



Clarion

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Pure Fiction?

As some of our readers may recall, in January and February of this year I published two articles about newer studies on God's Covenant. With a reference to the covenant between David and Israel (II Samuel 3ff.) and Solomon and Hiram (I Kings 5ff.) I maintained that a covenant is a two-sided, mutual relationship. Although for the covenant of God with His people, the initiative is the LORD's and although the infinite difference between Creator and creatures remains, nevertheless, this covenant, too, is a relationship between two parties and not only a self-obligation of God. The LORD cuts a covenant *with* Abraham (Genesis 15:18a). In Deuteronomy 25:16-19 the two-sidedness of God's covenant and the two parts — promise and demand — are clearly expressed.

By way of introduction I quoted the words of the Form for Baptism that in all covenants there are contained two parts. "One can think of two *parties* (God on the one side, and the believers and their seed on the other side) or of two *elements* or aspects (promise and demand). Whether the two parts are meant as the two parties within the covenant, or the two parts of the covenant, Reformed people have thought of the covenant as a *mutua obligatio*, a mutual obligation."

These words attracted the attention of Prof. H.C. Hoeksema in *The Standard Bearer* (February 15, 1979). In an Editorial, "More Fiction About the Covenant," he writes as follows:

We will pass by the matter of that undefined "mutual obligation," except to say that without further explanation we cannot accept it as fact rather than fiction.

The matter of "parties" in the covenant, however, we characterize as pure fiction.

In the first place, it simply is not correct that "One can think of two *parties* . . . or of two *elements* or aspects . . ." in connection with the Form for Baptism. The Baptism Form very definitely uses the term "parts." Not only so, but the very language of the Form makes it plain that it means "parts," not parties. For in the third paragraph in the Form it goes on to describe not a party, but our "part" in distinction from God's "part" which is described in the second paragraph: "Thirdly, since in all covenants there are contained two parts, therefore are we by God through baptism admonished of and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in Him and love Him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life." From this it is plain that the Form is indeed speaking of a "part," not at all of a party.

I will gladly try to answer my esteemed colleague in Grand Rapids, and wish first to make some general remarks. In response to a "Press Review" by the Rev. J. Geertsema (January 15), Prof. Hoeksema suggested a thorough discussion with equal space in *Clarion* and *The Standard Bearer*. It

sounds good and reasonable, but in the previous sentences he wrote: "We know the Liberated ideas of the covenant and the promise, and we want nothing of them. We hold them to be contrary to Scripture and the Confessions." In his remarks about my article he states that it is certainly not to the credit of a Reformed theologian to make the scope of God's covenant broader than the scope of election. When I read such remarks, I am inclined to lament with Ecclesiastes: What does man gain by all the toil at which he toils under the sun? A generation goes, and a generation comes, but the earth remains for ever (1:3f.). Herman Hoeksema and Klaas Schilder went, and Homer Hoeksema and my generation came, but our positions are still the same. All things are full of weariness; a man cannot utter it Would it not be better to leave things as they are and simply to acknowledge thankfully that which we recognize in each other? The unofficial contact of exchange of *The Standard Bearer* for *Clarion* and *De Reformatie* has continued for many years. In our Theological College we take note of pithy publications from the circle of the Protestant Reformed Churches, and often there is complete agreement. Should we not rather neglect that which divides us? Sure, we remember their Declaration of Principles which in the beginning of the fifties made it impossible for two congregations of our immigrants (Hamilton and Chatham) to stay within the confederation of the Protestant Reformed Churches. During 1978 *The Standard Bearer* itself has reminded its readers of the controversy which swept their churches a quarter of a century ago. Would it not be better to neglect Prof. Hoeksema's remarks, also with a view to our Protestant Reformed brothers themselves?

Nevertheless, I will not remain silent. My colleague used strong words and characterized my position as "pure fiction" and acts as if with respect to our Form for Baptism things are so "simple" and "plain" that one could "not at all" think of two parties instead of two parts. Our readers will understand that, if someone is convinced that he did not utter pure nonsense, he cannot remain silent after such attack. Mind you, I do not feel offended. My colleague and I do not shrink away from strong words and in an age of relativism I can appreciate an author who shows his convictions clearly. Prof. Hoeksema will certainly not hide himself, if my answer will have made it clear to him that at least there are some arguments that he had not taken into consideration, when he pronounced his judgment "pure fiction." My expectation is in this respect higher than the reference to Ecclesiastes could indicate: We have a risen Lord and in the Kurios our labour is not in vain (I Corinthians 15:58).

A following general remark is that our readers should not forget that in passing I made the note that in the Baptism Form one can think of two *parties* or two *elements* or aspects, but that whether the parts are taken the one way or the

other, Reformed people have thought of the covenant as a mutual relationship. At the end of the second article I spoke about the two-sidedness of God's covenant and the two parts — promise and demand. I follow the usage in our Reformed circles and nowadays the two parts are always understood as promise and demand. For Prof. Hoeksema the situation is different. I do not deny that there are two elements or aspects of the covenant — promise and demand — but *he* denies that there are two parties: "Man is never a party in relation to the Most High . . . No, God is His own Party. And there are no parties (plural) in His covenant." What for me is a matter of *historic* interest first of all, is for him an issue of *dogmatic* significance. It does not fit into his system, when the Baptism Form would have spoken of two parties. For me it is "simply" a matter of Symbolics: What did this expression in our Form for Baptism originally mean? For my colleague it is much more: The truth of the Reformed doctrine of God's covenant is at stake. If there are no parties in His covenant, how can someone even imagine that our Reformed classic Baptism Form would originally think of two parties? Only when I take this situation into account, can I explain and excuse Prof. Hoeksema's strong reaction. But this situation renders it even more worthwhile for me to respond.

When I made the remark about two parties or two elements, I did not think of Prof. Hoeksema, as I did in my later remark about covenantal wrath. I thought of our Dutch sister churches. In their form we read: "Ten derde: omdat elk verbond twee delen heeft, *namelijk een belofte en een eis*, worden wij door God in de doop ook geroepen en verplicht tot een nieuwe gehoorzaamheid" (italics mine).

It struck me that our sister churches had added the words "namely a promise and a demand" and so had chosen for one specific interpretation.

Let us go to the original texts. First of all, the Church Order of the Palatinate 1563. The old German text of the Form for Baptism can be found in the standard edition by Wilhelm Niesel, *Bekennnisschriften und Kirchenordnungen der nach Gottes Wort reformierten Kirche* (München). On page 145 we read: "Nach dem aber in einem jeden Bund beyde theil sich verpflichten / so verheissen auch wir Gott dem Vatter / Son / vnd heiligen Geist / dasz wir durch seine gnad ine allein für vnsern einigen waren vnd lebendigen Gott erkennen vnd bekennen wöllen . . ."

I cannot translate this otherwise than that whereas in all covenants *both parties oblige themselves*, therefore also we promise to God the Father, Son, and Holy Spirit that by His grace we acknowledge and profess Him alone to be our only true and living God. Could Prof. Hoeksema please tell me how he translates that "beyde theil sich verpflichten"? Does not the reflexive verb exclude the possibility to think of two elements? Parts in this sense do not oblige *themselves*, do they?

Prof. Hoeksema states that in the third paragraph the Form goes on to describe not a party, but our "part" in distinction from God's "part" which is described in the second paragraph. But in the original Form we read: "Derhalben zum ersten / da er wil dasz wir mit wasser / in dem namen des Vatters getaufft werden / *bezeugt* er vns / . . . Zum andern / in dem wir in dem namen des Sons getaufft werden / *verspricht* er vns . . . Zum dritten / da wir in dem namen des heiligen geists getaufft werden / wird vns verheissen . . ."

It is clear that this paragraph speaks of a threefold *promise*: the Father assures us by Baptism like a visible oath, that He is our God and the God of our seed. The Son promises that all He has done and suffered is ours and that He is Sa-

viour of us and our children. And when we are baptized into the Name of the Holy Spirit, we are promised that the Holy Spirit will eternally be the Teacher and Comforter of us and our children.

This is what the triune God promises to us and our children. When the following paragraph then states that in all covenants both parts oblige themselves and that therefore also we *promise* something to God the Father, Son, and the Holy Spirit, must it then not follow that in the second paragraph the promise of the First Party is described and in the third paragraph the promise of the second party? The whole structure of the original Form leads, according to my opinion, in the direction of taking "beyde theil" — both parts — as "both parties."

If someone would remark that the German word *theil* is neuter, I would remind him of the fact that the Latin word *pars* can mean both "part" and "party." The *Shorter Oxford Dictionary* tells that in the late Middle Ages the word *part* is used for "side in a contest, dispute, contract, etc.; party . . ." Our Reformed fathers spoke about *partes contrahentes* or *partes foederatae*, when they wrote about the parties of God's covenant of grace.

But how interesting may it be to quote from Reformed theologians especially from the sixteenth century to show their usage of the word "parts," I stay with the Form for Baptism. Let me quote for our older Dutch readers the translation of the Form as it appeared in 1566 and was used before it became abbreviated in 1578. It is to be found in H.J. Olthuis, *De doopspractijk der Gereformeerde Kerken in Nederland, 1568-1816*, p. 345, or in C. Vonk, *De Voorzeide Leer II*, p. 33ff., especially p. 36. In the old Dutch language we read in the passage that is under discussion: "Maer naedien dat in alle verbonden, beyde deelen sich met malkanderen verbinden, so beloven wy ooc Gode den Vader, Sone, ende heyligen Geest, dat wy, doer syne ghenade, hem alleene voor onsen eenigen, waerachtigen ende levendigen Godt houden ende bekennen willen . . ."

In this literal translation from the original Form, as it was used in the Palatinate, our Dutch forefathers spoke about two "deelen" (parts) that *enter into a bond* with each other. A real covenant has at least two parties and in the covenant of grace the LORD promises to us that He will be our God and we promise to Him that we will keep His covenant and remember to do His commandments (Psalm 103:18).

In conclusion I do not believe that it is pure fiction to raise the point of the interpretation of "two parts" in our Form for Baptism. Did it originally mean two parties or two elements? As I stated, for me it is no matter of doctrine, for I believe in God's Covenant there are both parties and parts. The triune God established His covenant with the believers and their seed; in His covenant He speaks His two-fold word of promise and demand. Prof. Hoeksema should answer my reference to the original Baptism Form. At the same time, I will assure him that I do not believe that it is Reformed, let alone Scriptural, to state that man is never a party in relation to the Most High and that there are no parties (plural) in His covenant. It may sound Reformed to refer in this context to the dust in the balance and the drop of the bucket, but such reasoning forgets that God established His covenant *after* His act of creation or rather that the act of the establishing of the covenant is distinct from the act of creation. In His favour God made man to become a party in relation to His Creator. Father is now His Name.

J. FABER

Our Book of Praise

A few months ago we sent a letter to all Consistories with the happy news that the report on the Hymn Section was about ready to be printed and distributed in order that it might be tested by the Churches. In that manner, we envisage, the Churches can send their remarks (if they have any) and we can incorporate possible changes which appear necessary in our definitive report to Synod 1980.

These lines are not written to inform our membership that the booklets are ready for shipping. On the contrary, they are written to tell our members that they will have to be patient for a little while. When the letter to the Consistories was written, our Committee had practically completed the work. The text had been adopted, the tune for most of the Hymns, too. Just a few melodies were still to be decided upon. Meanwhile, we had some change of heart, so to speak, about some of the tunes. Rather than send the one initially decided upon, running the risk that it will have to be changed later on, when the definitive *Book of Praise* appears, we decided to delay the printing so that we won't have to make changes later on as far as the melody, tune, notation, etc. are concerned. Even so it is not certain at all that no changes will appear necessary.

Some consistories asked how much they would have to pay for the booklets. If they had read the letters they received from our Committee well, they would have seen that it is our intention that the Churches will not have to pay anything extra for them.

In the first place: We requested the Churches to send us either a collection or an equivalent amount in order that we might have funds to have this part of our report printed and distributed.

Further, we informed them that the Publication Committee promised to make available to us whatever moneys are left from the sale of our present *Book of Praise*. Although I have not received any figures from the Publication Committee, I have the impression that these moneys, together with what the Churches sent us, will be sufficient to cover the expenses incurred in having the Hymn section printed and distributed in sufficient quantities.

If it should appear that the costs are not covered completely by the above amounts, I am certain our Committee would find ways and means to have possible further contributions by the Churches reduced to an absolute minimum.

* * *

In connection with the above: We also received "orders" on behalf of school societies. I am sorry, but our Committee cannot comply with those requests.

In the first place: The booklet which will be distributed is a report to be *tested* by the Churches, so that we may receive criticism and remarks. We cannot expect that children attending elementary school or even high school are able to test the rhymings we present for scrutiny. How would one expect a student of Grade V or VI to be able to tell whether a certain line in a Hymn is Scriptural or not?

Further: however closely Church and School may be connected, we do not deem it justified to provide the schools with booklets which have been printed and are distributed free of charge because the Churches paid for them.

We are prepared to have extra copies printed for the benefit of the Schools, but then the Schools will have to pay the actual cost of such booklets; and we cannot tell as yet what this actual cost per booklet is.

In the third place it should be borne in mind that the planned booklet is not the definitive text of the Hymns. We do not expect that major changes will appear necessary, and we say so without any undue pride and without any conceit. As a Committee we have gone over the songs with an extremely fine comb and we confidently present the result for scrutiny. But the possibility is very real that changes will have to be made. That would cause undue difficulties if children should have learned some songs by heart and then, two years later, were to discover that things were changed again. It would, in our opinion, not be wise if our students were to learn the songs presented before they have been officially adopted.

* * *

From the above lines it may be

concluded that the booklets are not yet ready for shipping and that we all have to practise some patience. I may assure our readers that this patience is even harder for the Committee than it is for all of you who have been looking forward to the appearing of the promised report.

The total number of Hymns is 65, fewer than originally expected. We would have liked to add a few more, but the time was pressing, and we simply did not have the opportunity to discuss those thoroughly or to replace them with another rhyming. We could have kept going till Synod 1980, so to speak, and still not be finished. There comes a moment, however, when one has to say, "This is it; we should be satisfied with what has been achieved." That moment was there for us when we completed our work on the sixty-five Hymns which our Hymn section will comprise.

* * *

From more than one member we heard the question, "And when is our new *Book of Praise* to appear?"

To those questions we have to reply, "Certainly not before 1981."

For that reason it is necessary to take good care of the copies which we have right now. There are still some new book available, but the number is diminishing rapidly. It would not be wise to reprint the present *Book of Praise*, seeing that within two years a Synod will be held which, in all likelihood, will adopt the new rhymings which have been prepared by the appointed Committees. Thus the present stock will have to suffice until the definitive *Book of Praise* appears.

Especially the manner in which some of our boys and girls treat the books fills me oftentimes with horror. Pages and sections are ripped out in order to serve as "helps" when they are saying their Catechism questions and answers. These pages, held well below the surface of table or desk, serve as landing-pads for emergency landings when they say their lesson, as I always express it.

One way in which the parents could stretch the usable life of the present books is if they should purchase for their children who attend Catechism classes the little booklet which just contains the Three Forms of Unity and which is in ample supply. It is only a suggestion, but it could provide a solution for a shortage which I fear about a year from now.

Quite a few Churches purchased a

mission news

BRAZIL

REPORT NO. 1

DECEMBER 12, 1978 -
JANUARY 1979

This is the first report from my hand from Brazil. It is amazing how rapidly man gets accustomed to situations which totally differ from foregoing ones. No, we have not forgotten Holland and Canada, but being here has been quite normal. Nevertheless, you realize every day that it is a different world. But the LORD gives us a place in this country.

Let us start from the very beginning, December 11, 1978. Rev. and Mrs. van Beveren brought us to Toronto Airport. In Ontario we had an opportunity to meet the professors of our College and some students, to meet the Rev. C. VanDam again, and to visit the Rev. Cl. Stam, one of my fellow-students in Kampen (we started the same year). And, of course, we visited Niagara Falls. December 11, 1978: arrival in Miami. Nice climate. December 12, 1978: arrival in Belem, Brazil, at 3:00 a.m. Awful climate! Hot and humid. Finally, arrival in Recife. Of course, all the Kuiks were there. I knew them already; my wife didn't. But it "clicked" immediately.

The trip from Recife to Sao Jose taught us the Brazilian way of driving: indescribable! (This does not refer to

BOOK OF PRAISE — Continued.

quantity of the *Book of Praise* to secure a supply for their members, and now sell them to the members as the need arises. The same could be done with the small booklet with the Three Forms of Unity. If any Church should wish to have a supply, the address is the same as for the *Book of Praise*, namely P.O. Box 854, Burlington, Ont., L7R 3Y7. If I am not mistaken, the booklets are 60¢ each.

I hope that with the above I have served our members somewhat. The Committee charged me from time to time to tell our readers something about the progress of the work. That's what I have done. If there are any questions, I shall be happy to receive them.

vO

br. Kuik.) The first thing we did in São José, our first activity on the mission field, so to say, was . . . sleeping. As you know, one-third of man's life consists of sleeping. So, why shouldn't we mention sleep in a mission report? But we did more than sleep. The next evening we met a part of the congregation at the Bible-study (every Wednesday evening at 7:00 p.m.). In this first week we visited some church members and Mission-Aid contacts. Poverty all around us. We saw Maragogi, the future mission field. This town seems to be smaller and older. We also had our first contact with the Brazilian Atlantic. Delicious water and a nice beach here in São José.

Never shall we forget the welcome evening, Saturday, December 16th. The church was packed with members, regular visitors, and many others. The Kuiks must have been busy with the preparations for this evening. There was singing, declamating and piano playing by the choirs of the Sunday School and the girls, Jacob and Alinda Kuik, the Young People's Society, and the Women's Society. My contribution was a short speech, my first public speech in Portuguese.

December 17, our first Brazilian Sunday with Sunday School at 8:30 a.m. and church service at 7:00 p.m. Br. Kuik is doing much work as our auxiliary pastor.

You will understand that I don't intend to give a day-by-day report. So, the next weeks will be summarized.

A. Recife.


In December and the beginning of January we went three times to Recife to arrange housing and language study and to visit the Federal Police in order to find the way to the permanent visa.

Since January 9th we have been renting an apartment at an evangelical college. And since the 10th of January we have been receiving lessons in Portuguese from a retired Presbyterian lady, who taught Portuguese at schools. She is very diligent and helpful in every respect. It was through a contact of the Kuiks that we succeeded in getting a house and a teacher: "Mission Aid" of high quality!

Every Friday afternoon we return to São José, and every Monday morning we go back to Recife again. Until January 9th, we stayed with the Kuiks everyday. We certainly fell in good hands!

B. Visas

On January 4th we went to the Federal Police where we could talk with the same person with whom br. Kuik talked the last time he was there. The man was very willing to help and gave us a list of documents we need to hand in, and he explained everything. At this moment we have gathered all the documents. Also with regard to this, the "mission aid" by br. Kuik has been very helpful. Next week we can



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bring everything to the Police hoping that it is correct. You never know. But we know it is in the hands of our LORD, Who shall not forget His work in Brazil.

C. The Work in São José.

During the weeks in São José we visited more church members. I myself could assist br. Kuik in the preparation for the Bible Study and the Young People's Society (Sociedade de Jovens), while my wife started to assist sr. Kuik at the meetings of the girls' choir and the Women's Society (Sociedade das Mulheres).

Since we are in Recife from Monday till Friday I cannot help with the preparation for the Bible Study on Wednesday. But for the Young People's Society on Saturday night I still can help with the preparation for it. In a few cases I made a short resume of some difficult parts of Genesis and read it. I think the young people understood me. Understanding them is a different thing. They don't speak upper class Portuguese!

The Youth Club (Clube da Mocidade) had a meeting on December 23, where I could give some explanations about Matthew 1:18-25. After Christmas their holidays began.

D. Miscellaneous

Of course, lots of things can be

told about the burēaucracy with which we were confronted while we tried to get all our papers; about being in the public eye when we walk in the cities which sometimes makes me wish I were a little bit smaller; about the water and power which suddenly can fail; and so on.

More important is that the LORD grants us good health after some minor problems in the first weeks. Of course, we have to be careful as to eating and drinking.

Further, we met the Rev. F.L. Schalkwijk who is the principal of the Northern Presbyterian Seminary in Recife. He and his family attended the Sunday School two times. Rev. Van Spronsen mentioned his name before.

We are very thankful that we received so many cards from Canada with best wishes for 1979. Let us remember each other in our daily prayers. Especially we think of our colleague the Rev. Boersema and his wife. May the LORD comfort them and their mother, Mrs. Jenkins, in days of sorrow. Our hope is that the Boersema family can come soon, although we realize that coming to Brazil in their circumstances will not be easy.

Yours in the Lord,
P.K. MEIJER

REPORT OVER THE MONTH OF DECEMBER 1978.

With gratitude to the Lord we may report to you that also during the month of December we were able to do our work. It has been a busy month, wherein we have experienced the blessings of the Lord. The last month of the year is always a special one, with many extra activities going on.

We prepared a program for the celebration of Christmas and also one for the welcome evening of Rev. and Mrs. P.K. Meijer who arrived on the 12th of December.

In reporting, I will follow my records of all the activities which took place.

Congregational meeting. This was held on the 1st of the month. All members except two were present. Joaquim Gomes could not be present because he works out and only comes home on the weekends, and Antônio da Conceição on account of illness.

This meeting was called together for various reasons. In the first place, trustees had to be appointed. At my suggestion, last year's trustees were re-appointed. In the second place, this meeting was held in order to strengthen the bond between the members. Oral reports were given of all the Church activities over the past few

Christ Has Risen! Hallelujah!

PRESENT HYMN 21



1. Christ has risen! Hallelujah!
He is our victorious Head.
Sing His praises! Hallelujah!
Christ has risen from the dead.
He has conquered sin and Satan.
Where, O death, is now your sting?
Jesus Christ alone is King!
Christ has risen! Hallelujah!
He is our victorious Head.
Christ has risen from the dead.
2. Christ has risen! He, our Saviour,
Freed us from the powers of hell.
We are His! In Him for ever
We have triumphed over all.
Sun of righteousness and glory,
Dawning with Thy healing light
Thou hast put all gloom to flight!
Christ has risen! Hallelujah!
He is our victorious Head.
Christ has risen from the dead.

Committee on the Church Book.

months. We also encouraged the members to be active in the Church gathering work of Jesus Christ and to attend the Sunday school as much as possible, also as adults. The meeting was concluded by showing some slides, both of Canada and São José da Coroa Grande.

Books for the Sunday school. On our regular shopping trips we made some purchases for the Christmas party with the children. Good literature is hardly available, so we bought mostly colouring books/booklets according to age.

A baby girl was born to Meire Tenório on the 7th of December. Both mother and child are doing well. I visited Meire several times this month. So far she has kept her promise to go back to Church again after the birth of the baby.

Rev. and Mrs. Meijer arrived on schedule at Recife airport on Tuesday the 12th of December. It was nice to meet them after waiting such a long time for somebody to come. It is one of those occasions in life one will always remember. I am sure that Rev. Meijer himself will tell you more about it.

On the 16th an official welcome evening was held for them. All societies participated in the program and made it a really festive event. Toward the end of the evening Rev. Meijer spoke a few words of thanks. The Dutch saying, "Vreemde ogen dwingen," became reality. Probably his tall figure also makes an impression on many.

Albertina married her "husband" *Amaro José do Carmo* on the 22nd of December. Both my wife and I were requested to be witnesses and signed the papers before the judge. The whole thing only lasted about 5 minutes, although we had to wait more than an hour for the judge to show up. After the wedding we invited husband and wife, with their two children, to come home with us for some coffee and cake, and it was then that we made a few pictures of bride and groom and family.

Sunday, December 24th — Christmas Eve: A regular worship service was held in which I read a sermon suitable for that occasion, prepared by the Rev. VanSpronsen. Attendance was good. After the service the girls' choir sang a few songs and the Christmas story was presented by means of the usual film-strip.

Christmas Day: Christmas celebration was held in the morning. It was en-

couraging and inspiring to see so many children and adults present. A recital by the children of the Sunday school was done quite well. The Christmas story was told by myself and a free story by my wife Ardis. Aurilene Tenório presented a poem. The Youth Club also sang two songs accompanied by some simple instruments. The big excitement again was the presents. All the regular students received a small book or colouring book, and in total about 160 candy bags and (used) Christmas cards were handed out.

We were fortunate to have Rev. and Mrs. Meijer around, so that they could help us in making the final preparations.

New Year's Eve: A regular worship service was held in which we thanked the Lord for all the blessings we received over the past year and implored Him for His grace for the year 1979.

Here is some information on the other activities:

Sunday school — Dates: 3, 10, 17, 24, 31; *Children present —* 51, 72, 62, 69, 46; *Adults present —* 8, 10, 9, 12, 6; *Sunday Worship — Dates:* 3, 10, 17, 24, 31; *Regular adults —* 23, 24, 20, 27, 20.

The figures are much the same as those of last month. The members are coming very faithfully except for a few who needed a reminder.

There are a few new faces to be seen in church. One is that of Maria José (Lia), mentioned also in the last report. She still comes quite regularly and pays good attention.

Recently people have the habit of coming late to Church. We experience the same thing every year, because the sun sets a little later in the dry season. We had to remind them of the fact that officially the time does not change and that the worship service still starts at 7:00 o'clock and not at 7:30 p.m.

Bible Study on Wednesday evenings. *Dates:* 6, 13, 20, 27, December. *Regular adults attending —* 20, 22, 18, 19.

Attendance improved because the schools have holidays and are closed until the end of February. We have now reached chapter 15 of the gospel according to Matthew.

Youth Club held its regular bi-weekly meetings. Attendance was good. On the 9th we went through all the previous lessons and on the 23rd they all wrote a test on these lessons. Striking is the fact that, if you put the questions before them orally, they usually can give you the right answer, but

as soon as you put the same question on paper, then they are often stuck. The problem, in my opinion, is that many of them are very poor readers and writers. It takes them too long to read the question, sounding out the words, so that in the end they have lost the meaning of the sentence. Therefore it is a must to keep the questions as short as possible. The Youth Club is now enjoying a short holiday during which time we will have to prepare other lessons.

Women's Society held its regular meetings under the leadership of Ardis. All ladies were present, although a few always have problems staying awake. Other ladies have to take their smaller children along; otherwise they can not attend.

Young People's Society. Meetings were held regularly every week except on the 16th of this month when we had the welcome evening for Rev. and Mrs. Meijer. Attendance is good. We have now reached chapter 9 of Genesis. Preparation is done together with Rev. Meijer.

Maria da Solidade is experiencing much grief in her life lately. A few months ago a grandson, who had lived under the same roof with her for years, died quite suddenly. This month one of her married sons in Recife was murdered while he was on duty as a night watchman. It all came as a shock to her, but by now she seems to be alright again.

Some of the older members of the Church were ill this month but all recovered again.

Other Festivities: We also gave a little party at our home for the Young People and for the Youth Club. The first was held on Tuesday, December 26th, and the latter on Tuesday, January 2nd. We had a weiner roast together and some games were played. It was a most enjoyable event.

Our thoughts and prayers are also going out to Rev. and Mrs. Boersema and family. May the Lord open doors so that he also may soon enter this country to proclaim the gospel of our Lord Jesus Christ. We also wish the Council, Mission Board, and Mission Aid Committee all the wisdom and strength in this new year, 1979. We trust that the Lord will provide us with everything. Our prayer is that He will make us faithful on the home front as well as on the mission field. In His strength we continue.

Best wishes from all of us.

Yours in Christ, JOHN KUIK



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

The Bible is the world's most translated publication, the American Bible Society says. The Society reports that by the end of 1978, at least one book from the Bible has been published in 1,660 of the world's languages and dialects. This represented an increase over 1977, when the Bible could be read in 1,631 languages.

(Groningen) Two homosexuals will shortly receive the opportunity to "pledge each other their troth" during a service in the Netherlands Reformed Church in Groningen. In this manner they will be enabled "to express the deep meaning of their relation"; in that service "prayers will be offered for their friendship." The central consistory of the Netherlands Reformed Church in Groningen granted that permission by a 9-6 vote. (N.D.)

The seven Reformed Churches in the Netherlands which sent out one or more missionaries (Spakenberg S, Enschede N, Groningen N, Assen S, Rijnsburg, Drachten, and 's Hertogenbosch) decided to establish a Reformed Institution for Training of Missionaries. Last year those Churches came to the conclusion that for reasons of principle it was no longer justified to make use of the Hendrik Kraemer Institution at Oegstgeest. (N.D.)

Hanover, Germany. Although within the Protestant Churches in West Germany an almost unlimited freedom of doctrine is found, an end was made

to the activities of the Hamburg minister Paul Schulz. He became known by his denial of the existence of life after death and of the will of God. Schulz has been deposed after a trial which lasted for four years. (N.D.)

The inauguration of Drs. D. Deddens, appointed professor of Ecclesiology at the Theological Seminary of the Reformed Churches in Kampen, will take place on September 7, at 3:00 p.m. The farewell lecture of Dr. L. Doekes has been scheduled for September 4. Professor Doekes declared himself willing to teach Symbolics for two more semesters. (N.D.)

According to East German News Agency ADN, the three major Lutheran Synods in East Germany have decided to merge. This is to take effect in 1981. The total number of people affected by it is more than eight million.

The American Indian population is forty percent Christian, according to what has been called the most comprehensive survey of Christian mission among Indians — World Vision's Native America Christian Community. Of 320,000 Indian Christians in the U.S., the largest number, or 177,000 are Roman Catholic. Mormons are making the greatest gains, however, adding 1,000 Indian converts per year over the last six years. (C.T.)

Question: Are Mormons also considered to be Christians, since they are included in the above survey?

(Grand Rapids) A hundred years ago, on January 23, 1879, De Savornin Lohman said, "First and foremost we must build upon God's blessing, and that is why our Association has a future." That was at the organizational meeting of the Association (Unie) of Christian Schools, "School and Gospel."

"De Savornin Lohman was right," said Drs. T.M. Gilhuis a hundred years later to the crowd of people that had come to the old city of Utrecht early this year to celebrate the one hundredth anniversary of the Association. In his address, "The generation of the desert," Gilhuis emphasized that that generation of people stood for a school that would honour the baptismal promise which they as parents had made. Great sacrifices had been made for Christian education.

Speaking to a packed Domkerk, on "Christian Education as Service to Society," Professor H. Berkhof dealt with the question whether school and Gospel really belong together. Contrasting Russia and The Netherlands, he noted that despite the non-existence of Christian schools the Gospel has marvellously maintained itself in Russia, whereas in The Netherlands the great number of Christian schools has not been able to prevent rapid secularization there. He also pointed out that in its history Christian education has experienced two "catching up" developments, the one positive, the other negative. Positively, Christian education has turned away from intellectually restrictive conceptions of man which characterize our achievement-worshipping society. Negatively, the schools have an increasing number of teachers who are only nominally Reformed, by virtue of their baptism alone. But of this, he observed, the worst is over. In the Association of today, the pioneers of 1879 would hardly be able to recognize their ideals. (R.E.S.)

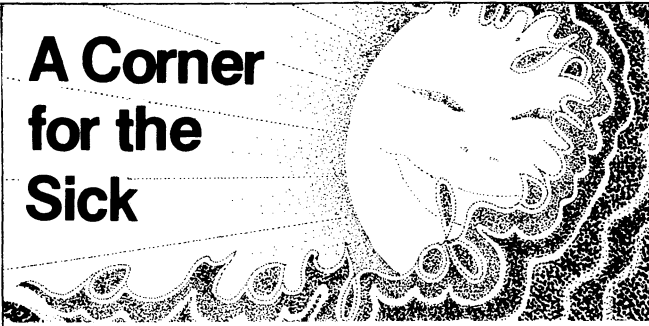
Remark. And if I understand well the few lines quoted from Dr. Berkhof's address, they could hardly have chosen a better one to undermine the Association further, and to render it even more unrecognizable to the pioneers of the nineteenth century.

(Grand Rapids) In 1976 the national synod of the Reformed Church in South Africa (GKSA) decided to sever relations with the Reformed Churches in The Netherlands (GKN). The primary reasons for this action were the GKN's apparent tolerance of the teachings of Harry Kuitert and Herman Wiersinga and their support of the Program to Combat Racism of the World Council of Churches. Until the time of the dissolution of the ties, the two denominations recognized each other's ministerial training, ministry of the Word and sacraments, and accepted each other's transfers of membership.

The GKSA Synod of January 1979 instructed its Deputies for Ecumenical Affairs to correspond with the GKN with a view to the restoration of the broken bond. At the same time the synod made it crystal clear that this latest decision in no way implies the actual forging of a new bond with the GKN. It refused to adopt the declara-

Continued on next page.

A Corner for the Sick



"Make love your aim."

I Corinthians 14:1a

In his first letter to the Corinthians Paul emphasizes the importance that the body of Christ, His Church, should be one.

In chapter 12 he tells of how God, by His Holy Spirit, has given many gifts to the church members. No member is excluded! No one can say that he or she has not received a gift to work with! Even the weaker parts of the body are indispensable (verse 22), and the inferior parts are given greater honour (verse 23). The beauty which Paul describes here is that, even though we are all individual members, we are one in Christ. That is why he can say in verse 26: "If one member suffers, all suffer together; if one member is honoured, all rejoice together." In chapter 12 Paul urges the congregation not to be satisfied with the gifts received but to strive for perfection. We are to desire the higher gifts (verse 31) as are described in chapter 13.

"Make LOVE your aim," I Corinthians 14:1.

If we sincerely make this our aim, we will have no chance of becoming self-satisfied, for it will show us time and again how much we are lacking still.

We only will have to read verses 4-8 of chapter 13! With our eyes focused on ourselves!

"Love is patient and kind;
it is not arrogant or rude.
Love does not insist on its own way;
it is not irritable or resentful;
it does not rejoice at wrong,
but rejoices in the right.
Love bears all things,
believes all things,
hopes all things,
endures all things.
Love never ends."

This shows us: if we make love our aim, we do not start condemning our brothers or sisters, but we will have ample reason to start improving ourselves.

"Make love YOUR aim."

For the month of May we have one birthday on our calendar.

STAN LEYENHORST

13090 Kennedy Road, R.R. 1,
Pitt Meadows, B.C.

Stan will be celebrating his 18th birthday on May 7th, the Lord willing!

Stan was paralyzed from his neck down in a swimming accident two summers ago. He has regained some use of his hands since then. Let's cheer him on his birthday with many well-wishes! Let us know how you are doing Stan, will you?

DANNY VANDER VEEN

2202 Ghent Avenue,
Burlington, Ontario L7R 1Y7

Danny is a 17-year-old boy who was in a serious accident at work. A wall collapsed on him, and broke all the bones in his back. After an extensive operation they found out that his spinal cord was not severed. He will have to be in a body cast for at least half a year, and it will take longer before he can work again. He is thankful that the Lord has spared his life! To brighten the days that lie ahead for him, please send a card or letter to him; he will really appreciate it.

From Mrs. Groenwold, The Netherlands, I have received a letter. She already received many cards and letters, which made her very happy! Her 19-year-old daughter is doing the housekeeping. They still have 3 girls and 4 boys at home. She receives many visitors and is able to listen to church services via a church telephone. She puts her trust in the Lord, Who gives us strength according to our needs.

From a letter received I learned that Mrs. Davey also received many cards, "the cards just came rolling in while our corresponding sister was there visiting."

Shall we keep up our good work, brothers and sisters? It will not be done in vain! "For the measure you give will be the measure you get back" (Luke 6:38).

Send your requests to:

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

INTERNATIONAL — Continued.

tion jointly issued in 1976 by its own delegates to the GKN, Prof. Tjaart van der Walt and the late Dr. K.S. van Wijk de Vries, and the GKN; namely, that "The Reformed Church in South Africa and the Reformed Churches in The

Netherlands recognize each other as churches with a Reformed character and maintain ecclesiastical fellowship with each other."

The GKSA synod also expressed itself negatively on the new Church Or-

der of the GKN. In its judgment, the new Church Order differs from that of Dort in its premises and form, as well as in its conception of the church, authority, office and order. (R.E.S.NE.)

vO

Revolution

A REVERSAL OF IDEAS AND NORMS

The following article appeared in Nederlands Dagblad, December 2, 1978. It was written by Mr. P. Jongeling under the heading "Kanttekeningen" or "By line."

A fundamental reversal

What is revolution? That question could be answered in many ways. The best description is still the one from Groen van Prinsterer, a Dutch historian and politician: Revolution is a reversal of ideas, of norms, of the law of God.

Revolution is actually an inner process that takes place in the mind, in the heart of men, there where the issues of life are. Once the mind has accepted the falsification of ideas and norms, then this process will also permeate the private and the public sector. Groen saw this and drew a sharply defined and focussed picture, especially in connection with the French Revolution. That revolution surely did not start in the year 1789. That date only indicates the earth-shattering *effects* of that which had been taking place in the minds under the influence of the writings of Cartesius, Rousseau, Diderot, Voltaire and other false prophets. This was a reversal of ideas and norms. Groen van Prinsterer saw very acutely that it started there because he knew the Bible.

The mother revolution

The first great reversal, the mother revolution of all the other ones, took place in the garden of Eden. How did this come about? Because Satan, speaking by the mouth of the serpent, turned things exactly upside down! "Yea, hath God said, Ye shall not eat of every tree of the garden?" No, God did *not* say that! The father of lies deliberately twisted and sharpened the probationary command in order to sow doubt as to the righteousness of that command. And the woman gave an answer which did not reflect exactly what God *had* said. And the serpent retorts: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The same tactics were used later on

The prophet Isaiah pours his wrath out over this in the name of the Lord: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

Such misleading, which uses a show of religiosity and pious words, is most dangerous of all. The beast which comes out of the earth (Revelation 13:11-18), incarnation of the false prophet, speaks as the dragon, but has horns as the lamb! It is a wolf in sheeps' clothes! Dr. A. Kuyper pointed to this in his days when he wrote that liberalism was careful to keep all the old expressions and well-known terminology in the confessions in order not to scare and perturb the believers, but gave them, one by one, a new, unscriptural content.

He compared this insidious method with the actions of a druggist who has bottles with beneficial medicine, labeled as to their content. He then empties the bottles and fills them with something totally different, but he leaves the old labels in place.

That is the way it went in the past. That's also the way it is going in our time, now that a new liberalism breaks through. Just think of the "theology of liberation," "the theology of revolution" and other horizontal theologies that want to transform the content of the Bible into ammunition for the revolutions of today. In this way Christ becomes the "great Revolutionary," the friend of the poor and the persecuted in the whole world, Who did not come to pay for all our sins with his blood and change, in the first place, the hearts of the people; no, He came as a rebuilders of society to change the structures, if need be by the way of bloody revolt.

Christ as a leader of the Bolsheviks

The Swiss Protestant theologian Fritz Lieb wrote, in 1945, his book "Russia on its way" in which he sings the praises of the Soviet Union and poses that this totalitarian, tyrannical and atheistic state, in effect, practices

the Gospel! He ends his ode by quoting from a Russian poem written by Alexander Block. That poem is entitled: "The twelve." It describes the deeds and crimes of twelve red guards, who had to "purge" the streets of Saint Petersburg (today's Leningrad) of the hated "bourgeoisie elements." According to the vision of the poet (and also the vision of Rev. Fritz Lieb) Someone leads the way while the machine guns rattle and the blood-red banners fly Someone whom they themselves had not given any thought.

"Trac, tac, tac! And only the echo sounds from roof to roof . . . Only the howling wind penetrates the swirling snow.
Trac, tac, tac!
Menacing they go through the streets . . .

Behind them the demon hunger.
Before them — dark figure —
who keeps the flag of blood unfurled —
strides, exalted above violence —
bullets do not find a prey here —
light his step — his track covered by
snow —
his apparel interlaced with pearl and
rose —
Jesus Christ, He leads the way."

Christ as a leader of a new group of twelve disciples: the bolshevist red guard, which wades through a sea of blood to realize the revolution!

"The beast had two horns like those of a Lamb, and it spoke like the dragon." The blood flag is not always raised in this manner. There are also quiet revolutions, which come stealthily, on stocking feet, but again and again this is the striking characteristic: evil is called good and good is called evil. Bloodshedding terrorists are then called "freedom fighters" and gifts to perpetrators of bombing attacks are described as "humanitarian aid."

Who is callous?

Think about the propaganda for abortion freedom. The propagandists have succeeded, with the assistance of the media, to turn things completely around, in only a few years. The opponents of abortion are portrayed as insensitive people and the proponents of abortion on demand are portrayed as understanding, liberal thinking, and intelligent people. (To illustrate this the following example from the deliberations about this matter in the Dutch parliament.)

The G.P.V. (Gereformeerd Politiek Verbond) and the S.G.P. (Staatkundig Gereformeerde Partij) pro-

posed a law which would allow abortion only when the foetus had died or when the life of the mother would be seriously jeopardized. The Roman Catholic member of Parliament, Mrs. Cornelissen was interviewed on the radio about this bill and she complained that she found this bill "so callous"(!)

"A callous bill" indeed because it puts guarding hands around the weakest and most tender creature in the world! Those who take it less seriously in this respect because the completion of the pregnancy creates extra problems for the mother and who, for that reason, want to kill the unborn child, those are tender, sympathetic people!

Mrs. Cornelissen does not belong to the leftist radicals in the area of ethics. Therefore her statement illustrates how far this confusion of the minds, this reversal of good and evil, has penetrated already! By and large it is not seen or realized, in a wide, universal Christian circle, to what an extent the commandments of God have been turned upside down.

False prophets.

There is also a reversal of ideas in the area of morality; there immorality is propagated under the banner of freedom. In the Bible these false prophets have been portrayed already throughout the ages: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage" (II Peter 2:18, 19).

In the maelstrom.

Above all, let us not think that the daily brainwashing of the modern life, turned away from God, has no influence on us, Reformed people. The facts and figures prove otherwise!

Now that the flood tide of unbelief and revolution, of deformation and temptation surges over church and state, we have to watch and pray more intensively, for ourselves and for our brothers and sisters, in order that they and we are not drawn along. "And if we sometimes out of weakness fall into sin . . ." Christ prays in heaven for us that our faith does not cease, that it will endure. What a great comfort that gives to us!

Translated by U. KRIKKE

school X crossing

For a considerable time you have been missing this column. The reason was that the brother who took care of it requested to be relieved of this task and at the same time asked us not to elaborate on it. We complied with that request.

The result was that no "School Crossing" Column appeared for quite a while.

In some instances I tried to pass on some news about our schools via the news medley, but that was no more than a fragmentary treatment and, besides, I do not have the time to scan all the school bulletins in addition to the Church bulletins which I receive. Whenever I receive a school bulletin I do read it, and thus remain somewhat informed about the things which are going on. Meanwhile, we were trying to have the column reappear.

We were not the only ones.

From one School Society we received the question why the crossing

no longer appeared and the request to try reviving it.

We are happy to announce that the Rev. J. VanRietschoten, willing to contribute for the benefit of our readers, expressed also his willingness to take care of the "School Crossing." We have not wasted one minute but immediately took him up on his word.

Our readers may therefore expect the "School Crossing" to reappear in the near future.

One thing is needed for that: namely that the Rev. VanRietschoten receives the school bulletins from all over. No one can work without materials, and that applies the more when the news for such a column has to come from the local bulletins.

Please add the name of the Rev. VanRietschoten, P.O. Box 164, Carman, Manitoba R0G 0J0, to your mailing list for the receipt of your school bulletins. It will be greatly appreciated, not just by him, but by our readers as well.

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Church News

The Faculty of the Theological College of the Canadian Reformed Churches invites students who obtain their B.A. degree or its equivalent this spring, or who are eligible for admission via the admission examination, to contact the Registrar with a view to the requirements for application.

Students who graduate from High School and are considering to study theology after completion of an undergraduate program, are also requested to contact the Registrar to be advised as to the B.A. program which provides the best preparation for their future study at the College.

*The Registrar, L. Selles,
374 Queen Street S.,
Hamilton, Ontario L8P 3T9.*

The Convocation and annual College Evening will be held, D.V., Thursday, August 30th in the building of the Pentecostal Church at Clearbrook, B.C. (close to Abbotsford).

Particulars will follow in due time.

On behalf of the
Committee of Preparation,
L. SELLES

OUR COVER

*Trent University, Peterborough,
Ontario. (Photo courtesy Ontario
Ministry of Industry and Tourism.)*

news medley

While outside the wind is howling, sometimes in gusts of 100 km/h, and while the blowing snow renders it impossible to see even the road; while everything is closed down and the only vehicles I could discover during clearer spells were hydro trucks with flashing lights, I keep wondering how it is possible that these lines may be read during balmy weather, with leaves appearing on trees and shrubs and seeds having been entrusted to the soil. With all his cunning, man feels his inability to control the powers of creation, and this should render him very humble and should cause him to feel dependent. We know that the Lord our God controls also the winds and the snow, the sunshine and the rain. He causes the water to become still and hard, so that man can walk on it; when He sends His breath the icy bonds are released and waters flow again.

Once again we discovered also how dependent we are on the modern means of comfort and living. When the flow of electricity was interrupted for some four hours very early this morning, the house became colder and colder: neither thermostat nor furnace motor worked, of course. Since we depend on the help of electricity for our water supply, we had to be very thrifty; washer and dryer were useless; battery-power was to supply us with sufficient "juice" to hear the (bad) news via a small portable radio. And if electricity had not been restored, we would have had to forego a warm meal, for we have no facilities to prepare one except with the help of electricity.

Thanks to the hydro workers who left their warm abodes to battle the storm and slippery roads, to push through snowdrifts and clogged driveways, we are again comfortable, and therein privileged above others. It is also through these efforts that I can type these lines in the usual manner.

Is it a miracle that our thoughts go first to all warmer climates?

When I quote, "It's all over," I do not refer to the crippling snowstorm on this sixth day of April, but to an event which took place in Armadale, W.A. It is summer there right now, going towards fall, although that won't make all that much difference down there I think; at least, not as much as it does here.

Let me not keep you in suspense any longer. The occasion was the graduation of three young members. It was the graduation which gave them a Diploma of Reformed Education. Here come some more lines about that event.

It's all over.

At least for three young members of the congregation who have chosen the teaching profession as a career. After two years of consistent study in such subjects as Biblical History, Biblical Archaeology, Sociology, Church History, Psychology of Education, Dec. 7, 1978, rewarded each of them with the Diploma of Reformed Education.

... All the hard work had paid off. And we mean, hard work. Struggling through Prof. Dr. K. Schilder's *Christ and Culture* and some of Prof. Bavinck's books, to name but a few, would be a tall order for many of us, yet the

three young ladies concerned endured considerable toil and burning of the midnight oil to do it all and partly in Dutch mind you!!!

That is then a sort of Teacher's College, I understand. Therein the brotherhood in Australia is somewhat ahead of us, I think, although we have had summer courses for teachers who wished to upgrade their qualifications as *Reformed* teachers. Hopefully, our proposed Teachers' College will become a reality in due time in one form or another.

For the information of our readers we also add that, if I understood that point well, the John Calvin School in Armadale now has ten grades with a total of eighteen full-time teachers. That is quite something, isn't it? It is too bad that we hear so little about the brotherhood across the oceans. Here we notice that the work continues, there too.

However hesitantly, we return to our own region. The weather has not yet cleared since we started, although now and then the visibility is a little better than it was.

There is not much news from Ontario. The Burlington West bulletin tells us that the Rev. Cl. Stam has resumed his work; we hope that a recurrence of his "illness" be prevented.

Brampton's Consistory discussed the "matter of renovation or providing suitable meeting places etc." The Consistory decided to give this matter into the hands of the building committee.

Brampton is not the only place where such points are discussed and where plans are drawn up. In Ottawa we find the same activity.

The two acre-parcel which the Ottawa Church considered for building purposes and which it did purchase with a view to that, could not be severed for the purpose for which it was bought, and so the deal fell through. Meanwhile, the brothers and sisters have remained active.

"The acquisition of property is discussed. The purchase of a property on Steeplehill Road, near Fallowfield Road of approximately 1.04 acres is discussed. Instructions are made up for the Administration Committee to pursue further the purchase of this property."

Although I could not find those roads on my beautiful map of the National Capital Region, I have a fair idea where the property may be located, and I also have an inkling that its location is a little more favourable than the previous property. However, in due time, I'm convinced, we shall receive some more light on this matter. For the time being we take grateful note of the activity which is going on in Ottawa.

There is some more activity which I report to you with gladness. Although small in number, the brothers and sisters there do their best to attract more members. It will therefore be read with gratitude that a School Society has been established. "All members signed up for membership . . . All members agreed to contribute to a fund for initial costs." That is indeed gratifying, and I wish them the blessing of the Lord upon their endeavours.

And thus we say farewell to Ontario, to move on to Manitoba. Our journey is interrupted in Carman.

The building committee came with a report to the Consistory, and the Congregation was informed about the contents. Two plans will be studied: one for a one story building, all on "level ground" and one for a building with a basement.

The seating capacity envisaged is about 450 without overflow. "This may seem big, but we think it might not cost that much more to add those fifty seats."

It is wise to count with future developments, and I agree with the committee that adding fifty seats does not make all

that much difference in the price, especially not when everything has to be built up from the ground.

However, that number 450 is something which I do not like at all. I do understand that the position of the Carman Church is such that it would be hard to establish two autonomous Churches in that place; yet I shake my head when I see the figure 450. A seating capacity of 450 means a Congregation of at least 600 members. When I write that down, you know already what I wish to say: Far too large! Cost-wise it is wise to add fifty seats once you start building. As for the rest it is a move which hampers future development and in the long run will prove to work against *healthy* growth of the Congregation.

From Carman we move on to Edmonton.

The gladdening development towards division of the Church there is proceeding. As date for the division to take effect is set June 1, 1979. Various factors are still uncertain, and possible future developments are also taken into account. Yet, the line which the Consistory has adopted to be followed is firm. There are points which are "negotiable," so to speak, and it is wise not to make such rigorous provisions that they become the cause of dissension instead of instruments to make everything develop and be done in harmony. The Consistory does endeavour to cause the provisions to promote unity and concord, as we express it in our Confession. Extensive discussions are taking place in the bulletin, and further discussions are planned for Congregational meetings and for the Consistory. We shall keep you posted.

The Edmonton bulletin contained the copy of a letter which the Church at New Westminster sent regarding the departure of the Boersema family. It appears from that letter that the Brazilian authorities have accepted the application for permanent visa which they received from the Rev. and Mrs. Meijer. That does not mean that those visa have been granted; it only means that the application has been received and accepted. The Rev. Meijer wrote that the Boersema family should do the same: apply for visitors' visa and then in the country itself for permanent visa. In the letter it was stated that the Rev. Boersema informed the New Westminster Consistory that they had booked a flight on the fifth of April. That means that they have left by now. A reason for gratitude that after a few years they finally are at the place where they were called to work.

One more thing from Edmonton's bulletin.

"The Association for a Christian Political Perspective with thankfulness announces an upcoming event for the whole congregation. Dr. Seerp van Popta, for former Professor at the Free University of Amsterdam, will present a speech entitled 'Some Fundamentals of the Philosophy of the Cosmologic Idea.'" The meeting was to take place on the tenth of April. The speaker, no doubt, is a brother of our beloved, late Rev. J. Van Popta.

The School Bulletin of Neerlandia tells us about all the goodies which the school received through the efforts of the sisters mainly.

"The Bazaar money has had some minor and major amputations. The school is now the proud possessor of: a tape-recorder, film-slide projector, overhead projector (still has to come), storage cabinet on wheels, various maps, a big mat (Regal money), various balls, stopwatches, and some science equipment. Mr. Aardapple's suggestion of a skeleton model (storage place: the weightwatchers scale) was voted down." Too bad, I would say, for when you look at some weightwatchers you get the impression that they are on

50th Wedding Anniversary



Mr. and Mrs. H. Idema (nee van der Veen) hope to celebrate their Golden Wedding Anniversary, the Lord willing, on May 16, 1979.

They started their married life in Buitenpost, The Netherlands, and later lived in Groningen until they emigrated to Canada in 1959 with Houston, B.C., as destination.

Mr. Idema found work at a saw mill in Houston. In May 1965 they moved to Hope, B.C. where Mr. Idema was employed as a baker until they moved to Cloverdale, B.C.

This year they moved into an apartment in Langley, B.C. and are enjoying good health.

The Lord blessed them with 3 daughters and 18 grandchildren and 2 great-grandchildren, who all live in beautiful B.C. May the Lord grant them many more years together under His blessing.

their way to become such a model, for which their scales indeed would be a suitable storage place. Still, cruel of a teacher to suggest something like that, don't you think?

We will end our journey this time in the Bulkley Valley. Last time I told you where to find it, and therefore I am not going to repeat it.

We spoke already about building plans, etc. Houston, too, is in for a change. The parsonage has been sold. Now the Consistory discussed the matter of buying a house as a parsonage. "Some houses will be looked into" and inquiries about the price will be made.

Thus we come to Smithers.

The Consistory discussed the point of having the celebration of the Lord's Supper in the morning only. No decision has been made to do so; further discussions will be necessary.

The Rev. Van Spronsen tells us, "I gladly accepted an invitation to hold a slide-show on Brazil in the Bulkley Lodge. Between fifteen and twenty people attended and it gave another opportunity to speak about the task of the Church and the power of the Gospel."

In this manner the Church and her work become known

to those who are outside. And thus the riches are brought to the people.

We are happy to hear that some brothers took the initiative to 'revive' a mixed choir in our congregation . . . I understand the Young People's Choir will remain in standby for special occasions and needs for a smaller choir. We are privileged in having so many talents in our midst, a number of organists, several people who play other instruments. It would be nice to have an opportunity to hear more of this. How about a spring concert where everyone contributes whatever he may have?

Thus far the news from the Churches.

If I should wait till the next issue of *Clarion*, I would be too late with my congratulations; therefore they are included in this medley.

The congratulations to which I refer apply to brother and sister G. Tenhage who, the Lord willing, will celebrate their fiftieth wedding anniversary on May 4th. Fifty years is a long time, and it is understandable that our brother, when addressing you, oftentimes says, "Ja, mien jong." They both are still enjoying relatively good health as far as I know, although we have not seen each other many times since they moved to Burlington. Do receive our heartfelt congratulations on this occasion, brother and sister, and may the same Lord Who has kept and protected you throughout the years, provide you with support and joy in His service all the rest of your days.

Herewith our medley has come to an end.

I conclude with the wish that these lines may find you in good health, basking in the warm sun of spring. That is the wish of your snowbound

vO

50th Wedding Anniversary



On May 4, 1979, Mr. and Mrs. G. Tenhage of Burlington will celebrate their 50th wedding anniversary.

They arrived in Canada in April 1952, and for the first years settled in Holland Marsh. From there they moved to various places such as Norval, Georgetown, Hespeler, and Guelph. Upon retiring the two moved to Burlington and are residing there now.

They have four sons and four daughters, all of whom are married, and a total of thirty-nine grandchildren. Brother and sister Tenhage are at present enjoying good health.

BOOK REVIEW

John H. Bratt, *The Final Curtain. Studies in Eschatology* (Grand Rapids: Baker, 1978), 118 pages, \$1.95.

The author, professor at Calvin College and well-known for his question column in *The Banner*, wrote this booklet for Bible study groups. It deals with two phases of eschatology: the death of men and the events of the end time. Every chapter is followed by some questions for discussion. Bratt is traditional in his division of "individual eschatology" and "cosmic or general eschatology." One can question this division and ask whether the doctrine of the last things should not be structured in a Christological manner.

When the author discusses death and the intermediate state, it becomes evident that his underlying doctrine of man is also traditional and somewhat scholastic. He derives from Genesis 2:7 that "with his body man was related to the natural world, and with his soul (spirit) he was related to the in-

visible, immaterial world." The body is the vehicle of the soul; the soul was made immortal, and as such it is unable to die, etc. (page 16). When Scripture simply says that Rachel breathed her last, Genesis 35:18, the author reads there that her soul departed from her body (page 21). He paraphrases 2 Corinthians 5:3-4 that "the soul is lifted from the body, the soul enters a state of nakedness, and longs to be re clothed with its body" (page 22). These and similar expressions ("every man houses an immortal soul," page 39) remind me of Greek dualism. Burial is "disposing of bodies after death" (page 28).

The booklet does not show real progress compared to the eschatology in *Reformed Dogmatics* by Louis Berkhof. This traditionalist approach has its good aspects: the author rejects universalism and defends over against Hendrikus Berkhof, the permanent character of hell (page 46).

When, at the end of his booklet, Bratt alleges that "the most common term in the Bible for the final destination of the Christian is *heaven*," he refers to II Corinthians 12:2 and he is of the opinion that this third heaven, "is located in infinity" (page 110). This exegesis is questionable, and so is this concept of infinity. Is there a connection between the author's somewhat dualist anthropology and his insufficient stress on the expectation of a new *earth*?

Apart from these critical remarks, I recommend this publication as a short survey of Biblical data and as a summary of traditional Reformed doctrine.

J. FABER

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on April 18, 1979.



Canadian Reformed World Relief Fund

Our Responsibility?

"Surely we are not in any way responsible for poverty-stricken people in other parts of the world!"

This statement is being heard more and more in our circles. When confronted with such Bible passages as Matthew 25:31-46 or 2 Corinthians 9:6-15 or James 2:14-17 the person who made the statement replies: "Oh, yes, but the Bible speaks there about taking care of our *brothers*, and certainly we should do that!" The implication is then that we need concern ourselves only with those needy people within our own circles, that is, those needy who belong to the Canadian Reformed Churches or to our sister Churches.

Is this attitude, which seems to be growing within our Churches, Biblical? Anyone who reads the Bible with an open heart knows the answer to that. Read the Gospels where our Lord tells

the parable of the Good Samaritan. Read how our Lord concerned Himself with the miseries of all the people who came to Him. Read I Corinthians 13, that well-known passage of Paul's, in which he clearly shows that love surpasses every other fruit of the Spirit. Read the Epistle of James, in which we learn that if we do not *show* our faith in actions of love, our faith is empty. Read the Old Testament, in which God is repeatedly portrayed as the Protector of orphans, widows and the stranger. In Old Testament times these three groups were despised by everyone. No one cared about them. No one protected them from cruelty and injustices. No one lifted a finger to help them. Yet God tells His people to show compassion to these three groups of people, and He Himself gives them food and clothing (Deuteronomy 10:18).

If then God concerns Himself

about the downtrodden of the world, should we, His people here on earth, not do the same? And which people today are more downtrodden than the hungry, starving millions who quietly die in utter misery around the world? Will we excuse ourselves by saying that we did not know? With radios, T.V.s, and newspapers in our homes we cannot plead ignorance. Maybe it would be more accurate to say that we do not *CARE*? Maybe the love so clearly shown by God in the Old Testament and by the Lord Jesus during His ministry on earth has grown *COLD* in our hearts? If that is the case, then we had better listen to the warning that the Lord Jesus gives to the Church at Ephesus:

"But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent" (see Revelation 2).

It goes without further saying, that we, who through God's blessings live in a country of abundance, have responsibility towards poverty stricken people in other parts of the world. Certainly we cannot save the whole world,

Continued on next page.

Opening ceremony of the Heath Care Unit, showing the sign outside. Nurse standing on the left works at the Unit.



Ribbon cutting at the opening ceremony. From left: City official, Dr. Park from the Gospel Hospital, county official, and provincial official.



**CANADIAN REFORMED WORLD
RELIEF FUND — Continued.**

but we can begin by reaching out a hand of love to a few.

CRWRF has two small projects through which we try to help. We support only those people whom we know confess Jesus Christ as Saviour and Lord. Thus in our giving we seek to relieve poverty and to further the Kingdom of God. Through our work the Light is spread and the darkness defeated. What a great privilege that we may also in this small way be instruments in God's hand!

Project — Medical Aid in Pusan, Korea.

On December 7, 1978, our Health Care Unit was opened. Our nurses, Miss Park and Miss Kim, have been busy for three months now ministering to the people in the surrounding slum area. They give basic health care, training in simple hygiene, and spread the Gospel. Babies are given their needles to prevent their getting crippling childhood diseases. Expectant mothers are given vitamin supplements to ensure better health for themselves and for their unborn children. Old people are nursed through respiratory illnesses which might otherwise kill them. Thus quietly the love of Jesus is spread, and the hearts prepared to receive the seed of the Gospel.

Project — Children's Home in Achego, Kenya.

In January, 1979, AM \$12,500 were sent away to prepare for the opening of our Home in Kenya. Soon twenty starving children will have their home there, under the care of a Christian couple, members of the African Inland Church. For \$30 monthly support each child will receive food, clothing, shelter, an education and a Christian upbringing. In this way each child will be saved from an early death and gain not only this life, but also, we pray, eternal life.

Will You Help?

If every communicant member of the Canadian Reformed Churches and of the American Reformed Church donated \$10 a year, then CRWRF would be able to do *four times* as much as is done now.

Will YOU help?

Our address is:

CRWRF,
Box 793,
Burlington, Ontario L7R 3Y7

PRESS RELEASE

*of the Classis "Ontario-South" of March 28,
1979, held at London, Ontario.*

1. Opening. On behalf of the convening Church at London Rev. J. De Jong requests the meeting to sing Psalm 122:1, 3. He reads Psalm 122 and leads in prayer.

In his word of welcome he stresses the blessing to be Churches of the Lord and points out that it is the LORD Who builds Jerusalem.

2. Examination of the Credentials. The delegates of the Church at Smithville report that all the Churches are duly represented. There are no instructions of the Churches.

3. Constitution of Classis. The officers are: Rev. J. De Jong, Chairman; Rev. W. Huizinga, Clerk; Rev. P. Kingma, Assessor.

4. Adoption of the Agenda. Is adopted as presented.

5. Instructions. There are no instructions.

6. Reports. There are no reports. The Churches are reminded of reports which should be submitted to the Classis of June.

7. Question Period ad Art. 41, C.O. The Churches at Hamilton and Smithville ask advice in disciplinary matters. Advice is given in closed session.

The Church at London raises a point regarding the previous Acts which showed an omission. Another point with reference to the names of the delegates in Acts of Classes is raised by the same Church. The rule is adopted to have the names of the delegates published in the Acts of each Classis.

8. The Personal Question Period. No delegate makes use of it.

9. Provision for the next Classis. Convening Church: the Church at Smithville; Date: June 27, 1979; Place: London, Ontario; Moderamen: Chairman, Rev. M. Werkman; Clerk, Rev. J. De Jong, Assessor, Rev. W. Huizinga.

10. The Adoption of the Acts. The Acts are read and adopted.

11. The Approval of the Press Release. The Press Release is approved after some alterations.

12. Censure ad Art. 43, C.O. No censure had to be exercised.

13. Closing. Hymn 46:3 is sung. Hereafter the chairman closes Classis by leading in prayer of thanksgiving.

For the Classis,
P. KINGMA
(Assessor, h.t.)

of meeting of Board of Guido de Brès High School held on March 19, 1979.

Chairman, br. J. Schutten, after opening the meeting with Scripture reading and prayer, welcomed all present. The agenda was approved.

A letter was received from John Calvin School in Smithville requesting discussion about a joint transportation effort with our and their students. A reply will be sent.

A member wrote his concern about a particular book in the library and gave us his views about our sports program. The principal informed us that the book has been removed. The brother will also be informed that little time is spent on competitive sports.

We received a letter of resignation from br. R.J. Hellewell who accepted a position elsewhere. The Board appointed br. P. Vanderboom for the 1979-80 term.

The Board dealt with the request of two teachers with respect to their placement on the salary grid.

The Treasurer presented his budget of \$436,608 for the next school year.

The report of the Executive Committee was accepted. Guidelines were approved for our local Boards when dealing with admission applications from parents who cannot join our association.

A meeting with our membership will be called for April 27, 1979.

Secretary
ARIE J. HORDYK

ATTENTION HIGH SCHOOL MEMBERS

A general membership meeting has been called for Friday, April 27, 1979 for members of the Canadian Reformed High School Association. Guest speaker will be br. G.J. Nordeman on "The Year of the Child."

Public Justice and Human Rights

If Prime Minister Pierre Trudeau has his way, the *Canadian Charter of Rights and Freedoms* will be law on July 1, 1979. The Liberal government wants Parliament to pass this legislation before Canada Day as a birthday gift to Canadians.

According to the Liberal government, the new *Charter*, designed to be part of the proposed Canadian Constitution, would irrevocably guarantee basic human rights.

At present there is no single national guarantee for basic human rights. Granted, there are isolated ones: John Diefenbaker's 1960 *Canadian Bill of Rights*, the *Canadian Human Rights Act*, the *Official Languages Act*, the *Criminal Code*, and individual provincial laws protecting particular rights.

None of these, however, wields unconditional power; any one or all of them can be amended or replaced by a new law tomorrow.

The obvious question is: Does this new *Charter*, this gift, really guarantee our rights or is it merely another paper promise?

A close examination of the *Charter* makes one wonder just how much protection we really have. Section 25 clearly sets out what the Trudeau government considers to be "justifiable limitations" on our rights. It reads that "in the interests of public safety or health, the interests of the peace and security of the public, or the interests of the rights and freedoms of others," limitations are justified and that this *Charter* does not prevent those limitations from being made.

Apparently, whatever guarantees one section gives, another authorizes to be taken away. Nowhere does the *Charter* define what is "justifiable" or what are the "interests" which allow for such "limitations" to be imposed. Evidently that will depend on the wisdom of our legislators, the particular wishes of the government of the day or the independence and sensitivity of our judges.

Clearly, unless Section 25 is amen-

ded or deleted, the result could be that the legislative, executive, and judicial branches of government will have the legal authority to limit the very rights the Liberal government claims it wants to guard.

In light of the Trudeau government's unwarranted invocation of the infamous *War Measures Act* during the FLO crisis in 1970 — an act which had never before been used in peace time and which suspended civil liberties (authorizing police to search and arrest without warrant, deny bail, and hold suspects without charging them) — we have reason to be concerned about the *Charter's* allowance for "justifiable limitations" which are "in the interests of the peace and security of the public." Although Parliament replaced the *War Measures Act* with a milder *Public Order Bill*, we should remember that only a handful of MP's had the courage to protest the government's arbitrary action. The overwhelming majority of MP's acted out of fear and supported what was, and has since been clearly proven, a gross violation of the Canadian people's fundamental rights and freedoms.

And, just in case we wonder what Mr. Trudeau's more recent thinking is regarding the October 1970 imposition of the *War Measures Act* and the occupation of Quebec by the Canadian Armed Forces, we should keep in mind that on January 1, 1978 he told a national television audience there is no legal way for the Québécois to separate and "If it's done illegally . . . obviously we will have to take the kind of action we took in 1970."

If we want to dismiss this New Year's Day statement as an arrogant slip of the Prime Ministerial tongue, we might consider the obvious illegitimacy of the RCMP's spying and mail-opening practices as well as the discriminatory restrictions on the rights of immigrants to live and work where they choose.

Increasingly, we witness the erosion of a public commitment to full-

fledged justice and liberty by the evolution of an arbitrary law-and-order mentality frequently bent on promoting and protecting the vested interests of the rich, the strong, and the loud among us. To make matters even worse, these powerful individuals and groups, for the sake of their own selfish interests, will knowingly violate the very law and order they so self-righteously expect everyone else to obey. The RCMP's Parti Québécois break-in and the government's uranium cartel are shocking cases in point.

Another shortcoming that deserves immediate attention is the *Charter's* failure to prohibit discrimination and to provide a concrete means of defense to a victim of discrimination. Nor does the *Charter* include any commitment to implement the *United Nations' Universal Declaration of Human Rights* and the international covenants and conventions of economic, social, cultural, and civil rights. Canada officially subscribes to these international agreements, but our nation must still implement important sections of them with appropriate laws and policies.

Even if these and other discrepancies in the *Charter* were corrected, our nation is still a long way from equal justice for all. The best *Charter* in the world is useless if our government does not honour it and if we do not show what justice means in our own way of life. We must, then, be honest as a nation and focus our actions where they are most needed and most effective.

While condemning the ruthless regime of totalitarianism in Soviet Russia, the cruel practices of Idi Amin in Uganda and the corrupt rule of military dictatorships in Latin America, we may not condone racism, oppression, violence, and corruption in our own society.

We cannot live by rhetoric alone. In fact, at times one gets the uneasy feeling that all the rhetoric about human rights, especially in political circles, is nothing more than a cover for continuing the unjust *status quo*.

Justice demands action. *The Canadian Charter of Rights and Freedoms* should indeed look good on paper. However, justice must be seen to be done.

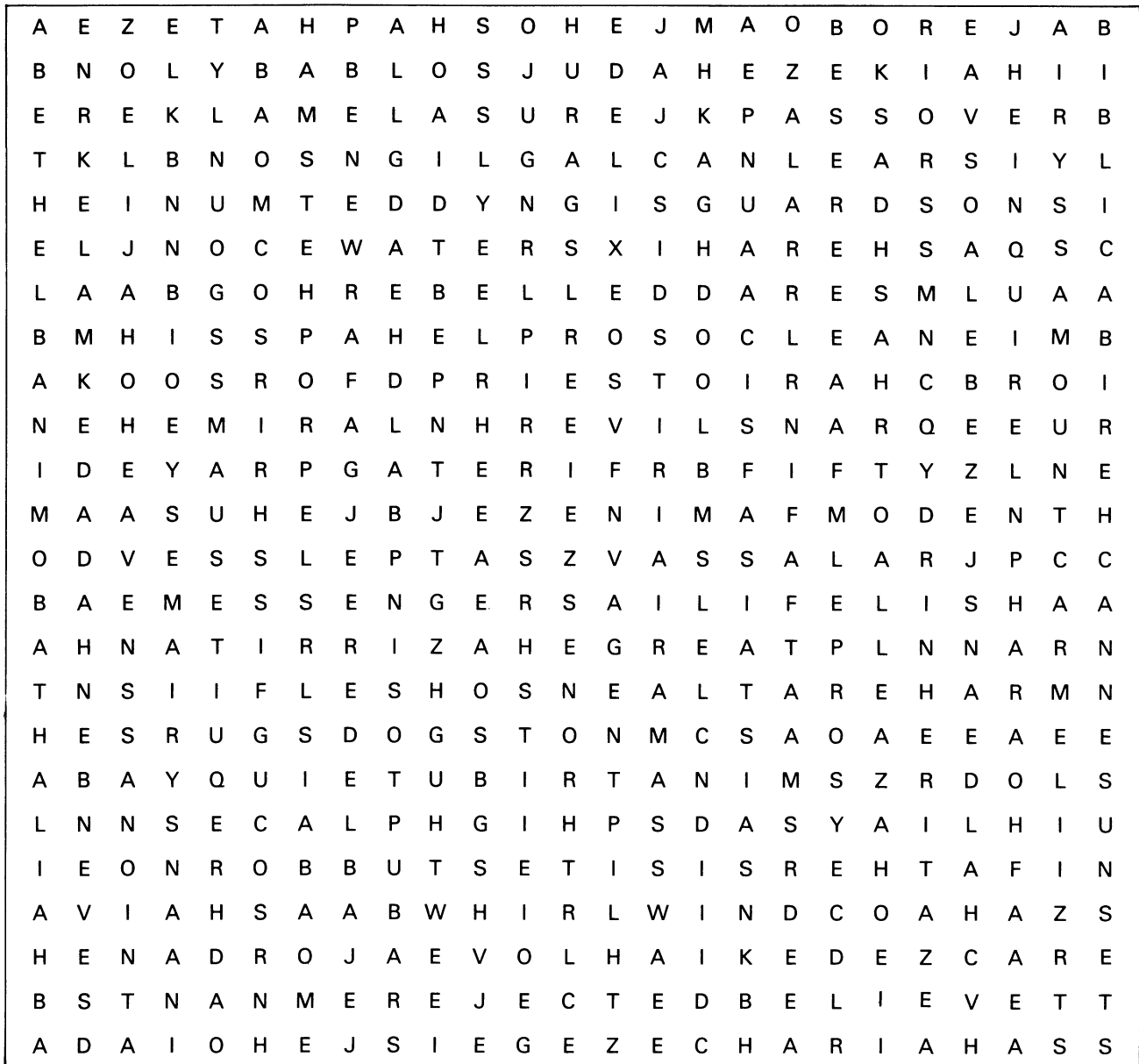
GERALD VANDEZANDE

**This article has been received from the Committee for Justice and Liberty and is published in a slightly abbreviated form.*

M.Ed.

Word Search — Puzzle No. 45

II KINGS



- | | | | | | | |
|--|---|---|--|---|---|---|
| abominable
Ahaz
altar
anoint
Asherah
Assyria
Athaliah

Baal
Baasha
Babylon
baldhead
believe
Benhadad
Bethel
blood | captives
Chaldeans
chariot
clean

dogs

Edom
Elijah
Elisha
evil
exiled

famine
fathers
fifty | fire
flesh
forsook

gate
Gehazi
Gilgal
guards

Hazael
heaven
Hezekiah
high places

inherit
inquire | Isaiah
Israel

jar
jeered
Jehoiada
Jehoshaphat
Jehu
Jeroboam
Jerusalem
Jezebel
Jordan
Judah

kings | leprosy
life

male
messenger
Moab
Mount Carmel

Naaman
Nebuchadnezzar

passover
Pharaoh
prayed
priest
prophets | raids
rebelled
reign
rejected
remnant
requite

Samaria
Sennacherib
seven
sick
siege
sign
sin
slept
son | stubborn
Syria

throne
tribute

vassal

water
whirlwind

Zechariah
Zedekiah |
|--|---|---|--|---|---|---|

our little magazine



From the Mailbox

Hello Busy Beavers,

Several Busy Beavers asked, "Could you please explain about the BIRTHDAY FUND PROJECT?"

So let's try to explain to everybody because, after all, it's our PROJECT — for all the Busy Beavers to share in.

There, that explains the PROJECT part.

Now, what about FUND?

FUND means we are all helping to collect MONEY. That's what a fund usually is, right?

And what is this money for?

Well, it's for a BIRTHDAY!

Whose birthday?

The birthday of our Theological College! That's where young men go to study to become ministers in our churches. And that's why the College is so important to us all.

And that's why we are collecting the money.

It's for a BIRTHDAY present to give to our College on its 10th birthday this fall.

Wouldn't it be just great if ALL our Busy Beavers helped with this project?

Just think of the fine birthday present we could give!

Don't think, "I don't have much money. Mine won't help."

You know the saying: EVERY LITTLE BIT HELPS!

Spring is Here

Spring comes only once a year.

But when it comes it brings great cheer,

We laugh and play

And sing all day.

When you see the birds come back in a pair

You can tell there's a change in the air

Because it's Spring!

Thanks for sharing your poem Busy Beaver *Jody De Groot*.

THINGS TO DO

Busy Beaver *Marianne Hart* from "down under" in Australia wrote, "I think it's rather funny that now when I'm writing this letter you might be fast asleep in bed. Could you tell me when down here it's 8:00 o'clock what time it is in Canada? Tell the Busy Beavers to work it out and see what answer it will be."

Find out for us and write me your answer, and then we'll let everybody know, all right?

You know my address:

Aunt Betty,

Box 54, Fergus, Ontario N1M 2W7

Welcome to the Busy Beaver Club *Jody De Groot*. We are happy to have you join us. And we hope you'll be happy joining in all our Busy Beaver activities. I do hope everybody at your house is feeling better? Thanks for the poem, *Jody*.

Hello *Carina Ploeger*. It was nice to hear from you again. Be sure to write and tell us your good news, *Carina*! Did you receive your membership card already?

QUIZ TIME

Busy Beaver *Marlissa Lindhout* has some riddles for you. Are you ready?

1. Would you rather have an elephant chase you or a lion?

Answer: I would rather have the elephant chase the lion.

2. Which side of a hen has the most feathers?

Answer: The outside.

3. For what man should you always take off your hat?

Answer: The barber.

4. Why did the little boy put ice in his father's bed?

Answer: Because he liked cold pop.

5. When is a boy not a boy?

Answer: When he turns into a store.

And Busy Beaver *James Slaa* has a word search puzzle for you!

Bible Names

The words may go any way.

CLUES:

Lamentations

Philemon

Obed

Nehemiah

Ruth

Nebo

Mark

David

Omri

Chronicles

Saul

Simon

Nahum

Kings

Uz

Malachi

John

Thomas

Ezekiel

Thessalonians

Og

Ezra

Titus

Eve

Acts

Timothy

Adam

Hebrews

Jude

Satan

Romans

Galatians

Uzza

Luke

Joel

Israel

Numbers

Levi

Exodus

Judges

Samuel

Joab

Amos

Absalom

Job

Mary

Joshua

Lazarus

Lot

Leah

Moses

Asher

James

Babel

Micah

Elijah

Hosea

Tyre

Haggai

Aaron

Matthew

Antioch

Esther

Gath

Colossians

Shur

Haman

Ur

Psalms

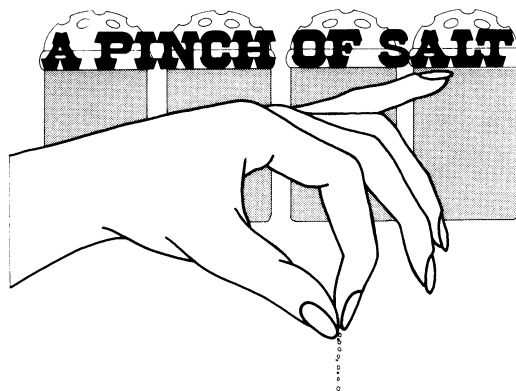
Asa

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

How are you doing at putting signs of spring on your calendar?
 Bye for now, Busy Beavers.

Till next time. Keep busy!

With love from your Aunt Betty.



There are many different recipes for cabbage rolls. Most of them contain garlic, which most of us find offensive. This is one that I found in a "church" cookbook. It is the only one I would use.

CABBAGE ROLLS

- 12 large cabbage leaves
- 1 lb. ground beef
- 1 cup cooked rice
- 1 tsp. minced parsley
- 1 egg
- 1/2 cup milk
- 1/4 cup finely chopped onions
- 4 whole cloves
- 1 tsp. salt

- 1/8 tsp. pepper
- 2 tbsp. brown sugar
- 1 can tomato soup
- 1/2 cup water
- 1 bay leaf

Carefully remove outer leaves of cabbage. Pour boiling water over them. Let stand until wilted, and drain. Combine ground beef, rice, parsley, egg, milk, half the onion, salt, and pepper. Place a heaping table-spoonful of mixture in centre of each cabbage leaf, wrap in envelope fashion, and secure with toothpicks. Place in greased baking dish, sprinkle with sugar, cover with soup, water, bay leaf, remaining onion, and cloves. Bake at 350°F for 1 1/2 hours.