are to grow up in every way into Him Who is the head, into Christ, from Whom the whole body,



Mr. P. Elhart, left, is about to present Dr. P. VanBostelen the symbolic key.

joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

A prayer of thanksgiving followed this aptly-chosen Scripture reading, whereafter the President welcomed everyone and introduced the Principal. *Mr. Van Raalte*, formerly a teacher at Burlington's John Calvin School and therefore a newcomer to Edmonton, is already a well-known figure, for he has been very active before and following the start of the school year. After this introduction *Mr. Van Raalte* was given the opportunity to deliver his speech, "The character of Reformed education." In it he contrasted the humanistic philosophy, that serves as foundation beneath the secular schools, with the Word of God that is to be the foundation for all of the Christian's life, including the years that his children spend in schools. The apostle Paul, he reminded his audience, has instructed the members of Christ's Church that they must work together for a common purpose, the unity of faith. Educating the children of the Church is an integral part of this objective, to which the Church must devote all the gifts and talents that Christ has granted her. For that reason is the life of the school so closely linked with the Church where God's Word is preached and the sacraments are administered. For Christian education demands more than that the curriculum be taught in a general Reformed atmosphere. The whole range of life, each and every subject, must be



The children of grades 1-3 sing of their school.

anchored in that one foundation and reflect that unity. This school, he concluded, which has only just begun to function, promises to do just that, but will not be able to carry out that promise without the prayer and support of the brothers and sisters. The Lord's blessing will become evident in the faithful words and deeds of the members of the congregation.

The singing of Psalm 127:2 and 3 followed this address, whereafter Dr. Van Bostelen spoke words of thanks to the many members who with their donations of time, talent, materials, and funds had made it possible to erect and equip a school building at a low cost. However, a loan of \$45,000 still remained, and a drive, planned for November 23, 1977, was intended to reduce that remaining debt to a minimum. (This collection, held a month after this meeting, brought in about \$13,000 and was the third such action in a relatively brief period.)

No school dedication evening is entirely complete without the presentation of a symbolic key. This honour fell to *Mr. P. Eelhart* who, in his office as Building Committee Chairman, handed the President a beautifully carved wooden key, from which hangs a banner that carries the school's name and the date of this dedication ceremony. In making this presentation *Mr. Eelhart* reminded the audience that this work of men is not meant for their glory, but for the greater glory of our Father in heaven. This key will be given an eye-catching place in the school as a lasting reminder of this purpose and occasion.

Ladies Auxiliaries, those indispensable appendages to our school societies, are always ambitious and ap-



Mr. C. Veldkamp addressing the audience on behalf of Edmonton's Consistory.

preciated, but perhaps nowhere as much as in Edmonton. *Mrs. R. Bosch*, President of the Ladies Aid, also brought a symbolic gift, hers a replica of a schoolbus. Enough money had been raised by this organization for this large purchase, a vital necessity for Parkland Immanuel School. The building is located 2 miles west of Edmonton's city limits, in the County of Parkland, and is situated on a 30-acre parcel of land. Nearly all the students require transportation and so the ladies had decided earlier to make the purchase of a bus their very special project, and promised that they would finance the daily operation of the bus as well. To top it off, the bus is driven by a lady driver, *Mrs. H. Stel*. This bus-y group of sisters has held bazaars in shopping malls (a recent one at Meadowlark Mall profited them by more than a thousand



Mrs. R. Bosch presents the school with the gift of a school bus, on behalf of the Ladies Aid.

dollars), has served dinners and suppers, and has shown itself to be a spirited and dedicated force.

Following these symbolic presentations of school building and schoolbus, *Mr. C. Veldkamp* spoke on behalf of the Consistory of the Church at Edmonton. Other congratulations received were from the schools in Neerlandia, Coaldale, Smithers, Carman, Smithville, and Burlington.

The intermission was put to good use in the enjoyment of pastries and coffee and an inspection of the building. But shortly the meeting resumed with a contribution by the first, second, and third graders, who sang a song entitled, "This school is your school."



Mr. J. Werkman, Building Committee member, with the large, wooden key.

Other musical presentations followed. "The holy city" was sung by *Miss E. Kalma* and *Mrs. A. Harke*, and the grade four to nine students sang with the accompaniment of piano and clarinet. Then *Mrs. W. Smit* read her poem, "The history of the Canadian Reformed School Society," in which she shared some of the problems and hard work that preceded this celebration. Lastly, *Mr. R. Bosch* showed a number of slides taken during the school's construction. Cheer after cheer greeted the photographic evidence of the large contributions in labour and time that some had devoted to this project, especially *Mr. Klaver*. But the hour had grown late and a very happy, very enjoyable evening came to a close with singing and prayer. The memories of this evening will linger long and will be recalled for years to come.

As for the moment, there is much work to be done. Dr. Van Bostelen and his colleagues in the Board: *Mr. C. Veldkamp* — Vice President, *Mr. H.J. Noot* — Secretary, *Miss A. Devries* — Treasurer, *Mr. J. Dehaas* — Transportation, *Mr. P. Eelhart* — Property, and *Mrs. E. Kuntz* — Education, together face considerable problems yet. The Edmonton congregation, with a membership of well over 500, has a School Society of a mere 50 members. Attendance at the school numbers only 36 students, two of which are not Canadian Reformed. Yet the school carries nine grades with *Miss Wieringa* teaching 15 students in grades 1-3, *Mr. Van Raalte* as teacher of grades 4-6 with 11

students, and Mr. Van Delft as teacher of 10 students in grades 7-9. There is still a possibility that grade 10 will be added by September 1978. The tuition and membership fee schedule looks like this:

- Cat. 1. Membership and tuition for families with children at the school:
 - a) with incomes above \$15,000 annually . \$165/mo.
 - b) with incomes below \$15,000 annually . \$150/mo.
- Cat. 2. Membership for families without children in the school \$110/mo.
- Cat. 3. Membership for working couples with two incomes \$80/mo.
- Cat. 4. Membership for retired couples and single members . \$50/mo.

With a tuition and membership fee of \$165 a month (\$38 a week) in the highest category, Edmonton has an "expensive" school, yet there are no financial problems at the moment. The members are faithful and generous in their support and there is no backlog of unpaid dues. To keep the operating costs of the school to a minimum, the school employs no janitor. Instead about 30 ladies have been divided into groups of 3, with each group accepting responsibility for cleaning the building for an entire week. This seems to be working well and to everyone's satisfaction.

In Alberta some government support becomes available once a private school has been in operation for three



Some of the oldest members of the congregation will be seen in this photograph.

years, provided qualified teachers are employed and the school has three classrooms in use. As far as I know at this time, these grants are not very large and may not be enough to relieve the heavy burden of financial support. Only growth in membership will accomplish that and will distribute more equitably the expense of operating this school. So far, each time a school has been opened in one of our congregations, this development was followed by steady growth in membership of the society. It would be out of character if this trend were resisted in the congregation of Edmonton. *Parkland Im-*

manuel News, the school's bulletin, shows on its cover a graphic illustration of that familiar, triangular concept of the unity that should exist between Home, Church, and School. By God's grace this vital unity is now a day out, day in, living reality for the parents, teachers, and students. This unity will also become a strong persuader and clinching argument for winning additional support. Our brief history as Reformed Churches in Canada shows conclusively that only a minority of parents have remained on picket duty against the operation of the Reformed schools. Nearly all have come to see them for what they are: potentially our most important possession of training, shaping and forming children and young people into ranks of well-equipped Church members who are prepared to serve their Lord with competence, wherever He calls. Welcome, Parkland Immanuel to the circle of Reformed schools! May in your faithfulness many, all of us, be blessed!

J.J. KUNTZ

(The photographs accompanying this article are courtesy of Mr. J. Werkman of Edmonton, Alberta.)



The large crowd left little room for the children.

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on January 5, 1978.

Letters-to-the-Editor

Dear Editor,

Regarding your remark under my "1977 In retrospect" that "It would have been wiser and more edifying if our reviewer had waited for the exact text of the Synodical decision instead of basing his remarks on one phone call," I would like to reply the following:

When asked by *Clarion* (on a very short notice!) to write a year review,

a. I was advised to telephone Rev. J. Visscher of Coaldale for information on General Synod. Rev. Visscher read the exact text of the Synodical decision concerning the OPC to me, even twice.

b. I was also told that I could put in my own personal remarks, yes even some critical comments in my review. The remarks I made concerning that decision of Synod were based *not* on one phone call as you state, but on what our previous General Synods decided concerning the OPC. I even referred the readers of *Clarion* to the previous Acts of our General Synods (the 's' was missing in the article) so that the readers could check and verify things for themselves.

Thank you.

M. WERKMAN

Dear Editor,

Your otherwise lovely Christmas and New Year's issue got somewhat spoiled by an article called "1977 In Retrospect." One would expect the reviewer to be grateful to our Heavenly Father, who in His mercy has been with us in 1977. I did not read this.

Instead, I read a number of unfounded accusations as: "as long as mixed marriages are even solemnized in our churches, in spite of all the warnings of the Scriptures, and many other things, etc." And on the same page: "It is rather strange that till now we did not worry so much about the pre-schoolers' education at the public kindergartens." "Or are our young mothers becoming rather a little lazy." Time and again they find or make time to organize bazaars and many other activities for the benefit of the churches and schools."

It is difficult for me to believe that statements like these are edifying, and unless Rev. Werkman comes up with some proof, I would urge you, in the in-

terest of our church members, not to print any of his writings unless nonsense like quoted above will be removed.

Sincerely yours,
Arie J. Hordyk,
Burlington, Ontario.

To the Editor,

In Ontario, once in three years, drivers must buy their "renewed" drivers' license. Attached to this license is a form you can fill out (if you wish) for the purpose of consent to the use of body organs after death. The options are either to donate your whole body, or, if you so wish, any specified part(s) of your body. The different purposes are:

Transplant
Other therapeutic purposes
Scientific purposes.

It is as much a choice not to fill out this form as it is to do so. I think I would like to have more information before I make up my mind. I would be interested to know what others have said or thought about it. Perhaps there are Medical Doctors, Lawyers, or other professionals who are able and willing to be of advice to our community, or perhaps there are other brothers or sisters who can enlighten us on this subject.

Several considerations and questions came to my mind when I thought about it. I would like to pass them on. From God's Word we know that "you belong to Christ" I Corinthians 3:23, and that "your body is a temple of the Holy Spirit who is in you" I Corinthians 6:19. We confess that also in Lord's Day 1 of the Heidelberg Catechism "That I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour Jesus Christ . . ." Any one who is bought with the blood of Christ, before consenting to the use of his or her body, must face the question: Does my Saviour want me to do so?

From the Bible we know that it is important what happens to our body after death. In my opinion this is evident in the following places: Abraham's buying a grave, Genesis 23; Joseph's request to be buried in the

promised land, Genesis 50:24-26; the LORD buried Moses, Deuteronomy 34:5, 6. Burial compared with sowing, I Corinthians 15:42-44.

Those who are married should in this context also consider what Paul wrote in I Corinthians 7:4: "The wife does not have authority over her own body, but the husband does, and likewise the husband does not have authority over his own body, but the wife does." One might argue that when the husband dies, the wife is free from the law of her husband (Romans 7:3), but Paul speaks here about the freedom to remarry. As far as our topic is concerned, we expect that the spouse should be the first one in line to arrange for the proper care of the body.

Before giving consent, one should consider possible consequences at the time of death. To lose a member in your family is a terrible shock, and you will probably be very sensitive to what is happening to the body of your beloved. Could it be that consenting to any of these purposes will unpleasantly delay the burial? Could it be that if some organs are used for transplant, for instance, the eyes, that the body cannot be shown as we are accustomed to, because it would look so terrible? If one wishes to donate his body for scientific research, would that be more than an autopsy? If so, and thinking of the possibility that the whole body would indeed be used for research, could it be that under some circumstances there would not be a burial at all? If such an extreme case would be possible, would we then do justice to what the LORD reveals in I Corinthians about "sowing the body"?

On the other hand we know that scientific research is necessary to find cures for sickness, and it may be that one who has a rare disease may indirectly save many others by donating the body or some organs. But it would be great if we had some help from people who have studied in that field. It would help us all make responsible decisions.

J. VANBODEGOM
Orangeville

OUR COVER

Mt. Rundle (in back). Skiing on Mt. Norquay (foreground). Photo courtesy Alberta Government, Dept. of Industry and Development.

our little magazine

Dear Busy Beavers,

Happy New Year to you all! Did you get to sit out the old year and ring in the new? How does your family celebrate the start of the New Year? I'm very curious to hear how you all spent New Year's Eve and New Year's Day!

Of course, this year New Year's Day fell on a Sunday, and Sunday is Sunday, right? But did you do anything special on Monday? I'd love to hear from you!

You know that at the beginning of the New Year many people make NEW YEAR'S RESOLUTIONS. Maybe you have made some, too? Well, I thought about this resolution business. Some people say: "I will do . . ." or "I will not do . . ." But after a while they FORGET their RESOLUTION! Then why bother with one?

Unscramble the words below and find a good resolution that we should all keep EVERY day, not just New Year's Day. Here is a CLUE for you: it was spoken by an old leader of Old Testament times.

"SA ROF EM DAN YM SEHUO EW LIWL VERSE HET LORD"

Spoken by _____ in AHOSUJ 24:15.

* * * * *

Even though we are a little late we still want to wish all the Busy Beavers who celebrate January birthdays a very happy day with their families, and God's blessing and guidance in the New Year ahead. Many, many happy returns of the day!

| | | | |
|---------------------|--------|------------------------|---------|
| Dick Barendregt | Jan. 1 | Jackie Hordyk | Jan. 20 |
| Brenda Kobes | 2 | Marie Huttema | 20 |
| Nick Mans | 3 | Henrietta Selles | 22 |
| Cathy Wendt | 3 | Aneta Van Seters | 22 |
| Gerlinda Buist | 4 | Clarence Blokhuis | 23 |
| Albert Bultena | 5 | Yvonne Byker | 23 |
| Nancy Van Raalte | 5 | Marnix Sikkema | 23 |
| Tim Togeretz | 7 | Dianne Holtvluwer | 24 |
| Anita Oosterhoff | 9 | Hilda Tams | 24 |
| Kenneth Vanden Haak | 9 | Henrietta Veldkamp | 25 |
| Debbie Knol | 11 | Helena Onderwater | 26 |
| Nellie Knol | 11 | Vera Vandenberg | 26 |
| Marian Lof | 11 | Judy Jansen Van't Land | 27 |
| Helena Blokhuis | 12 | John Paul | |
| Joan Veldkamp | 16 | Van Amerongen | 27 |
| Ena Beyes | 17 | Marcella Veenman | 28 |
| Walter Geurts | 19 | Diane Breukelman | 29 |
| Debbie Hartman | 19 | Janetta Gelderman | 29 |
| | | Janette De Haas | 31 |

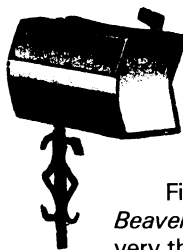
* * * * *

Busy Beaver *Theodore Wierenga* has a poem to share with us. I think you will enjoy it.

A Poem

Once there was a bear
Who sat in a chair
Eating a bottle of honey.
All of a sudden
there was a fat bunny
Who was hopping
down the road
Because his cooking pan was sold.
"Where are you going?"
asked the bear.
"Are you going
to the bunny fair?"
"No, I'm not,
said the bunny.
"I'm going to see
someone who's funny."
So the bunny went on
An met a nice fawn.
Now the rabbit
has two friends,
And that is how my poem ends!

* * * * *



From the Mailbox

First of all, a big THANK YOU! to all the *Busy Beavers* who sent me a Christmas card. That was very thoughtful of you.

Welcome to the Busy Beaver Club *Alan Janssens*. We hope you will really like being a Busy Beaver and will join in all our Busy Beaver activities. Do you help with chores on the farm, Alan?

And welcome to you too, *Jason Klaver*. We hope you will enjoy *Our Little Magazine* and being a Busy Beaver. Thank you for the poem, Sheila and Jason. Did you write it yourself, Sheila?

Hello *Henry Dekker*. What did you call your new puppy? Is it growing fast? Thank you for the quiz, Henry. Bye for now.

Thank you for your puzzle for the Busy Beavers *Mirjam Vander Bruggen*. And for the poem, too. Did you enjoy your holidays, Mirjam?

How did you like living in your new house, *Marieke Geertsema*? Thank you for the puzzle and the very nice poem, too. We'll have to save it for next fall, all right? Write again soon, Marieke.

Hello *Marcella Veenman*. I liked your Christmas poem! Shall we keep it for next Christmas and share it with the Busy Beavers then? Bye for now, Marcella.

Thank you very much for the quiz, *Florence Visser*. Have you played your recorder a lot during the holidays? Can you play your favourite tunes? I hope you had nice holidays, Florence.

Did you enjoy playing in the snow during your holidays, *Theodore Wierenga*? Thank you for your funny poems. I really enjoyed them, and I know the other Busy Beavers will, too. Keep up the good work, Theodore.

Hello *Arthur Pieterman*. It was nice to hear from you again. Thank you for your funny poem, too!

Thank you for a big, long letter *Geraldine Hamoen*. Is

your mother home from the hospital and all better again? Did you enjoy your holidays? Write again soon, Geraldine.

Hello *Sylvia Poppe*. Nice to hear from you again. Thank you for your poem. Bye for now, Sylvia.

QUIZ TIME

Who Was Born Later?

Miriam was older than Moses, and Peter was born much later than Noah. In the numbers below one was born later than the other. Who? Circle it.

- | | |
|--|--------------------------|
| 1. Seth or Shem? | 11. Esther or Priscilla? |
| 2. Elizabeth or Lydia? | 12. Hagar or Dorcas? |
| 3. Obed or Jesse? | 13. Rhoda or Rebekah? |
| 4. Methuselah or Noah? | 14. Reuben or Judah? |
| 5. Reuel (Jethro) or Gersham? | 15. Solomon or Absalom? |
| 6. Lot or Isaac? | 16. Rachel or Hannah? |
| 7. the Queen of Sheba or Queen Candace | 17. Nathan or Ezekiel? |
| 8. Hezekiah or Jonathan? | 18. Joseph or Moses? |
| 9. Daniel or Jonah? | 19. Nimrod or Esau? |
| 10. Eunice or Lois? | 20. Paul or Timothy? |

(Answers next time.)

Magic Squares

Make your own word squares in this way. In each number, place each word defined under the word before it. You will have a word square in which the words are the same across and down! Try it! (Maybe you will need a little help, at first. Doesn't matter. It's fun to work together, too.)

- Husband of Ruth, One time, Book of the New Testament, Relish.
- Sister of Rachel, Comfort, Another form of Asher (Luke 2:36), At this place.
- Son of Ruth, Invited (Matthew 22:9), the Garden of _____, Animal lairs.

Could you find all the answers to our MISSIONARY picture puzzle? Here they are: M - Salamis; I - Pisidia; S - Lystra; S - Troas; I - Philippi; O - Neapolis; N - Iconium; A - Attalia; R - Derbe; Y - Mysia.

Fill the Blanks: 1. Stephen; 2. Calvary or Golgotha; 3. Anna and Simeon; 4. 50 days after Easter Sunday; 5. three; 6. Easter; 7. Good Friday.

Answers for the second set: 1. Rachel and Leah; 2. Bethel; 3. Rebekah; 4. Bilhah; 5. heavens, earth.

Could you unscramble Joshua's RESOLUTION (above) quite easily? Here it is:

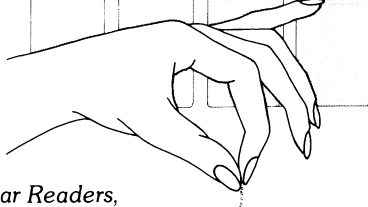
"As for me and my house we will serve the LORD."
Joshua 24:15.

It's almost time to stop, Busy Beavers. I just want to tell you this, yet. I'm still getting poems for our POETRY CONTEST, so I'll give you more news about that NEXT TIME, all right?

Bye for now. Hope to "see" you then!

Yours,
Aunt Betty.

A PINCH OF SALT



Dear Readers,

I am very pleased to have this opportunity to share recipes and hints with you. Being an aware consumer, I would also like to pass on to you some of the tidbits I discover.

I am against "junk, empty calorie foods." I am for good food, food that keeps your body happy and your mind clear. This does not mean that you will not see recipes for cake or cookies, for a treat; why not?

My biggest problem will be, what will appeal to most of you? Do you want any Dutch recipes?

Much has been written about the importance of roughage in our diet. Some doctors claim it cures or prevents many of our ills. Our modern diets of refined and processed foods can benefit from added bulk. One good way to include roughage in our diet is to eat bran. Your family doesn't like that sawdust? Then try these muffins, they are really good! Ideal in a packed lunch.

Super Muffins

- | | |
|--------------------------|--------------------|
| 2 cups flour | 2/3 cup sugar |
| 2 cups bran (not cereal) | 1 tsp. baking soda |

- | | |
|-------------------------------|---------------------------|
| 1-2 tbsp. raw sunflower seeds | 1 1/2 cups sour skim milk |
| 1/2 tsp. dried orange peel | 3 tbsp. table molasses |
| 1/2 tsp. salt | 1 egg |
| 1 cup raisins or part dates | 2 tbsp. melted shortening |

Mix all dry ingredients in a bowl. Mix milk, egg, molasses, and shortening with a hand beater. Add to dry ingredients. Stir quickly to mix. Do not beat too much. Fill greased or paper-lined tins 2/3 full. Bake at 375°F., 30 minutes.

Makes 24 small or 18 large muffins. They freeze well.

Dried Orange Peel

Rinse off an orange. Peel thinly with potato peeler to get only the orange part. Snip into small bits with a scissor. Spread on plate or foil pie plate. Put in warmest spot you can find. I put mine on top of the refrigerator. In about one day you will have nice dry orange peel, free! Store in closed container. Repeat a few times until you have a nice little jar full.

Consumer Beware . . . The Nestle Company has introduced a chicory-spiked instant coffee called Encore. Priced very little below the popular Nescafe, Encore contains 54 percent coffee and 46 percent chicory. With chicory prices being peanuts compared to coffee, wouldn't we be foolish to fall for such gimmicks?

P.S. We welcome this first contribution in this column. For the time being our sister would like to remain anonymous, and there is nothing against granting that wish. Any communication regarding this column can be sent to my address and I shall pass it on. Any questions and/or contributions will be welcome.

vO