



Clarion

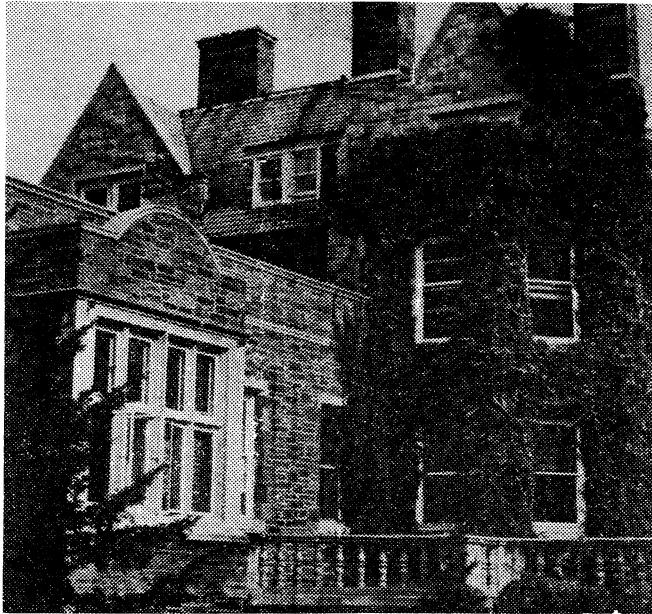
THE CANADIAN REFORMED MAGAZINE

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Westminster Theological College at Philadelphia



The main building of Westminster Theological Seminary bears the name Gresham Machen Hall.

For a good understanding of this seminary, some historical background should be provided.

In 1812 a theological school was established at Princeton (New Jersey) to train ministers to serve the Presbyterian Church in the U.S.A. For many years this seminary defended the Reformed doctrine and increased its influence. H. Bavinck, as well as A. Kuyper, delivered the famous Stone Lectures there, as guest-lecturers. Princeton deserved to be called a Reformed (Calvinistic) stronghold.

In the 20th century this changed. The liberal theology of the 19th century also began to affect the Presbyterian Churches. Many ministers wanted a looser adherence to Scriptures and the (Westminster) Confession than had been accepted for centuries. In 1924 the so-called "Auburn Affirmation" (a kind of "Open Brief"), signed by 150 ministers, was published. These ministers believed that the unity and freedom of the Presbyterian Churches could best be served and promoted by not strictly binding themselves to the Confession. The result was a fierce struggle between modernists and Orthodox Presbyterians. In 1927, the General Assembly, of the Presbyterian Church in the U.S.A. took the side of the modernists. Those who had signed the "A.A." were vindicated.

In the meantime Princeton had strongly resisted the trend to modernism in the Presbyterian churches. The great majority of trustees and professors rejected the decision of the General Assembly. However, the modernists did find a staunch ally in J. Ross Stevenson the president of Princeton. (He later became one of the leading figures in the formation of the World Council of Churches.) With the help of the modernists he began to reorganize Princeton. This was complete by 1929. Several subscribers of the "A.A." had been ap-

An Interview with Prof. C. Van Til

During a recent visit to Westminster Theological Seminary, I met Emeritus Professor C. Van Til, one of the co-founders of the seminary. Professor Van Til gained recognition for his work in apologetics. His books defend the faith against the assaults of modern theology. We asked Prof. Van Til, still alert in spite of his 80 years:

Did you always live in America?

I was born in Grootegast in the province of Groningen. There were eight boys in the family, and one girl, but she died early. My mother said that I was the biggest cry-baby she ever had. We moved to a farm near Enumatil; my father kept cows, but he was also a dealer. I sometimes went with him to Market in the city of Groningen. When a deal was closed they slapped each other on the hands: good luck with it. We would eat there too; my father would order pork chops and bacon for two and I was only 8 or 9 years old.

Later we lived in Oldekerk for one year, and then we moved to Leek, because my father had bought 17 acres of land in Zevenhuizen, Friesland. I can remember pulling flax. I went to the Christian school in Leek; also in Enumatil; four years in the Christian School. The first thing we had to learn was question and answer 1 of the Heidelberg Catechism (What is your only comfort in life and death?) Then we

boarded a boat of the Holland-America Line.

When was that?

In 1905 we left DePoffert where my grandfather lived, and we arrived at Hammond, Indiana, on the 18th of May, 1905.

To what church did you belong?

We were members of the Gereformeerde Kerken van Nederland. My father was "A" and my uncle was "B."

And your mother?

She went along with my father. I don't know of any differences.

Your father grew up in the tradition of the secession. Do you feel he consciously tried to raise you in this tradition?

Yes, they had their arguments for it, and they were sincere about them.

Also somewhat against the "Doleantie"?

No, not against; Kuyper's daily newspaper was discussed every week at Men's Society and my father attend-

pointed to the Board of Governors. The flag of loyalty to Scripture and Confession was permanently lowered at Princeton.

A number of ministers and elders who wished to keep this flag flying high, indeed, founded, in that same year, a new theological seminary, namely, Westminster. Its purpose was to provide ministers for the orthodox churches. It was located in Philadelphia. One of the founders, a leader in the fight against modernism, was Prof. J. Gresham Machen.

It was Westminster's goal to continue to serve the Presbyterian Church in the U.S.A. There was no desire to cause a schism. However, in 1933, J. Gresham Machen took part in the establishment of the Independent Board for Presbyterian Foreign Missions, an organization which wanted to offset the spirit of modernism in the old Board of Mission. As a result, the General Assembly disqualified him from holding office in the Presbyterian Church. Gresham Machen and a number of others signed a protest against this disqualification of orthodox ministers. They also decided to do everything possible to bring about a reformation within the Presbyterian Church in the U.S.A. In the seminary there was general agreement on this point. There was a party that wished to stay in the Presbyterian Church at all costs. There was no desire to form a new denomination.

In 1935, a new publication, *The Presbyterian Guardian*, with J. Gresham Machen as chief editor, made its appearance. It sought to provide the members of the Churches with orthodox Reformed articles. It only served to harden the opposition, and a break with the Presbyterian Church became inevitable. In the summer of 1936, a new denomination, the *Presbyterian Church of America* (later called the *Orthodox Presbyterian Church*) was formed. The majority of graduating

students at Westminster chose to serve in these churches, but Westminster did not become a denominational school. Students from all denominations were accepted, but the school, the Board of governors, and the professors were bound by the Confession and catechisms of the Presbyterian Church.

In 1935/36 Westminster also had to take a stand on fundamentalism and dispensationalism. Because the seminary had always opposed modern theology, many believed that the school was "fundamentalist" in nature. This was quickly realized, and Westminster was able to disassociate itself from both movements. The importance of apologetics but also of a positive approach was seen. Westminster recognized the exclusive character of Reformed doctrine and prepared to contribute to the growth of a "Reformed theology." In 1938 two Westminster professors initiated the publication of the *Westminster Theological Journal*, a scholarly magazine.

Many foreign students have attended Westminster. Two Koreans, Prof. S.G. Huh (who took his degree at Kampen) and B.M. Lee, Th.M. (presently at Kampen) studied there.

The current president, Dr. E.P. Clowney, maintains close contact with the new seminary in Aix-en-Provence in France. Hundreds of students are presently receiving instruction at Westminster.

The historical names of J. Gresham Machen, R.D. Wilson, O.T. Allis, J. Murray, and C. Van Til continue to influence this institution and determine its course. In The Netherlands (as in Canada) the name Van Til will be familiar to many. Professor Van Til has passed his 80th birthday but was more than willing to grant an interview for the readers of *Nederlands Dagblad*.

J. VAN BRUGGEN

ed faithfully, but he was definitely not "B" as far as he was able to understand the difference. He was a farmer, but he read and in those days everyone read Kuyper's *Pro Rege* as well as other works. I have read a lot of Kuyper myself. I read his *Encyclopedia of Theology*, especially Volume II about reborn and unregenerate men, and the absolute antithesis in all disciplines except mathematics and somatology. In my *Common Grace* I have demonstrated how Kuyper only saved himself at the last moment, or should I say: was saved. I also read Doedes and Van Oosterzee.

I may assume, then, that although your family background was "secessionist," you were also intensely interested in the works of Kuyper and the leaders of the Doleantie and that did not become a stumbling block to you?

Oh no, not at all. I read Smilde's book and my initial sympathy was toward "A," but I devoured much of Kuyper's writings.

By then, of course, you were already in the U.S. because you were only 10 when you emigrated. Could you tell us about the years after 1905?

Oh, certainly. We were quite surprised. We had never seen bananas or oranges, for example, and here they were a dime a dozen. It was great: *Een luilekkerland*. We arrived in America and my father was able to afford 2nd class train fare. At the station I saw a black man and I said to my mother, "That's a negro," and she answered "Must nait wiesen mit vinger" (don't point). That was not polite. But I had never seen a black man before. The train was incredibly slow. My youngest brother Sydney was still a baby. My mother and I had to sit for 24 hours, no sleeping car for us. Genesis describes the early Railroad when it speaks of everything that creeps upon the earth. That's what it felt like anyway.

My oldest brother Reinder and his wife had already emigrated and were temporarily living with relatives. He had written that it would be better if we all

came together, so that the family would not be split between The Netherlands and America. My brother Hendrik was already doing military service in Assen. That's how we came to Hammond, Indiana. Reinder met us with a horse and buggy. Later my father bought a small farm.

After our arrival, my brother Jake, who was six years old — I was 10 at the time — and I went to school in Clifford. We were complete strangers there. Both of us were placed in Grade One. I liked reading and by the end of the year I was in Grade Four. They called me "The Big Clompa" and my brother "The Little Clompa." When my brother Nick (13) joined us, they were at a loss, so they called him "Brother of the Clompas."

I was the first student from a Christian school. My parents were sorry there was no Christian school. In The Netherlands we carried our school money to school with us.

For a few years we attended a public high school in Highland, Indiana.

It was then that a small Christian school was started in Munster, Indiana. At age 19 I decided I was going to study for the ministry. Instead of high school you attended prep school at Calvin College. Our professors were university-trained. There were several students of my age or slightly older. We came in separate groups. Van An- del taught us Dutch History and Art. At our students' club we discussed Dr. Machen's lectures on the virgin birth of Christ. I had read *Pro Rege* and Ba- vinck's *Philosophy of Revelation*. I studied theology for eight years. Prof. F. ten Hoor was anti-Kuyperian and my reaction was to become pro-Kuyperian. But he was a good man. Heins gave us practical theology. On Friday after- noons we all met together and pre- sented sermon concepts. My first text was Revelation 3:20 (Behold, I stand at the door and knock). My second text was from Colossians 1. Prof. ten Hoor's reaction to my sermon was typical: "Everything the brother said was true but the text doesn't say that."

DR. K. SCHILDER

Where did you study after Calvin College and one year at Calvin Seminary in Grand Rapids?

I studied at Princeton for three years. Once I took Dr. K. Schilder into the great hall where the organ was lo- cated. I asked the organist to let Schilder play. I have never heard anyone play the organ like Schilder did that day. I also heard him preach in the Dutch Re- formed Church in Paris (N.J.). He did not use a glass of water but a jug. He used the jug six times: six glasses of water. That's how he perspired. It was incredible.

In what year did Schilder preach here? Was he a professor already?

He was here two times. The first time he was accepted in all the Chris- tian Reformed Churches. I was in the reception committee. The second time he was *persona non grata*.

Where you impressed with Schilder during his first visit?

Yes, I had met him previously in The Netherlands, and I had read his books.

Where did you meet him in Holland?
In his own home.

Did you visit The Netherlands in the 30's?

I left in 1905. I spent some time with an aunt and uncle in Groningen in

1926. I was eligible for a call then. When I returned I accepted a call to Spring Lake. That was a small village congregation. I thought a congregation in the city would be too much for a novice minister. I visited Europe again later. At that time I visited Paris. In De- brecen (Hungary) I received an hono- rary doctorate. I also visited Rome, Geneva, Brussels, Holland, and Lon- don.

PROFESSOR AT PRINCETON

On your second visit you were already a professor. How long were you a minister?

I was at Spring Lake for one year. Then, one week before classes started, I was appointed professor at Princeton. The president, J. Ross Stevenson, wanted some renewal. He wanted a seminary where all views were repre- sented, a kind of liberalization. I knew Dr. Gresham Machen and Dr. Hodge wanted me to accept the appointment. I was replacing Johnson. When he heard of my appointment he wanted to come back because he didn't want me in his place. I was asked to teach apolo- getics, metaphysics, ethics, and philos- ophy of religion. This amounted to 2 or 3 hours more than anyone else had ever done.

I accepted the appointment and Stevenson replied, "I hope you will put just as much enthusiasm in your work

and your lectures as you put in your let- ter of acceptance." That was meant sarcastically, of course, but what could I do? I only had one week to decide. On Sunday I preached my farewell sermon and the next morning I had to leave for Princeton.

I was only at the Princeton Seminary for one year. Then came the debacle in Minnesota. Gresham Machen was promoted from Assistant Professor to Full Professor, but that was politics.

And then Westminster was establish- ed?

Yes, in the summer of 1929. We began in the city. Dr. Allis' uncle made a house available there. Westminster rented it for \$1.00. That was a good year. Lots of enthusiasm.

How many years did you teach there? When did you retire?

I lectured until I was 75. Then I did some individual tutoring.

You met K. Schilder during your visit to Europe and on his first visit to America. Did you meet him again at any other time?

Yes, later when he came for Hoek- sema. He came to Machen Hall and I suggested that he and Hoeksema did not agree on several matters. He was reluctant to admit that, although he be- lieved that Jacob and Esau were both in the covenant, while Hoeksema was convinced that God never shows any form of grace to the non-elect. I wrote in *Common Grace*: Then God could never be unfavourably inclined toward the elect and Christ would not have made His appearance in history.

PRESBYTERIANS

May I ask you about the church situa- tion in the U.S.? You had a long and sometimes troubled tenure at the Seminary. You have closely watched the ecclesiastical and theological hap- penings in the U.S.A. You are also aware of the situation in The Nether- lands. What is your opinion of the Re- formed-Presbyterian movement in the U.S.? Do you see growth or decline? Are you optimistic or pessimistic?

Well, there was an attempt to unite the Orthodox Presbyterian Church and the Reformed Presbyterian Church. But that failed because the O.P.C. could not get the majority to go along. I was happy about that because Boswell had had too much influence in the R.P.C. Prof. Berkhof once wrote: Dr. Boswell, I don't understand the dif-



Prof. Dr. E.P. Clowney, currently president of Westminster Theological Seminary.

ference between your Calvinism and your Arminianism.

Even so, they have good people, too, and a good Confession. But there is also a lot of chaff among the grain. Here in the O.P.C. the attitude is more typically Schilderian: What God says is right, because He says it.

Do you think this attitude is strictly maintained in the O.P.C.

Not everywhere. Many of our ministers are unable to persevere. The temptation is great when few people come to church. When they become a little more tolerant, attendance improves. They have their families, too. It is easy for me to talk, of course.

Then there is the Presbyterian Church of America. You know, of course, how it originated. The Christian Education Committee of the O.P.C. is presently working with P.C.A. We will have more influence there. We also exercise influence by means of the Presbyterian Trinity Hymnal which is used in many churches. It was prepared by O.P.C. people.

Do you see a future union of the P.C.A. and the O.P.C.?

I don't know.

I understand that within the P.C.A. there are divergent attitudes and tendencies. Is it your opinion, too, that the P.C.A. lacks unity?

I have heard things, but I have no first-hand information.

FUNDAMENTALISM

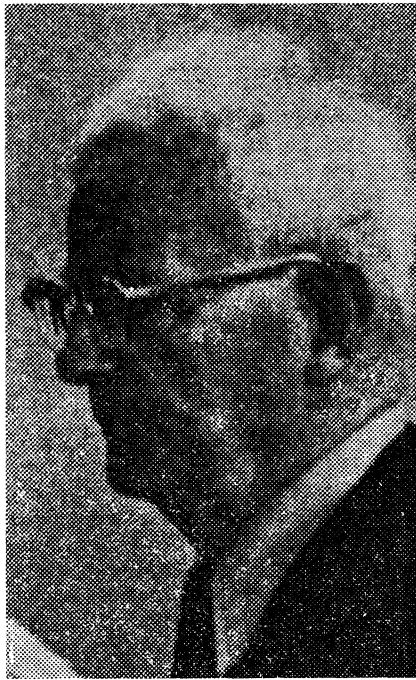
When we look to the United States from The Netherlands we often think of fundamentalism because we see results of it here. In the meantime I have found that the word "fundamentalism" has several meanings in America. What is your reaction?

My best answer is to repeat what Dr. G. Machen always said: "I am Reformed. Fundamentalists are brothers in the Lord; they will go with me to heaven, Liberalists, however, are not Christians."

Fundamentalism is strong in so far as it stresses the inerrancy, the infallibility, of the Holy Scriptures, is it not?

Yes, certainly that is its bulwark.

The word "dispensationalism" is also common in America. During my visit to Dallas I found a lot of literature on dispensationalism, e.g., Walwoord, Pentecost, Ryrie. Do you think dispensationalism has much influence on American Christianity? And if so, why?



Prof. Dr. C. Van Til

Yes, I think so, the *Scofield Bible* had a wide influence, and the first president of Dallas Seminary wrote a lengthy systematic theology which is all dispensationalism.

What do you think is the most dangerous point of dispensationalism?

Their unwillingness to take the Bible (literally). There are no Bible passages that speak of a distinct dispensation in paradise or of later dispensations. Actually the law dispensation then constitutes an alternate means of salvation. That is not scriptural at all. Some have said: This is a heresy of the right.

I have noticed that in the U.S.A. Christian ethics is rather neglected. Many seminaries do not even have an ethics professor. It seems to me that keeping the Sabbath day is a weak point even with Bible-believing Christians. What is your opinion on this?

John Murray wrote a book on the Christian lifestyle. Generally speaking it is the liberals who have ethics. I think you are right in your observation that neither the Reformed nor the fundamentalists pay enough attention to it. They don't have the time.

SEMINARIES

Westminster wants to remain faithful to the Confession of the Reformation. Do you know of any other seminaries like it in the U.S.?

Yes, Calvin Theological Seminary in Grand Rapids and the Reformed Theological Seminary in Jackson, Mississippi. New Brunswick has always been liberal. The Reformed Seminary in Holland, Michigan, is a little more conservative.

When we compare Grand Rapids and Westminster we note quite some differences.

In what way?

In our opinion Grand Rapids is not defending the Scriptures and the Reformed Confession the way it used to.

You should not overemphasize that.

Continued on next page.



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Do you see a fundamental difference between Westminster and Jackson?

Not really. Jackson is younger, of course, and we have a much better library.

The difference is only in age then. Jackson has just started while Westminster has been long established?

Yes, that is the biggest difference. Besides, we are extraordinarily blessed. John Murray wrote that brilliant commentary on Romans in two volumes.

Does anything going on in The Netherlands excite your interest?

Not really. I don't really know the situation that well. Not the way I did when Schilder was still around. I visited him for tea: "Van Til, a cigar and tea?" He had written in his weekly about the strengthening of the Reformed element at Princeton. I wrote him: Professor, if half of the professors at Amsterdam resigned and Haitjema replaced them, would you describe that as a strengthening of the Reformed element at the V.U.?

How do you think things went wrong at the V.U.?

I think with Berkouwer. He did a lot of writing. Many people read him. In his first work on Barth he wrote: Barth is more nominalistic than Occam. Initially he was essentially still in full agreement with Assen - 1926. Later he visited Rome. Then he wrote two

books. All they do is ask questions, or pose problems. Kuitert calls the second volume about the Holy Scriptures "that magisterial work," and it's exactly in that volume that Berkouwer starts to go wrong. Everything is a problem, problems with no answers. In 1963 he wrote an article: "The Strength of the Confession." He was deviating already then, and, of course, Kuitert has gone even further. Kuitert admits being a Berkouwer disciple. Maybe Wiersinga will go a step further yet. In those five booklets: *Cahiers for the Congregation*, what is left of the Scriptures?

Are you not afraid that the same development will take place in the Christian Reformed Church in the next ten years?

Yes, that's possible. May God prevent it. It will come to that. The only thing that can save us is holding fast to the Gospel. There is a tremendous similarity between K. Schilder and J. Gresham Machen. They were both men of determination: Christ is King above all.

I hope with all my heart, Dr. Van Til, that God will provide men at Westminster who will continue in the right direction.

I hope so, too. We are dependent on grace. He who stands, beware, lest he fall.

I am glad you have been so ready and willing to grant me such a lengthy in-

terview. A heartfelt thank you for your cooperation.

Dr. J. VAN BRUGGEN
(translation: W.F. Horsman,
Burlington.)

NOTE:

Last year Prof. Dr. J. van Bruggen, professor of New Testament at the Theological Seminary in Kampen, The Netherlands, made an extensive trip to the Far East (Korea and Japan) and the U.S. His visit to the U.S. was intended especially to gather pertinent information concerning present-day methods of Bible translation.

While in the U.S., he interviewed Dr. C. van Til, professor emeritus of Westminster Seminary in Philadelphia, official seminary of the Orthodox Presbyterian Church.

We print this interview in translation, also in view of the recent Synod of Coaldale's decision regarding the O.P.C. We hope that it will give the readers some more insight into many current issues surrounding this church. We do have the impression that Dr. van Til might have been somewhat more specific in answering certain questions, for at times the point seems to be evaded, e.g., with respect to the P.C.A. and Calvin Theological Seminary. But, on the whole, the interview contains many questions and answers worthy of being passed on.

Cl. S.

ON EASTER MORNING *Mark 16:1-8*

By S. VANDERPLOEG *Words and music Copyright 1975*

The image shows a musical score for the hymn 'ON EASTER MORNING'. It consists of two systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature is one sharp (F#) and the time signature is common time (C). The first system ends with a double bar line and a fermata over the final note. The second system continues the melody and accompaniment.

1. Alleluia, alleluia!
The Lord is ris'n today.
An angel of the Lord came down
and rolled the stone away.

2. At break of day, on Easter morn'
Three women made their way
To Joseph's field, where in a cave
Their Saviour's body lay.
3. "Oh, who will roll away the stone?"
Is what the women said.
"For if the stone's not rolled away
How shall we reach the dead?"
4. But when they reached the grave they found
The stone was moved aside,
And on it sat a cherub down,
His coat was shining white.
5. The angel to the women spoke,
"Be not afraid," he said,
"For Jesus who died on the cross
Has risen from the dead."
6. "Come over here and see the place
Where once His body lay.
Go quickly now and tell His friends
That Christ has ris'n today."
7. Alleluia, alleluia!
The Lord has ris'n today.
An angel of the Lord came down
And rolled the stone away!

King Solomon's Molten Sea

V. Mathematics, Geometry

5.1 Another mathematical problem the designers of the Molten Sea had to solve was the distribution of the "knops" around the outside circumference. According to I Kings 7:24 (KJV), there were 10 knops per cubit all around the sea (Section 2.5). Consequently, there was a total of 300 knops around the 30 cubit circumference, and each knop occupied a space of 0.1 cubits or 2.8 fingers. As was explained in section 4.5, the Egyptians worked with unit fractions in their calculations. They also divided the finger measure on some of their cubit rods into unit fractions from 1/2 to 1/16, as will be discussed in a later article. It follows that measuring one tenth of a finger was no problem. We have assumed before that the Israelites must have been familiar with the Mathematical System of Egypt (Section 4.5). Familiarity with Egyptian Mathematics almost automatically means familiarity with their System of Weights and Measures. Therefore this will also be assumed. However, dividing an arc of a circle into equal parts is not as simple a problem as dividing a straight line equally. Circle division requires some geometry, and, consequently, the following sections will be difficult or impossible to follow in every detail for many readers. On the other hand, quite a few readers will undoubtedly be interested in some ancient mathematics and further evidence for $\pi = 3.136$. It seems to me there will be something of interest for everybody who loves the Lord, the God of the Holy Scriptures and all Creation, Who is also the God of Mathematics, Physics, and Technology (Articles II and III of the Belgic Confession).

This is what John Calvin had to say about it:

What shall we say of the mathematical sciences? Shall we deem them to be the dreams of madmen? Nay, we cannot read the writings of the ancients on these subjects without the highest admiration

But if the Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics, and other similar sciences, let us avail ourselves of it (Institutes, Book II, Ch. II, 15-16; Beveridge Translation.)

Did Calvin mean to say that everybody should become a mathematician, part-time maybe? Certainly not; he was not one himself, but he did show a keen insight into many problems outside the field of theology.

5.2 CIRCLE DIVISION

Along the 30 cubit circumference of the sea, every cubit spans an arc of $360/30 = 12$ degrees. It is possible to construct a 12° angle by subtracting the central angle of a regular hexagon ($360/6 = 60^\circ$) from the central angle of a regular pentagon ($360/5 = 72^\circ$). (Regular polygons have equal sides and equal angles.) In Fig. 5.1 a regular pentagon is drawn and in Fig. 5.2 a regular hexagon, both with one central angle and the external circle shown. Such polygons were constructed in antiquity.¹ It will be assumed that the designers of the Molten Sea were acquainted with these techniques as used by the Babylonians, or that they developed their own methods.

At this point it should be mentioned that in all likelihood the so-called "lost wax" method of bronze casting was used for the sea. Basically this means that a wax model of the sea was fashioned over the core of the casting mould, while the outside part of the mould would be constructed over the wax model. After the mould was thoroughly dry, the wax could be melted out and replaced by the molten bronze which solidifies and takes the exact shape of the wax model. On the outside surface of the wax model, the required length measurements and sculpturing for the knops could be performed, and construction of 12° angles would not be required. This "lost wax" method of casting is still in use today for large bells.

Division of the circumference of the circle into thirty equal parts by means of polygons may have been done in the early planning of the casting, as there seems to be a connection with $\pi = 3.136$. Therefore we will perform the required analysis for a 30 cubit circumference to show this connection. This will result in a value for π close to 3.136, although originally

the 12° angle division may have been carried out using a much smaller circle; see Section 5.6.

FIG. 5.1 PENTAGON

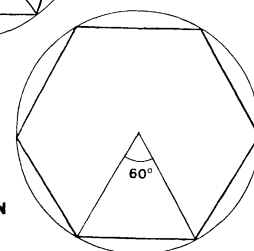
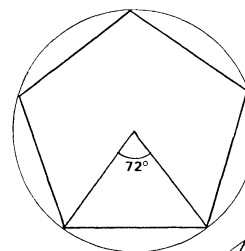


FIG. 5.2 HEXAGON

If we superimpose Fig. 5.1 and Fig. 5.2, with the centers and one corner-point coinciding, a 12° angle can be constructed from the difference between the central angles. By repeating this process several times, going to all corner-points and in between to newly formed corner-points, all thirty angles of 12 degrees can be constructed. The circle is now divided into 30 equal arcs, and a regular polygon of thirty sides may be drawn. In the layout of the Molten Sea plan, all thirty arcs, each one a cubit long, could be further divided into ten equal parts by means of a cubit rod. Each knop would now have a space of 1/300 of the total circumference, i.e., 0.1 cubit = 2.8 fi., and span an arc of 1.2 degrees = 1 degree and 12 minutes (1° 12').

5.3 POLYGON OF THIRTY SIDES AND "PI" = 3.136

Fig. 5.3 shows a 12° sector of a circle divided into two equal 6° parts with arc AC'B and chord ACB. In the case of the Molten Sea, the circumference $C = 30 \times 28 = 840$ fi. and arc $AC'B = 28$ fi. or 1 cubit. OA and OB are equal to the outside radius R. Chord ACB consists of two equal parts, AC and BC. Consequently, $ACB = 2AC$; equal to the length of one side of a polygon of thirty sides (30-gon).

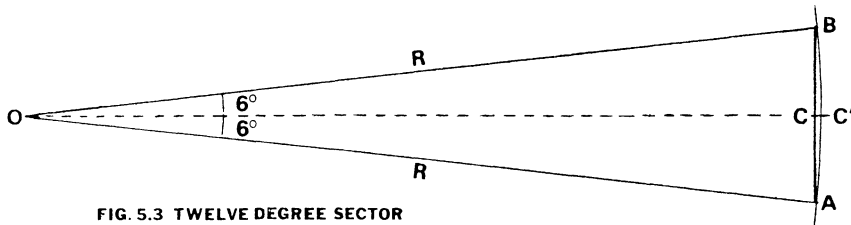


FIG. 5.3 TWELVE DEGREE SECTOR

As we are interested in finding the true length of one side of a 30-gon we will use $\pi = 3.1416$ and a 5-place table of Natural Trigonometric Functions. This will enable us to calculate the length of chord ACB to an accuracy of 4 digits, more than adequate for our purposes. To calculate ACB (Fig. 5.3), we need to know the radius $R = OA$ and the sine of six degrees ($\sin 6^\circ$). R may be calculated from the circumference $C = 840$ fingers, as follows:

$$R = OA = \frac{C}{2\pi} = \frac{840}{2 \times 3.1416} = 133.69 \text{ fi.}$$

From mathematical tables,² we obtain: $\sin 6^\circ = 0.10453$. The length of chord ACB is equal to:

$$2R \sin 6^\circ = 2 \times 133.69 \times 0.10453 = 27.949 \text{ fi.}$$

Continuing our (modern) calculations we find for the circumference of 30-gon:

$$30 \times ACB = 30 \times 27.949 = 838.47 \text{ fi.}$$

An approximate value for π may be calculated by dividing the circumference of a polygon by the diameter of the circumscribed circle. In our case this leads to:

$$\pi = \frac{838.47}{2 \times 133.69} = 3.1359$$

or rounded off: 3.136

This result is practically the same as that obtained from the equations for π in Section 4.3. Could there be a connection? It is possible, as $\pi = 3 \frac{1}{8}$ was already derived from calculations on a regular hexagon in Old-Babylonian times, before or around the time of Abraham.¹ There were probably further developments before Archimedes calculated $\pi = 3 \frac{1}{7}$ from a regular polygon with 96 sides.³ We may conclude that a 30-gon, drawn with sufficient accuracy on a smaller scale, if used to compute π in the manner outlined above, would have resulted in a value for π close to 3.136. To determine the length of one side of the 30-gon, it would have to be measured. For $R = OA$, a convenient value would have been chosen to serve as the radius of the circle cir-

cumscribing the hexagon and pentagon used to obtain a 12° angle (assuming this was the method used).

Even if the measurements were not too accurate, rounding off the results to $\pi = 3.136 = 392/125$ or some other mathematically identical form would have been attractive. The reason for this is the fact that 3136 is the square of 56 or four times the square of 28, the number of fingers in a (temple) cubit. Consequently, the use of $\pi = 3.136$ is ideal for circle calculations based on this cubit, as was demonstrated in Section 4.3. It is possible that $\pi = 3.136$ was derived from a polygon of 56 sides.

This will be explained in Section 5.6.

5.4 STONE CIRCLES IN BRITAIN, CANADA, AND THE U.S.

The division of the circle into 30 (more or less equal) arcs is also found in the so-called "Sarsen" circle of the famous ancient monument "Stonehenge" in Britain. Even more curious is the division of the circle into 56 parts by means of the 56 "Aubrey" holes arranged in a circular pattern around the stone circles of that monument. It is believed that Stonehenge was used in ancient times for astronomical observations.⁴ In the Canadian and U.S. West, circular stone monuments have also been found. They are called "Medicine Wheels," and the shape of these wheels is rather irregular, more like an oval than a circle.⁵ Two of them are of special interest to us, as both wheels have 28 spokes. One of these two is located in the Bighorn Mountains in Wyoming, while the other was discovered near Majorville in Southern Alberta. Some astronomers are of the opinion that the 56 holes of Stonehenge and the 28 spokes of the Medicine Wheels have something to do with the (roughly) 28 day period of the moon, the so-called lunar month. Other scientists have different theories. Whatever the case may be, the question arises if possibly a relationship exists with $\pi = 3.136$. If so, this value for π is probably very ancient.

5.5 POLYGONS AND STAR-POLYGONS

The number 56 does not seem to have figured in the circle divisions of the Molten Sea as far as the Scriptural record is concerned. But it could have; we simply cannot tell. It is known that polygons of seven sides, or heptagons, were constructed and mathematically investigated in Old-Babylonian times.¹ Taking a heptagon as the starting point, a polygon of 56 sides may be constructed in the following way. First each seventh part of the circumscribed circle of a heptagon should be divided into two parts. Each half must be halved again, and, repeating the halving process once more, the circle will be divided into $7 \times 8 = 56$ equal arcs. A 56-gon can then be constructed easily.

Geometrical construction as we know it was first done around 600 B.C. by the Greeks. Before that time pentagons and heptagons may have been constructed by trial and error starting from a hexagon (Fig. 5.2).

Readers may know that the side of a hexagon is equal to the radius of the circumscribed circle. By shortening this radius somewhat and trying to measure it off with compasses around a circle and a few additional small adjustments, the exact length of the side of a heptagon can be found fairly quickly (Fig. 5.4). A pentagon may be constructed in a similar way by lengthening the radius (Fig. 5.1). Five- and six-pointed stars, constructed by connecting alternate corner-points of the regular polygons, are called pentagrams and hexagrams (Fig. 5.5 and 5.6). The hexagram is the well-known "Star of David," while the pentagram is sometimes called "Solomon's Seal."⁶

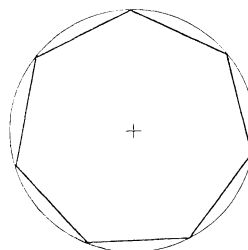


FIG. 5.4 HEPTAGON

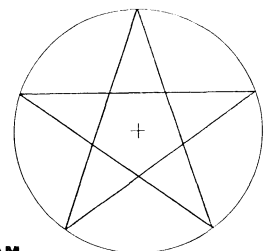


FIG. 5.5 PENTAGRAM

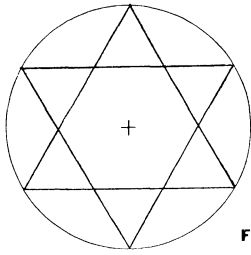


FIG. 5.6 HEXAGRAM

These names, perhaps given to them in later times, cannot prove the use of polygons for circle division in the early days of the Hebrew Kingdoms, but they reinforce the assumption that the geometrical patterns were known and constructed. Possibly the calculations performed for the Molten Sea and those required for the layout of Stonehenge had a common origin in remote antiquity. Of course, there is no certainty whatsoever, but who knows what will be discovered some day.

5.6 THE ORIGIN OF "PI" = 3.136?

Dividing all seven arcs of the circumscribed circle of a heptagon into eight equal parts permits the construction of a polygon of 56 sides, as we have seen. The central angle of this polygon is equal to $360/56 = 6 \frac{3}{7}^\circ$, half of which is $3 \frac{3}{14}^\circ$. Referring to Fig. 5.3 and changing both six degree angles to $3 \frac{3}{14}^\circ$, chord ACB would become one side of a polygon of 56 sides. For a practical approach, that at the same time simplifies calculations, we choose a radius of 12.5 fingers. The circle would have a diameter of 25 fi. (roughly 46 cm or 18 inches), a size that could be drawn on a sheet of papyrus or a wooden plank of reasonable dimensions. With $R = OA$ (in Fig. 5.3) equal to 12.5 fingers and a half angle of $3 \frac{3}{14}$ degrees, a computation similar to the one explained in Section 5.3 will show that chord ACB has a length of 1.4018 fi. and that arc AC'B is 1.4025 fi. long. The difference between arc and chord is only 0.0007 fi. (0.013 mm or 0.0005 inch, where 1 fi. = 18.5 mm). Even today such a small difference would be hard to measure. Therefore, if we assume that a polygon of 56 sides was constructed, the small difference between arc and chord would have to be ignored in any practical measurement. Not only that, but the difference between the real length 1.4018 fi. and 1.4 fi. could not be measured either. It is only 0.0018 fi. (0.033 mm or 0.0013 in.). Therefore, in practice, one side of a 56-gon would have to be rounded off to exactly 1.4

fingers, even if a small difference would have been observed. Multiplying the 12.5 fi. radius by 10, to make it 125 fi. long, will increase all differences also by a factor of 10, but they will still be very small and hard to determine exactly. Besides, constructing such a large circle (radius 4.6 m or 15.1 ft.), with the required accuracy, is rather difficult.

After determining that the side of the above 56-gon was 1.4 fi. long, it is an easy matter to find its circumference. Multiplying 1.4 by 56 results in a circumference of 78.4 fi. for the polygon. Assuming this to be equal to the circumference (C) of the circumscribed circle and dividing by the diameter ($2R = 2 \times OA$), we find the following approximation for π :

$$\pi = \frac{C}{2R} = \frac{78.4}{25} = 3.136 \text{ exactly.}$$

This may have been the way $\pi = 3.136$ was found originally.

5.7 PRACTICAL LAYOUT

The practical layout and circle constructions needed for building the casting mould would require some adjustments to the theoretical dimensions computed above. As mentioned earlier, bronze shrinks when solidifying in the casting mould. An Engineering Handbook quotes a shrinkage factor of 1 in 63 for bronze.⁷ This amounts to 1.59% (1.59 cm per meter or about 3/16 inch per foot). Therefore the internal radius $r = 129 \frac{13}{14}$, found before (Section 4.2), has to be multiplied by 1.0159, resulting in a rounded-off, practical value of $r = 132$ fingers. Adding 4 fi. for the wall thickness leads to 136 fi. for R , the external radius to be used in the casting process. This number was already found for the (theoretical) internal height (h). It will appear again in a very curious approximation for π that will be encountered in the next article.

5.8 A FEW ADDITIONAL REMARKS

Some readers, who have read books or articles about Stonehenge, might frown on the comparison made between this ancient monument and the Molten Sea, as evidence has been found that it was used as a pagan cult centre. The same is probably true for the Medicine Wheels. However, the basic purpose of the stone circles was to keep track of time, in complete agreement with Genesis 1:14. We read there: "And God said, Let there be lights in the firmament of the heaven . . . ; and let them be for signs, and for

seasons, and for days and years" (KJV). Therefore, whatever abuses may have taken place, proper use was entirely justified.

It should be emphasized that the geometrical methods, outlined above, may have been used in the design of the Molten Sea, but not necessarily so. We simply do not know. Yet, it cannot be denied that some method must have been developed to divide a circle into 300 equal parts. Also, time and again $\pi = 3.136 = 392/125$ appeared in our computations. We may conclude that the constructions shown above, although made with the aid of modern mathematics, may fairly closely follow the mathematical work of the ancient designers.

After finishing this article, I found a reference to a "56-angle figure" in an essay by Velikovsky.⁸ He mentions an article by Gerald Hawkins⁹ in which this author discusses possible reasons for the use of 56 holes in the so-called "Aubrey" circle of Stonehenge (see Section 5.4). Prof. Hawkins in turn refers to Plutarch's *Isis and Osiris*, where this Greek author (about 100 A.D.) mentions that the Pythagoreans (ca. 500 B.C.) assigned "the figure of 56 angles" to Typhon, a demoniac power. For Pythagoras and his followers, numbers were the essence of all things, and they assigned numbers in the form of polygons to the gods. For instance, they taught that the properties of "the figure of 12 angles" belong to Jupiter (Zeus). The triangle and quadrangle were both assigned to several gods. These superstitious beliefs of the Pythagoreans have nothing to do with our analysis, of course, but they furnish proof that a polygon of 56 sides was discussed in early Greek Mathematics. Now that archaeologists and astronomers have started to analyze the ancient stone monuments, we may expect to hear more about the use of the numbers 28 and 56 and possibly 30 in coming years.

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- 5.1 O. Neugebauer, *The Exact Sciences in Antiquity*, pp. 29, 47. Dover Publications, New York, Second Edition, 1969.
- 5.2 R.S. Burington, *Handbook of Mathematical Tables and Formulas*, Table 7, Natural Trigonometric Functions, pp. 262-284. McGraw-Hill Book Company, New York, Fourth Edition, 1965.
- 5.3 Sir Thomas L. Heath, *Greek Mathematics*, p. 146. Dover Publications, New York, 1963.
- 5.4 Gerald S. Hawkins, in collaboration with
Continued on next page.

A. ZUIDHOF

Do We Maintain Article 19 of the Church Order?

"The Churches shall exert themselves, as far as necessary, that there be students of theology who are supported by them."

AMBIGUOUS?

This article is not going to give a "commentary" on this Article. It would be very hard anyway, because, according to popular understanding, this Article is ambiguous. It "mixes up" two things, so they say. The two things are, a) that the Churches must provide for the training for the ministry; b) that they must support needy students. It is especially the latter part that is taken as *pars pro toto* (a part, standing for the whole) of Article 19, Church Order. We have "Deputies according to Article 19, Church Order." Collections have been taken "for Article 19, Church Order."

About the first (and main!) part of the Article we seem to be a bit in the dark. Were our fathers so "mixed up" that they wrote this Article and accepted it as a rule for the Churches, by putting two things together which do not really fit?

RENEWED ATTENTION FOR ARTICLE 19, FIRST PART

The last part does not demand so much attention. Why should not theological students, as all other students, work for the costs of their student-years? Especially future ministers should work; learn to know a bit about

the hard life. That might make them more practical, and better ministers.

The first part, however, comes to the fore, now that there is a shortage of ministers, and, for two years in a row, our College got only *one* new student . . . One hears that other "evangelical" colleges are crowded; ours seems to become empty. Suggestions were already heard that our professors might become ministers again, when there are not enough students to keep the College going, and keep it worth going. Thus, Churches! "exert yourselves that there are students of theology." We may even skip the words "as far as necessary" because it *is* necessary!

But *how* shall the Churches do that? Yes, we pray for our College, and we pray for more young men who feel called to prepare for the ministry, be it as pastors and teachers, or (equally necessary) as missionaries or evangelists. But is praying enough? Till now it didn't seem to help much . . . Is the King of the Church deaf, or are we on the wrong path?

* * *

OCCASION FOR BETTER INSIGHT INTO ARTICLE 19

The present dearth in theological students might, we pray, become the occasion for a renewed look at Article 19. We already asked, "Were our fathers so mixed up when they put, in Article 19, two different things together as though they are one?" Or to put it differently, "did they leave us with an Article that we really do not understand?"

A recently published little booklet by M.C. Griffiths, "*Who really sends the missionary?*" (Moody Press 1974) convinced the present writer that Article 19 has, in its first part, a solid biblical basis; also that our fathers were very wise men; they really knew what they did when they set the rule, "the Churches shall exert themselves that there are sufficient theological students" (assisting them financially comes second, and may not even be necessary).

This booklet speaks about selecting and sending missionaries, but the biblical evidence it produces goes for both missionaries and ministers. It

quotes from another author, "The scriptural role of the local church as the sending authority and financial base . . . needs to be brought back into clearer focus." There was a time that Missionary Boards and Societies were the masters of Mission. That is changing, and it should. Another quote, "Generally all of these young people contacted and challenged [the Boards went to seminaries to recruit missionaries, vD] are related to local churches, and in the final analysis it will be the local church which must be spiritually and financially involved."

THE BIBLICAL EVIDENCE

"One of the most intriguing aspects of the Book of Acts is the *total absence of any appeals for volunteers*" (stress added). Acts 11:22, "They sent Barnabas." The congregation in Jerusalem *selected* and sent one of its *own* most gifted members to Antioch.

"It is significant that in all the subsequent 'sendings' of missionaries in Acts, the emphasis made by Scripture is *never* upon an individual volunteering or upon his own subjective sense of call, but always upon the initiative of others." Here are some examples: Saul goes to Antioch because Barnabas takes him there (11:25-26). The Spirit says to the believers in Antioch, "Set apart for Me Barnabas and Saul for the work to which I have called them" (13:1-4). Barnabas "took Mark," (15:39); Paul "chose Silas," (15:40). The same "wanted Timothy to go with him," (16:3); and he may have done that (this is important!) because Timothy "was well spoken of by the brethren who were in Lystra and Iconium."

The conclusion of Griffiths is, "the volunteer system is thus suspect on *biblical grounds*."

It cannot be denied that we also are accustomed to the emphasis on the individual's subjective sense of a highly personal call of God, whereas the New Testament stresses the corporate initiative of congregations. Would not our fathers who put the Church Order together, have had a better understanding of the Scriptures than we, when they formulated, "The churches shall exert themselves that there are theological students according to the needs of the churches"? We put, in our Form for Ordination and Installation, the question, "Do you feel in your heart that you are lawfully called by God's Church and therefore by God Himself?" *after* the candidate has, by his own choice, prepared himself for the

MOLTEN SEA — Continued.

- John B. White, *Stonehenge Decoded*, pp. 144, 145. Dell Publishing Co., Inc., New York, Sixteenth Printing, 1966.
- 5.5 Suzanne Zwarum, "Medicine Wheels Decoded," *Weekend Magazine*, pp. 14-18, June 25, 1977.
- 5.6 *Harper's Bible Dictionary* by Madeleine S. Miller and J. Lane Miller (Eighth Edition), "Symbol," (Fig. 405, Solomon's Seal), p. 713. Harper and Row, Publishers, New York, 1973.
- 5.7 *Standard Handbook for Mechanical Engineers*, pp. 4-9, Table 13, "Linear Shrinkage of Castings." McGraw-Hill, Inc., New York, Seventh Edition, 1966.
- 5.8 *Velikovsky Reconsidered* by the Editors of Pensée, pp. 108. Warner Books, New York, 1976.
- 5.9 Gerald S. Hawkins, "Sun, Moon, Men and Stones," *American Scientist*, Vol. 53, pp. 391-408, December 1965.

ministry, "volunteered" for it; then presented himself to the churches, "please call me." In the days described by Acts that "call" came much earlier!

NO WRONG CONCLUSIONS

By stating the above we do not in any way criticize or condemn any young brother who "volunteered" to become a minister; if it were only for the reason that the churches did not take Acts as an example, and did not "exert themselves" as is told us in the Bible book (yes, there were such cases in the past, especially in the decades after the Secession, 1834). If these young men (and we assume that all our present ministers belong to the same class) had not "volunteered," we would not have had any ministers (and missionaries) at all!

Leaving out the latter (we plan to write something about "Re-thinking Reformed Missions" in the near future) — let's, in the present situation of our churches (several vacancies, hardly any new students at the College), for a moment "meditate" on what the churches could do to solve this most-urgent problem.

HOW SHALL THE CHURCHES "EXERT THEMSELVES"?

The mentioned booklet also sums up some *practical grounds* that make the volunteer system suspect.

1. For vital positions the best-available are selected. Governments do not ask for volunteers to be sent as ambassadors. What about ambassadors for the King of Kings?

2. Emotional appeals usually do not bring forward self-deprecating people, who after all might make better missionaries.

3. The volunteer system does not produce sufficient results; this is true for Mission Boards all over the world.

4. There may be a surplus of volunteers to become accountants, secretaries, and other similar vocations, but there is (also in our Churches!) a serious shortage for ministry and mission.

Thus the question remains, what can the churches do? An individual can express his *willingness*, but others must determine his *worthiness*. Thus responsible congregations should take the responsibility for selecting and sending "good men." We should look around in our own midst, and, as spiritual people, be able to discover the gifts the LORD has placed in our midst. This would *not* take away responsibility of

the individual who would be called by his congregation to prepare for the ministry. His responsibility would be to respond to the call, to be willing to give his life in the special service of the King. But he should be selected and supported, by prayer, encouragement and — if necessary — by financial support, to prepare himself for the call of the congregation, which we so easily acknowledge as God's call when a "volunteer" has accepted our call.

REJECT THE WRONG, RETAIN THE GOOD ELEMENT

What has been written above may evoke strong reactions, resulting in out-of-hand rejection. This is always the case when something is brought to the fore to which we are not "accustomed." We readily grant everyone to reject whatever he thinks is unbiblical in this article. But, while doing that, consider and discuss with others seriously, in the light of Scripture (there is no other light in this matter!) what may be good in what has been presented. The result of the latter would, hopefully, be that the dearth in theological students will be replaced by an "early rain." We have been told that the cause of the present dearth is that another year has been added to the theological study: also the demand of the B.A. degree for admission to that study. We choose to doubt the legitimacy of these "grounds."

Maybe the LORD is waiting that we as churches again live up to what we agreed upon in Article 19 of the Church Order: to "exert ourselves that there are sufficient students to become ministers and missionaries." After all — our fathers may have been very wise and very right too, when they formulated Article 19 the way they did!

G. VANDOOREN

P.S. I

While writing the above article, the proposed revision of Article 19 was not at my disposal. The Committee proposed:

ARTICLE 19, PROFESSORS OF THEOLOGY

The task of the professors of theology is to instruct the students of theology in those disciplines which have been entrusted to them that so the Churches may be provided with Ministers of the Word who are able to fulfill the duties of their office as they have been described before.

It is obvious that this Article is "born" from the fact that in Article 2 the "doctors of theology" as a fourth office has

been left out. At the same time it is also obvious that, if Synod 1977 has accepted this new Article (which we do not know at this time), the Churches have lost two "rules": a) what has been discussed in this Article: the duty of the Churches to "exert themselves, etc. . . ." and b) to support theological students whenever necessary.

We would consider this a "loss," especially re: sub a). vD.

P.S. II

Synod did not adopt any Article. Proposed Article 20 reads:

The Churches shall exert themselves that there be students of theology. They shall extend financial aid to those who are in need of it.

vO

Church News

Declined:

REV. C. VAN DAM

of Brampton, Ontario to Guelph, Ontario.

Called:

REV. S. DE BRUIN

of Winnipeg, Manitoba to Edmonton, Alberta.

Change of Worship Times

The Church at Winnipeg announces its times of worship have changed as follows:

Morning Service: 10:00 a.m.

Afternoon Service: 4:30 p.m.

The last in the series of lectures at the Theological College of the Canadian Reformed Churches:

Course #4:

"The Sermon on the Mount."
(Matthew 5-7, Luke 6:17-34)

Lecturer:

Rev. L. Selles, Professor of New Testament

Place:

College Building,
374 Queen Street S., Hamilton

Time:

8:00 - 9:45 p.m., Thursdays,
March 16, March 30, April 6, April 13, April 20

Pre-registration: Call: 529-5569.

Admission: Free.

news medley

Let us start with the building activities within the Churches.

The most important thing is, of course, the erection of a new place of worship. That is the case in Lincoln, and we read about them that they are aiming for Sunday, March 19th as the first day on which to use their new facilities. If things don't go too well, it may be on Sunday, March 26th that they praise the Lord in the upstairs auditorium for the first time. That will be a day of joy. I also read about a sound system that was being installed. It is always wise when provisions are being made when a new building is erected. Then every place is still accessible. It becomes more difficult when the finishing has been done and when wires and speakers can no longer be conveniently hidden.

I am, however, wondering what the reason is why nowadays there appears to be need for a sound system in our auditoriums. And I am wondering even more how they managed in olden days in the large cathedrals, in the old and vast church buildings which we can find in Europe and sometimes also here on this continent. Were two-thirds of the people unable to hear the speaker? Or did they all crowd around the pulpit? Or did the speakers speak more slowly and more distinctly than they do nowadays? If anyone can give me an answer to those questions, I shall be most happy.

From erecting a church building to expanding an existing one is only one step, isn't it?

In Neerlandia the Consistory gave the building committee "the mandate to look into costs and possibilities to expand the existing church building facilities." And from the Abbotsford Consistory report we quote, "The proposal to build an annex to the present church building was discussed at length. This proposal will be presented to the Congregation by two members of the Committee of Administration." Abbotsford, one should know, does not have a basement underneath their auditorium. For babysitting and for some meetings they use the old church building which is still standing at the back of the parking lot. Apparently the need for more meeting facilities is felt. It is too bad that — as I can visualize the situation — part of the parking lot will have to be sacrificed if an annex is built; unless the old building is torn down, what may be the wisest thing to do.

Once a church building has been finished or once an annex has been built, how are the people to behave in these facilities? Recently there appear to be some church members who are really concerned about the health and clarity of mind of those meeting in our meeting rooms. Watford announces that "A sister of the congregation sends a clipping from the Netherlands *Dagblad* regarding an action to have a no-smoking rule in the consistory meetings, in our sister churches in Holland."

In Smithers things were done in a fancier way. "A framed anti-smoking campaign, clipped from *Nederlands Dagblad*, was handed over to the consistory, to decorate their wall with?" We shall not analyze this sentence, for then we might come to strange conclusions. We'll take what is obviously meant. Then we may say that it did have some re-

sult: "The question 'no smoking' on meetings in the church basement: it is decided not to smoke in the church building at all; the cooperation of everyone is requested."

Speaking of handing things to the Consistory: a brother in Houston "presented a guest book with pictures from the 25th anniversary of the Church." And speaking of anniversaries, the Winnipeg Consistory decided to celebrate the fact that the Church there was instituted twenty-five years ago. They also decided to invite Mrs. H.A. Stel to be present at that occasion, a gesture which will most certainly be highly appreciated by our sister.

We are not through yet with our building projects.

Smithville took the decision to sell manse #2. That is the house in which the Kingma family lived during the years of our brother's ministry in Smithville.

Smithers, on the other hand, decided differently. A "suggestion of selling the parsonage and letting a minister look after his own affairs: this is not favoured by the consistory. The consistory considers it its responsibility to provide as is promised in the letter of call."

I would say, "It all depends on how you look at things." It could quite well be that letting a minister look after his own affairs — to use the expression found in the above quotation, although I do not think that it is saying exactly what is meant by the consistory — would prove to be a better way of providing for him and his family than what is usually the practice among us. And even if it is promised in the letter of call that the minister will be provided with a dwelling to live in, this could be changed with the cooperation and approval of a minister. Gradually I have come to the conclusion that the ultimate beneficiary of having an official manse, belonging to the Church, is the Church itself and not the minister. Without speaking for myself — it won't be of any use to me any longer — I would yet suggest to all consistories to take a hard look at this point and to consider very seriously whether the arrangement should not be changed, wherever possible, in such a way that the minister buys his own home.

We are still not at the end of the building boom. Chilliwack reports that "work on the new manse is moving along quite rapidly. The cement work has already been completed and it looks like they will be beginning to use hammers and saws this week."

The other time we quoted a few words spoken in honour of our organists. Too late for the previous news medley, the words which the Rev. Visscher wrote in *Church News of the Valley*, should as yet find a place in our story: "In this respect, I may be so bold as to express a word of appreciation to all the local organists for the valuable contribution that they make to our worship services. Too often we tend to over-look their long hours of practice, their search for appropriate music and so on. Surely a word of thanks is in order to these often forgotten and criticized artists of the keyboard."

Our readers will notice that the language becomes more flowery and beautiful now that we get more and more ministers who have spoken the English language as their first language for as long as they can remember. The language in our bulletins also improves greatly all the time.

There is, however, one point that I should like to mention. Among the latest pile of bulletins — under whatever name they come — there were not a few in which the word "her" was used when reference was made to the Consistory. Already in Dutch that would be wrong, since "kerkeraad" is a masculine word. I recall that at a particular (provincial) synod in The Netherlands I once burst out laugh-

ing when one of the reverend speakers proclaimed of a Consistory: "and then she made his decision," (en toen nam zij zijn beslissing . . .) and advised my colleague to follow some language lessons at the elementary level. In English it is even more wrong, since only persons are to be referred to as "he" or "she." Even animals are called "it" and they are living beings. The proper way to speak of a consistory is "it." We do use the word "she" and "her" of the Church, but that is an exception, as far as I know; we do that because then we consider the Church as the Bride of Christ. Strictly speaking, however, it is wrong. I shall stand corrected if I am mistaken in these remarks and should like to hear from our experts in the English language. Let us try to use correct language: "the Consistory took *its* decision and *it* followed the usual pattern in this case, too."

From the New Westminster Consistory report we learn that mission work brings its own peculiar questions. The Consistory discussed a report sent by the Rev. C. Van Spronsen "in which he makes some suggestions regarding the 'installation' of Rev. Boersema in São José; discussion follows in which it appears that council does not agree with the suggestion that the members of the Church in São José should be asked for 'approval'."

I think that I understand what the point is. Since the Rev. Boersema is going to work in São José where a Church is found — be it that it has not yet been instituted and organized as is the intention to do so in the future — the Rev. Van Spronsen suggested that announcements be made there, too, requesting the members to come with objections — if they have any — before the official installation of the new missionary. That is the rule among us: classical approval of a call will be given only when a Consistory can declare that the name of the minister has been made known to the Congregation a few weeks beforehand and on consecutive Sundays and that no one came with valid objections to the installation.

Should not the name of a new missionary be announced to the Church there in São José before he can be installed, so that the members of the Church in that place have a say in it?

New Westminster's Consistory came to the conclusion that that should not be done. Apparently they considered that the missionary is the minister of New Westminster, sent out for that specific task and that he does not become the minister of the Church in Brazil. For that reason any objections are to come from the New Westminster Congregation, not from the members of the newly established Church in the mission field.

That appears to be sound reasoning and one with which I wholeheartedly agree. You see that sometimes questions come up which compel us to consider aspects which we had not anticipated.

We leave the Valley, we leave British Columbia altogether and pause for a while in Calgary.

They have found a beautiful solution there for the choir practices. Since it is hard to find sufficient evenings for the practices or since the members do not wish to be away from home too many evenings a week, they practise — besides at special meetings — after the afternoon service and before Bible Study meetings at the homes of the members. Taking the distances in a big city into account, it "kills two birds with one stone" (pardon the comparison!).

In Barrhead the "Study Club" donated two flower

A Corner for the Sick

Be strong, and let your heart take courage, all you who wait for the LORD!

Psalm 31:24.

We, as weak human beings can become very discouraged sometimes. When this happens, is it not because of our lack of trust in God's wisdom and might? I would like to pass on to you a fable I once read about, from which I believe we can learn a lesson. It goes like this: The devil offered for sale all the various tools he uses to deceive people. However, there was one instrument which he did not offer to sell. When questioned about this, he explained that he could manage without all the other tools as long as he was able to keep this one. "What is the name of it?" he was asked. He replied, "It is discouragement, and it is the most effective means I have of working." Of course, this story is just made-up, but it does carry a lot of truth! We all are weak human beings. How many times did God's prophets not become discouraged? How many Psalms start with complaints? Notice, though, how they always end with praise and thanksgiving! David tells his complaints to God in Psalm 31, for instance, but he ends by praising God and by reminding all God's people to do the same. Shall we not follow him in this direction? Telling the Lord about all our troubles, worries and disappointments, and ending in praise and thanksgiving! Be strong and let your heart take courage.

*The LORD does know your sorrow,
You all shall see His morrow.*

Psalm 31:15 Book of Praise

This time we have two happy occasions coming up. The Lord willing, two of our "special" children will celebrate their birthdays.

On April 19th, Marinus Foekens will celebrate his 26th birthday. He loves music, babies, animals, and cards. His address is:

MARINUS FOEKENS

*Norfolk 1 South,
Southwestern Regional Centre,
Cedar Springs, Ontario*

Another birthday will be celebrated by:

Arlene DeWit

*c/o Mr. P. DeWit
Barnston Island, Surrey, B.C. V3T 4W2*

Arlene will be 17 years old on April 23rd. She lives at home, but attends a special school every day. She can see a little with one eye only and she can talk a little.

Let's brighten their day by sending them many birthday greetings.

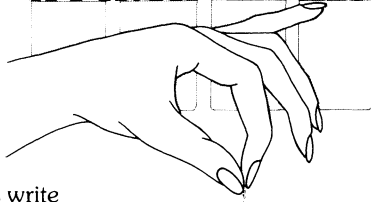
Please remember to send in names and addresses, etc., to:

MRS. J.K. RIEMERSMA

*380 St. Andrew Street E.,
Fergus, Ontario N1M 1R1*

Continued on page 134.

A PINCH OF SALT



Readers write

I'm happy to say I got some mail. A reader has sent me some recipes and request for future recipes. Mary Lee is a nutrition conscious cook. My columns are prepared well ahead, so I cannot include any of her recipes yet, but I will. The cookbook you mention is in my possession and you will see a review on it in this column quite soon.

Another reader asks if I can find out about the value and contents of imitation vanilla extract.

Flavouring extracts are sold in two forms: pure extract and imitation flavourings. The pure offers real flavour from vanilla beans diluted with ethyl alcohol. Imitation flavouring is based on a chemical compound which simulates a real flavour and should always be avoided. Even "pure" vanilla ex-

tract may not be quite as pure as its name implies. It may be doctored with glycerin, propylene glycol, sugar, dextrose, and corn syrup without mentioning any of this on the label.

A pure extract uses only natural extractives plus alcohol and water. I use only pure vanilla extract. Try cutting down on the amounts called for in a recipe, this makes up for the difference in price somewhat, and I find it works. Try making your own vanilla sugar and use it instead. Just for you dear reader:

Vanilla Sugar

*1 or 2 vanilla beans
Sugar*

Run the point of a knife along the beans but don't split them open. Place in a jar tall enough so they can stand up. Pour sugar over until it completely covers the beans. Cover and store for 1 month before using. When half the sugar is used, replace with more sugar and shake well. This can be repeated as long as the bean gives off its perfume.

Uses: sprinkle on fruit, toast or pastry. Sweeten cocoa with it, or use to replace sugar in any cake.

I welcome readers' questions.

NEWS MEDLEY — Continued

stands for the plants near the pulpit, a gesture that was greatly appreciated.

And, also in Barrhead, the birth of a baby was reported. Apparently they took pity on the father, that oftentimes neglected part of the family, for "at last report the father was doing fine too." That reminded me of a cartoon where a nurse came to console a father nervously pacing up and down the waiting room. She did it with these words, "We have never lost a father yet."

We're going to Ontario.

On doctor's orders the Rev. G. Van Dooren has to take it easy for a while. Although "retired," he practically still has a full task and that was a little too much at the moment. We hope that our brother may regain his strength and be enabled by the Lord to be a good instrument for a long time to come.

We end our journey in Brampton.

At a Congregational meeting, we are told, the Rev. Pak was going to speak about the history of Korean Churches. Our readers will recall that quite a while ago a Korean Presbyterian Church in Toronto was contacted and that they ex-

pressed the wish to be admitted into the federation of the Canadian Reformed Churches. Subsequent discussions were broken off by them, however, for reasons which we still can only guess. Meanwhile, another group has been formed in Toronto, and Brampton's bulletin tells us:

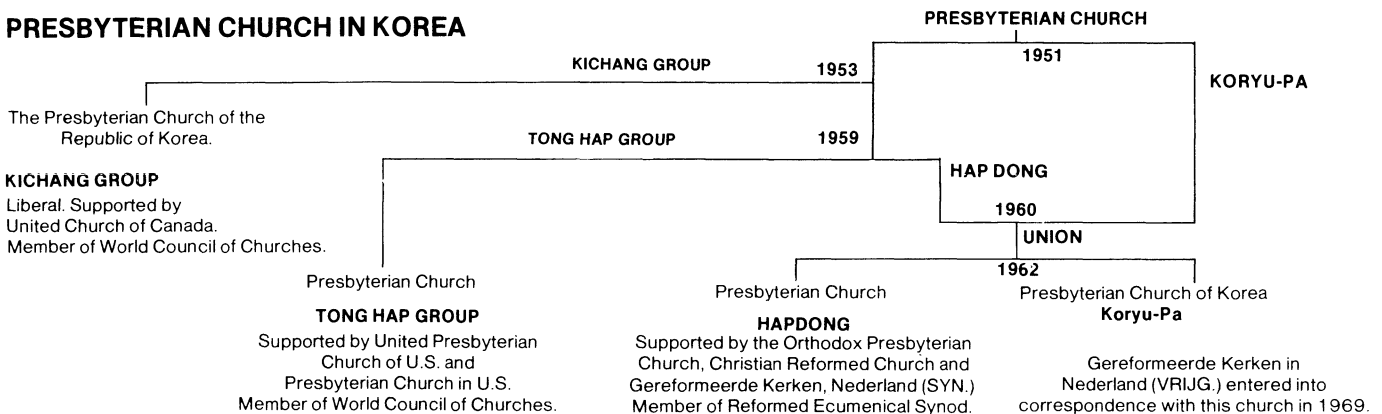
For your information the Rev. Pak was until not too long ago a member of the Korean Presbyterian Church at Toronto with whom a Classis committee had discussions in the past because of their apparent interest in joining our federation. Rev. Pak is a retired minister who had served the Korean Presbyterian Church before Rev. Kim came. Since he was not too happy with developments in the church, he and others left it and now worship separately in the Bethel Canadian Reformed church building in Thornhill.

Brampton also provided a diagram which shows the development of Church life in Korea and traces the background of the *Koryu Pa*. I hope that I do not violate any copyrights when I insert that diagram in this issue of *Clarion* as an appendix to our medley.

That is the end of my information.

vO

PRESBYTERIAN CHURCH IN KOREA



mission news



Newsletter 27

Dear brothers and sisters,

It's the last month of the year already; does it ever go fast! We would like to say a sincere "thank you" to all those who sent us a card or letter during 1977. Although we are not able to answer all the mail we receive, we want you to know that it is highly appreciated when you write us! It is always a feast to open all the envelopes and read about what's going on back home.

There is one important thing I failed to mention in last month's newsletter, namely, the instituting of the Church in Bomakia which took place on November 13th. Six elders were ordained to office by Rev. C.J. Haak. We were all very thankful to the Lord for this occasion. Bomakia is now the third instituted Church in the area the ZGK is working in. The other two Churches are Butiptiri and Kawagit.

From December 5-9th a guru (teacher) conference was held in Boma (Bomakia is the official name). For this conference all gurus from the ZGK area were invited, and so we had approximately 35 gurus together. The gurus from Tiau and their wives were hosting the event. The weather was nice on the fifth, and we were glad that everyone could be flown in within two days. During the conference many speeches were held. Each one was followed by a discussion. Rev. Haak spoke about "The Biblical Doctrine about the Bible." Mr. Dirk Griffioen (also from Boma) explained the ecumenical movements, as, e.g., the World Council of Churches, in relation to the Roman Catholic Church, the Reformation, the use of the Bible, and ourselves. Miss Elly Nieboer spoke on Christian education. Doctor Kees Louwse said something about tuberculosis, and the undersigned gave a speech on Articles 27-29 of our Belgic Confession. Not everyone dared to speak up and ask questions or add something, but the interest was there, and we had some lively discussions in which also very practical questions/situations were brought forward.

On the 9th everyone was flown home again, and the float-plane

brought us that day from Boma to Kawagit. It was a real exodus from Boma. We had the large Nomad come down from Sentani to fly 13 passengers from Boma to Kouh, then back to Boma to pick up 12 passengers for Sentani. A total of 53 adults plus 13 children were flown out of Boma that day, so you'll understand that some coordinating needed to be done. But again, we had nice weather, and everyone arrived safely at his/her destination, which is a thing to be thankful for.

From the 9th up till the 16th of December we stayed in Kawagit, where the regular guru course was held, for gurus from Kawagit and Manggelum and their outlying villages. Rev. D.J. Zandbergen from Kawagit explained the book Leviticus, while Mr. Johannes Veldhuizen and I went through some teaching aids with the gurus. Johannes explained once again the use of the picture-book which is to be used along with the Bible stories every day. We had noticed that in quite a few villages the book was not being used as it should be. The book contains very simple pictures which correspond with the guru's very day Bible story. After the story has been told, the kids should be able to look up the corresponding picture and learn the few words that go along with that picture. Then, after a while, a review should be done, and all the pictures should be recognized. The children have to know what the pictures are about and give a short review of the story. My experience so far is that the response of the kids (if any) is only very minimal, so we hope that this stimulus to use the picture-book correctly will not be without fruits.

I introduced some new teaching material, made up by Miss Elly Nieboer. It consists of a booklet, and six cards showing forty pictures each. The children receive the six cards successively and have to learn the words that explain the pictures. The teacher receives the booklet, which contains the same six cards with pictures plus their meaning, which he will teach to the children. The idea is to build up a basic vocabulary of Indonesian, so that they will be

more able to understand a simple (Bible) story. We gave the gurus copies of only two of the six cards, which will be enough till the next guru course. If they received copies of all six cards at once, it would mean they'd just be eaten by the numerous cockroaches present here, without anyone getting wiser from them.

Friday, the 16th, we were flown to Manggelum again. Finally we had some time to catch up on several administrative matters as well as our mail. There were hardly any people in the village due to the December break, so this was also a nice opportunity to do some things that needed to be done around the house. I spent three days making new front steps for our house and also started work on the "gudang." That is a large storage building which we will be using to store our drums of autogas, kerosene, diesel fuel, and oil. Also all the tools we have will find a place there. Right now you can still find axes, machetes, nails, rolls of screening, and numerous other tools in the study, which is not the ideal place for all this. Further, we plan to house the toko in the gudang as well. At the moment some of the toko wares are stored outside under a temporary roof in four of our outfit drums. The rest of the toko stuff is stored in the house, so it will be nice when we can put this all together in one place as well.

We celebrated the birth of Christ together with the few people which were present in the village. It was a very quiet day. Next year we will remind the people to be back in time for Christmas.

I also started lessons for our guru-evangelist Yohan Bakai in how to use a dictionary. It would be a real help to him if he would know how to look up words he doesn't know.

The last days of the year we spent in Manggelum. We are very thankful to our Lord for all we could do this year and trust that He will also guide us in the year ahead. Meanwhile, we're very much looking forward to the coming of the Versteeg family in mid February.

With Christian love,
BRAM AND JOANNE VEGTER

OUR COVER

Israel: The pear shaped spiny fruit of the cactus is called the Sabra. Sabra, which is thorny on the outside and sweet on the inside, is also the name given to the native born Israeli.

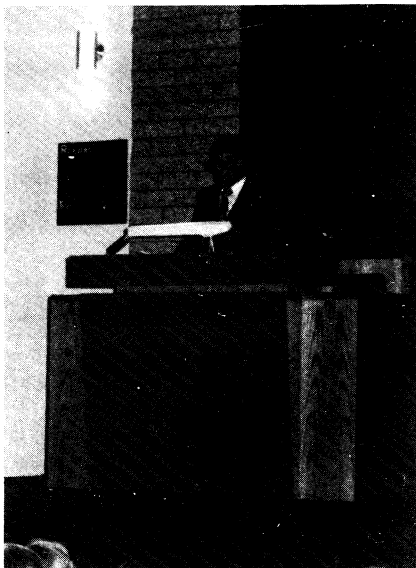
Winnipeg: 1953 - 1978

"Praise then the LORD, your gladness voicing."

(from Psalm 147:6, *Book of Praise*)

February 15, 1978, was a very important day for the congregation of the Canadian Reformed Church at Winnipeg. In the evening of this day the congregation, along with many guests, looked back on the twenty-five years of its existence.

Rev. S. De Bruin opened the evening with the reading of Psalm 145, and extended a word of welcome to everyone. One of the highlights of the evening was the historical review by Mr. L.M. Toet. In it, he went back to the time before the institution, telling how a handful of families started a house-



Mr. L.M. Toet presents his historical review.

congregation, leading to the institution in 1953, which the late Rev. G.Ph. Pieffers led. It was a small amount of people to start with, but God, in His infinite grace, caused growth through the arrival of scores of immigrants from The Netherlands, as well as members from the Church at Carman who moved to Winnipeg in search of jobs.

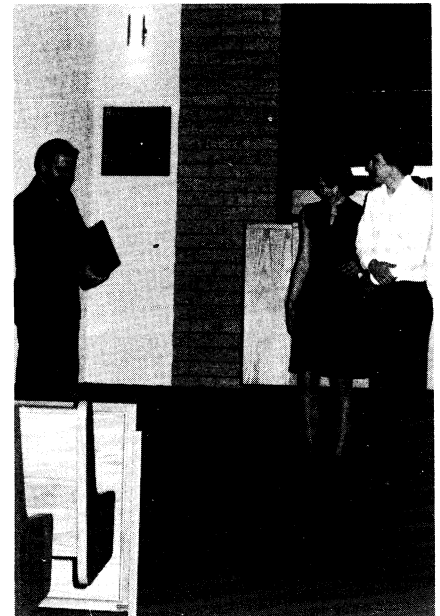
Before a church building was bought, the congregation held worship services in places like the Y.M.C.A. and an old Masonic Temple.

Up until 1957, Rev. H. Scholten from the Church at Carman preached

the Word and provided counseling. Since the membership was growing rapidly, a call was extended to Rev. C. de Haan of The Netherlands, and he accepted. However, after a few years it became apparent that his preaching threatened the faithfulness of the



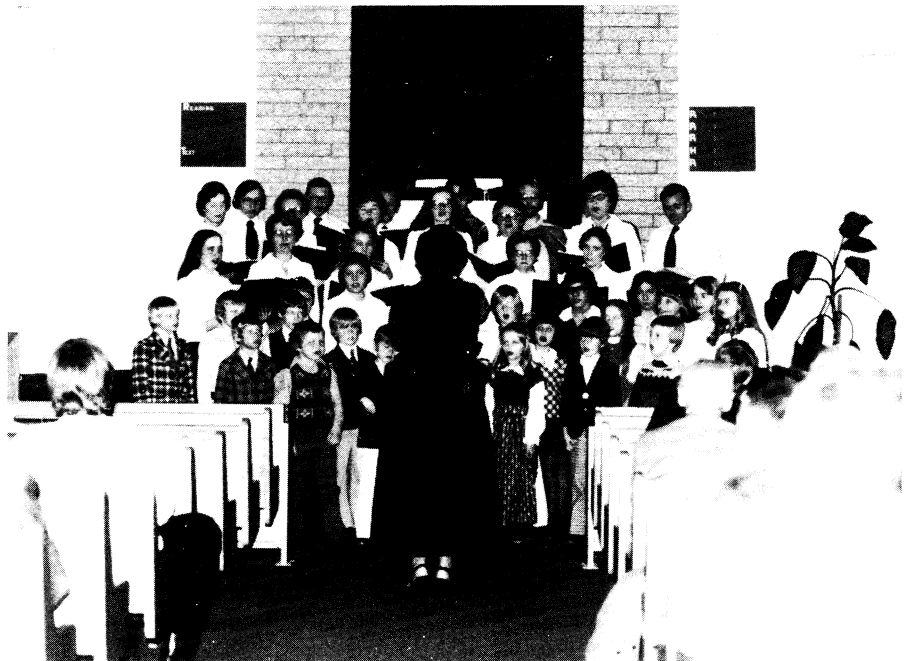
Mrs. H.A. Stel speaks words of congratulations and best wishes.



Presentation of the Pulpit Bible.

Church. The result was that Rev. de Haan was suspended from office in 1965, and about half the congregation followed him. These, indeed, were trying times for the church, and, if all had remained faithful, we would have had a large congregation today.

After some time the Lord again provided us with a teacher, for in 1967 Rev. H.A. Stel arrived. He faithfully served the Church at Winnipeg until he passed away in late 1973. His passing



The combined choirs contribute to the program.



The Youth Societies entertain.

was a real bereavement for the congregation.

Even though we have had quite a turbulent history, the Lord showered us with His mercies. Financially, things improved, and a new church building was erected; it was completed in the spring of 1975. Then, in the fall of the same year, the Lord granted us another minister, Rev. S. de Bruin, who began his ministry here. And a year later, with almost 100% participation by the members of the congregation, a Christian school was opened. These things and many more Mr. Toet mentioned in his review which was sprinkled with humorous incidents from the past.

The combined adult and children's choirs sang: "Great is the Father," "Our Help in Ages Past," and "Praise, My Soul, the King of Heaven," followed by a fine vocal solo, all of which was enjoyed by the audience.

The Young Men's and Young Women's Societies presented a beautiful pulpit Bible, and the Youth Societies, a commemorative plaque with inscription.

Mrs. H.A. Stel, our guest of honour, wished the congregation God's blessing in the future, and requested us to sing 2 stanzas of Psalm 43.

Although the new pulpit Bible was presented to Rev. de Bruin, he was not the first one to use it. This "honour" went to Rev. van Rietschoten, who, as delegate from the Church at Carman, read to us some parts of the eighth chapter of the Song of Solomon. In particular, he explained the part about the little sister, and pointed out that Carman, as older sister, has a vital stake in the well-being of the little sister

church, with which she feels herself so closely connected.

The features on the program were interspersed with congregational singing, praising God for His mercies and His steadfast love and favour, and the celebration ended with the singing of Hymn 62.

In the social gathering which followed downstairs, coffee and all sorts of goodies were available for everyone.

To look back at the past twenty-five years, we can only say with the Psalmist:

LORD, the majestic glories of thy state
And all Thy doings I shall contemplate;

Yes, of Thy greatness I will tell at length
And speak about Thy awesome acts of strength,
Till men shall bring Thy goodness to remembrance
And sing Thy righteousness with joyful reverence,
That Thou art kind and boundless in compassion,
To anger slow in dealing with transgression.

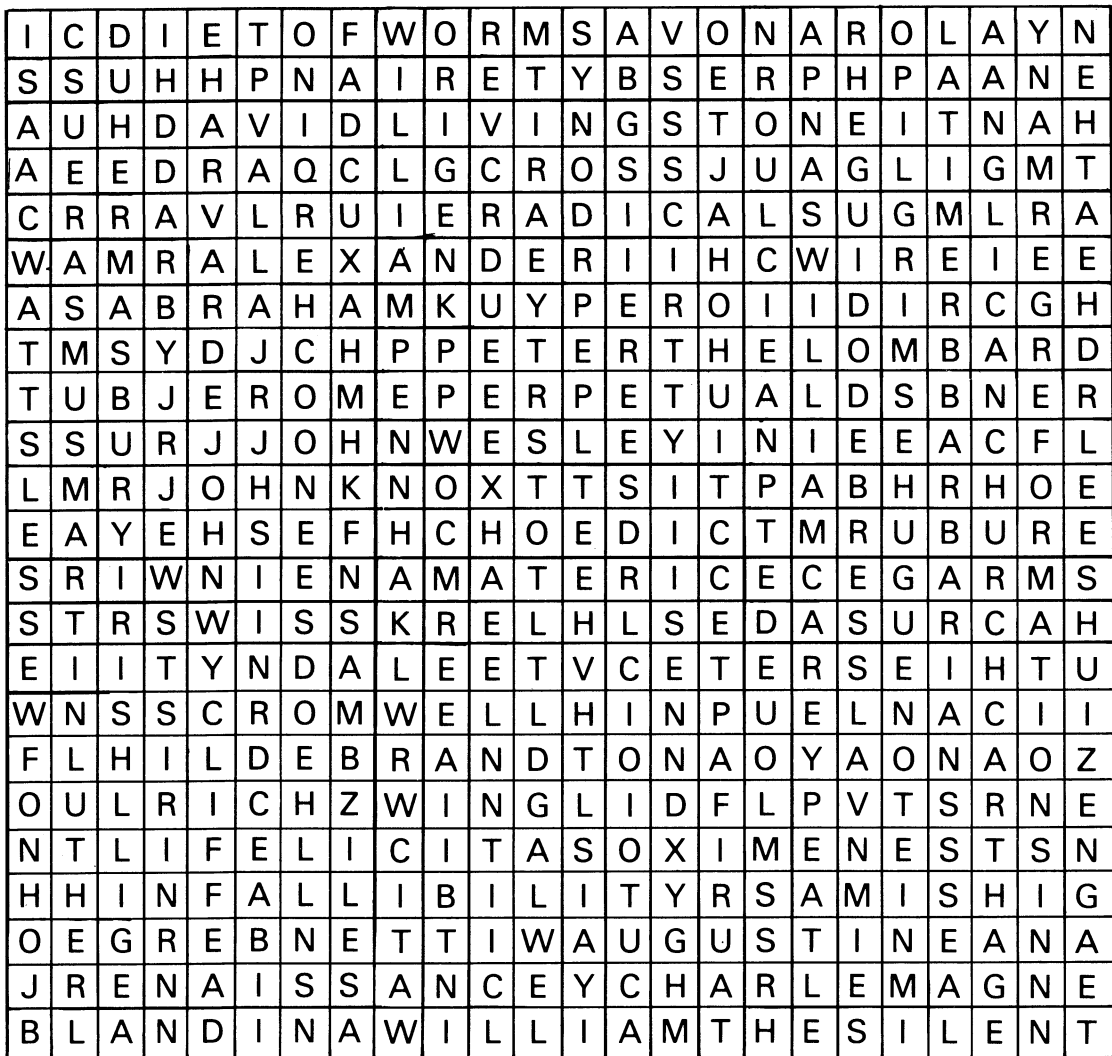
Psalm 145:2,
Book of Praise.

A Church Member



Social gathering in the lower auditorium.

Word Search Puzzle No. 24



Words run diagonally, up, or down and backwards. Fifteen (15) letters will be left to spell the missing words.

----- (Answer in next issue.)

Be careful when circling or crossing out, words overlap.

- | | | | | |
|---------------------|---------------|----------------|-------------------|--------------------|
| Anglican Church | Diet of Worms | Hermas | Methodist | Synod |
| Abraham Kuyper | Darby | Huss | Origen | Scot |
| Alexander II | Erasmus | Infallibility | Peter Stuyvesant | Slav |
| Augustine | Edict | Isaac Watts | Peter the Lombard | Sin |
| Ambrose | Epic | Irish | Presbyterian | Tyndale |
| Asbury | Felicitas | John of Wessel | Perpetua | Terse |
| Amish | Farel | John Wycliffe | Pilgrims | Ulrich Zwingli |
| Barbarians | Foes | John Calvin | Pope Leo X | Valla |
| Blandina | Guido De Bres | John Wesley | Quaker | William the Silent |
| Baptist | Germany | John Knox | Reformations | William Carey |
| Charlemagne | Gauls | Jerome | Renaissance | William Penn |
| Carthage | Hildebrand | Jews | Radicals | Wittenberg |
| Cromwell | Huguenot | Latimer | Rice | Ximenes |
| Crusades | Harvard | Life | Savonarola | |
| Cross | Heathen | Martin Luther | Schilder | |
| David Livingstone | Henkel | Melanchthon | Swiss | |
| Dr. Lee S. Huizenga | | | | SJANIE BETHLEHEM |

Letters-to-the-Editor

Dear Editor,

Having seen the first and second issue of "A Pinch of Salt," I would like to say that I agree and back up the letter to the editor by Irene Spithoff in year-end issue 1977. I believe that you should seriously consider some of the ideas she recommends.

If it's recipes, then make a big "Canadian Reformed" Recipe Book but like Irene Spithoff said, do not misuse the valuable space in the *Clarion* for this type of thing.

It would be interesting to see how many readers would be in favour of Irene Spithoff's suggestion as opposed to what we have seen so far.

Yours in the Lord,
MRS. JOHN RAVENHORST

Dear Editor,

As a society, we would like to comment on the column "A Pinch of Salt." First, we would like to draw your attention to the letter from Irene Spithoff in the Year End Issue of 1977. It does not seem that her suggestions have had any influence on the column so far.

We feel that cooking and sewing, and other household hints are not necessary for our church paper. However, if a column is to be written specifically for the sisters of the church, can it not contain something which may help us in our Reformed life such as Irene has suggested.

We are wondering if other societies are thinking the same as us. If so, maybe we can make something of the column that will be a benefit to all.

Thank You,
Yours in Christ,
Emmanuel Women's Society,
Chatham, Ontario
Secretary,
HENNIE VAN GORKUM

We are grateful for the interest which our sisters take in our magazine and in the columns which it contains. And: we have never had the illusion that each and every column would satisfy all the readers. Our membership is so varied in interests, talents, hobbies, line of study, that what the one praises as being a valuable contribution is just ignored by the other. Thus we

have the sincere desire and do our best to give something for everyone.

What the one considers to be a valuable contribution (News Medley, for example), the other one considers a waste of valuable space. We just have to grin and bear that.

The above letters are not in favour of our column "A Pinch of Salt." There are others who appreciate it very much, even through they do not write letters about it. I have heard very favourable comments about this column, as well as sounds which are also expressed in the above letters.

However, there is another point that is to be considered.

Having a column like the present one does not mean that "valuable space" is being occupied which is *needed* for other topics and articles. Thus far we have **never** had to refuse space to an article which could not be published because the available space was taken up by less necessary articles. Our problem is *not* to find space for articles; our problem has always been: to find *articles* and the knowledgeable people willing to write them!!

See, it is quite easy to suggest topics for articles and we are thankful for such suggestions. We would, however, be even more thankful if with that suggestion of topics we received a declaration of "willingness to write about it" from a person who may be considered knowledgeable in that particular field. And our gratitude would know almost no bounds if we received at the same time the article itself. *Then* we could achieve something. In the present situation suggestions alone (however valuable they may be in themselves) help us very little, sorry to say.

In the past we requested many Church members to contribute in specific areas of interest or concern. Result? Only a few responded. We have asked for contributions in the medical field, in the field of education, family life (yes, also in the direction suggested by Irene Spithoff in her letter to the editor), economy, politics, and so on. Result? Judge for yourselves. We have asked for meditations and made it easy on the ministers to whom we wrote: Just two meditations per year! Result? Judge for yourselves.

If we can find a brother or sister who may be considered able to give us

guidance in the areas suggested by Irene Spithoff, we shall be extremely happy and immediately set up a special column for that. It would be the fulfilment of another long-cherished wish.

Even apart from the fact that I would not know where to find the time to write about those things, I lack the necessary knowledge and expertise to do so. We must depend on the cooperation of the membership. However grateful we may be for the increased measure of cooperation, there are still too many who *owe* it to the membership to use their talents for the over-all upbuilding of the Church but ignore all pleas for help, at least those that have been uttered by us. In the best cases you get: "Yes, yes, I'll see." Then the vision appears not to have improved even after many moons have passed.

Can our sisters understand it that sometimes there are moments when we feel the urge coming up to just quit and say, "Now let someone else do it for some years!?"

Criticism does not hurt us. We accept what is justified and let the rest slide down our greased feathers.

It is the lack of cooperation that sometimes hurts.

Then it is ointment upon the blisters when we do receive cooperation, even though it is "only" a "Pinch of Salt." vO

CONSULATE GENERAL OF THE NETHERLANDS

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

OPSPORING ADRESSEN

ALERS, Peter Antonius, geboren 22 augustus 1913 te Roermond, naar Canada vertrokken op 22 juli 1953, laatstbekende adres RR 1, Sutton West.

ATHERTON-DIEMEL, Catharina Maria, geboren 23 juli 1943, laatstbekende adres 11 Bowman Avenue, Barrie.

FRUCK, B.E., laatstbekende adres 11 Austin Drive, Waterloo, Ont.

HAMILL-HOFMAN, R., laatstbekende adres 473 Elizabeth St., London, Ontario.

KOETSIER, Herman Everaast, geboren te Hengelo, naar Canada vertrokken in 1954, samen met pleegouders, waarvan familienaam luidt Eversth.

KUIPER, Leo J., geboren 9 maart 1901, laatstbekende adres P.O. Box 146 te Schomberg, Ontario.

LEVY, Izaak, laatstbekende adres 241 East Avenue North te Hamilton, Ontario.

VERBEEK, Evert Jan Cornelis, geboren 18 juli 1918 te Zeist, laatstbekende adres Rijksstraatweg 89, Duivendrecht, naar Canada vertrokken op 25 juni 1955.

CONSULAAT-GENERAAL
DER NEDERLANDEN

our little magazine

Dear Busy Beavers,

Jesus Christ is Risen Today

Jesus Christ is ris'n today, Alleluia!
Our triumphant holy day, Alleluia!
Who did once upon the cross, Alleluia!
Suffer to redeem our loss, Alleluia!

Can you hear it Busy Beavers? What a joyous Easter hymn! What joy and riches the Lord gives us. We may celebrate Easter. We may remember that our Saviour "suffered to redeem our loss" but also that He arose — the Lord of Life. And just as He arose that joyful Easter morning, we too, will rise to live always with Him. What a glorious thing to look forward to!

But do we only look forward? Of course not! The Lord Jesus arose because He is the Lord of Life. *Every* day of our life He will help us and guide us. He is the Strong Conqueror of Death. He is the Good Shepherd. Let us all listen to the call of this Good Shepherd. He is the Lord of Life.

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of All!

Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe
And crown Him Lord of All.

* * * * *

Easter Quiz: Where Were they Going?

1. Where was the Lord Jesus going when blind Bartimaeus was brought to Him? _____
2. Where was the Lord Jesus going after He met Zachaeus? _____
3. Where was the Lord Jesus going after His triumphal entry into Jerusalem? _____
4. Where was the Lord Jesus going for a supper shortly before His death? _____
5. Where was the Lord Jesus going when He cursed the fig tree? _____
6. Where were Peter and John going to make preparations for the Passover? _____
7. Where was the Lord Jesus going with His disciples after He left the Upper Room? _____
8. Where was Judas going with the temple policemen? _____
9. Where was Peter going when the enemies led the Lord Jesus to Jerusalem after His arrest in the garden? _____
10. Where were the chief priests and Pharisees going the day after the Lord Jesus' death? _____
11. Where was Simon the Cyrenian going when Roman soldiers pressed him into service? _____
12. Where were Cleopas and his friend going when overtaken by the Lord? _____

Who Said It?

1. "Have nothing to do with this just man." _____
2. "I find in Him no fault at all." _____
3. "Did not our hearts burn within us." _____
4. "What then shall I do with Jesus which is called Christ?" _____
5. "Thou art the Christ, the Son of the living God." _____
6. "I go a - fishing." _____

(Answers next time!)

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Birthday Greetings to all our Busy Beavers who celebrate an April birthday. April is capricious, you know! It does what it wants, it seems. Rain, snow, sunshine — you can never tell. But we know Spring is coming! We can see it too! What a good month for a birthday! Have a happy day with your family and friends, Busy Beavers. May the Lord bless and guide you always.

	April		April
Audrey Van Veldhuizen	1	Anthony Tenhage	10
Karen Wiegers	1	Carolyn Stieva	12
Rose Barendregt	2	Eileen Bartels	13
Peter Van Assen	2	Tammy Alkema	14
Tony Van Eerden	3	Richard Slaa	14
Kenneth Wendt	3	Joan Hofsink	15
Denise Dykstra	4	Betty Bouwers	24
Evelyn Hamoen	5	Carl Dorgeloos	25
Yvonne Selles	5	Adrian Hamoen	25
Meta Bosscher	6	Jane Van Eerden	26
Marion Overbeek	6	Henrietta Vink	26
Tanya Jansen	8	Christine Vis	28
Grant Kottelenberg	8	Ria Hofsink	29
Gerald Van Woudenberg	9	Ralph Van Eerden	29

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From the Mailbox

Welcome to the Busy Beaver Club *Jason Van Vliet*. We are happy to have you join us. We hope you will really enjoy being a Busy Beaver.

And welcome to you, too, *Plony Hofsink*. I see you are a real Busy Beaver already making up such a tricky puzzle! That will keep us busy. Thank you, Plony. Bye for now.

Thank you for an interesting puzzle, *Anita Meints*. It was nice to hear from you again. Write again soon.

Hello *Marie Huttema*. Did you enjoy doing our quizzes today? Thank you for your poem, Marie. Keep up the good work!

Thank you for your contribution to our Birthday Fund Project, *Helena Onderwater*. And for your quiz, too, of course. Bye for now.

You did very well on the puzzle, *Mary Van Raalte*. Keep up the good work! And I really like your poem. Too bad winter is over. How did your pictures turn out, Mary?

Will you miss the tobogganing and snowmobiling now that Spring is here, *Nancy Van Raalte*? You did well on your puzzle, too. And thank you for your quiz and your contribution to our Birthday Fund Project.

Hello *Jollette Moeliker*. Thank you for the puzzle. Yes, I think the Busy Beavers will enjoy doing it. Did you enjoy doing our Easter quizzes, Jollette?