

Clarion

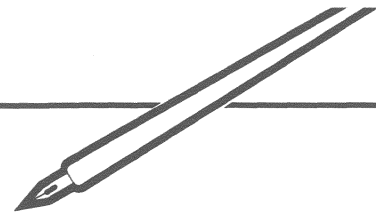


THE CANADIAN REFORMED MAGAZINE

Volume 37, No. 8

April 15, 1988





A case won

This time we deal with some small items in our Editorial. In the first place we pay attention to what we read in the *Church News* issue of February 21, 1988, of the church in Carman. The Rev. P.K.A. de Boer writes there to his congregation at the end of his "Pastoralia":

As you probably heard in the news broadcasts already, the case of Betty and Christina Vandermeulen has been won. This is also a point which will appear on the agenda for tomorrow evening. An explanation of what was done and what happened will be given. In this case, we are certainly thankful that the Lord has granted the freedom to honour Him.

In the meantime the explanation must have been given at the congregational meeting. What was this case that reached even the news on the radio? Betty and Christina Vandermeulen are nurses in Carman's General Hospital. Nurses are mostly united in a secular nurses' union. We hear and read about striking nurses. Betty and Christina Vandermeulen had religious objections against membership in the union and against supporting it. They made their objections known and acted accordingly. It took a struggle that lasted a few years. In their struggle they got support from the brotherhood, and especially from the Rev. de Boer. The end is that, under the blessing of the Lord, their battle was won. We congratulate them with it. Freedom of religion has been maintained.

This fact is not only important for Betty and Christina Vandermeulen personally. It is also of great significance for the congregation in Carman as a whole, as mother Vandermeulen said. Here a precedent has been set.

In Carman not too many jobs are available. There is not much industry and there are not many businesses. For years already young people have had to go elsewhere to find a job. Perhaps what happened will encourage others who would like to work as a nurse in Carman to follow the road of Betty and Christina.

Being a nurse, taking care of sick and suffering people, is a beautiful career, one in which Christian compassion can be shown in a special way. Many a Reformed girl may consider becoming a nurse in a hospital, while, at the same time, hesitating to go in that direction because of objections against membership in a secular nurses' union in which the philosophy of an antichristian revolutionary spirit is dominating, which can mean the compulsion to go on strike. It is good that in Carman it has been shown that the battle for religious freedom in this matter can still be won. It is encouraging to read this.

Perhaps an explanation about what happened and what was done can be given to the readers of *Clarion*.

Small churches need support

I have on my desk two "letters." The one is written by the Rev. G.Ph. van Popta, minister of the church at Ottawa; the other comes from the hand of br. Isaac Smit, member of the church at Calgary. These churches belong to the smaller ones in our federation. They are not the only ones in Canada, while

most, if not all, churches in the U.S.A. are small. The letters will be placed in the order in which they came in. (See pages 170, 171.) Both contain the request: consider moving to our area to strengthen our membership, and to build up our congregation so that through an increase in membership we will be able to do more and become independent.

I would like to underline this request here. Let, for instance, young couples consider moving away from the big congregations in our midst. Consider a move to beautiful Ottawa or interesting Calgary. Or consider Halifax. Why not? Or Vernon? Or give it a thought to try Blue Bell, Pennsylvania, or Laurel, Maryland, in the U.S.A., although these last two might be somewhat difficult through immigration restrictions.

Anyway, let those among us who are in such a position consider work and dwelling opportunities in places where one of the smaller churches is situated. It is good to spread out. We have received a dwelling place and, therewith, a Christian calling in our two countries on this North American continent. We should not accept as an axiom that this calling must be restricted to some confined areas.

Certainly, there can be many reasons not to move to a smaller congregation. We are more and more established. The smaller churches are rather isolated. They do not have a school. There are family ties that bind. Economically it can be easier to stay where you are. Probably one can come up with many more arguments. However, with such, for the smaller churches, negative reasons they will remain small and, in certain ways, restricted. To mention now only this point: if there is no increase in membership, it will remain difficult to set up a Canadian Reformed school, while an increase in membership will facilitate it.

Besides, let me mention another advantage. When you are a member of a large congregation, you easily are one of the many. There is the danger (Is it not a real danger?) that you can disappear easily into the big crowd. You are there together with so many others that you can avoid being actively busy in congregational life. You don't have to get involved. You are not really missed if you do not want to be. Moreover, it is easy for a person not to be actively involved and to let others bother and do the work.

This danger is far less present in a small congregation. The active participation of all is not only needed but also urged upon you. You get drawn in much sooner. And for those who see it as their calling to participate actively, as living stones, in the upbuilding of the church for which Christ gave His life, such a membership in one of the smaller churches is a good opportunity to work with and develop the God-given talents. (Here I do not deny that this is also possible and a calling for all in a larger church.) It is also a good and healthy thing to know and to experience that you are needed and that you can mean something for others. Active participation, in turn, can increase the awareness of the Christian calling and the duties we have in church and society.

Therefore I would say, consider the message that comes

from two small churches in the federation. With the right Christian attitude and the willingness to serve, membership in a small congregation can be a blessing for these churches as well as for those who join them.

A book on paedocommunion (Children at the table of the Lord)

In one of the recent issues of *Nederlands Dagblad* the readers were informed about troubles in the (synodical) Reformed Church and Consistory in Wierden, the Netherlands, in connection with the question whether children should go to the table of the Lord and partake in the celebration of the Lord's Supper or not. One of the general synods of these churches, held in the more recent past, left it up to the local churches and their consistory to make the celebration of the Lord's Supper a family affair by allowing children to participate or to abide by the old way in which children are not allowed to take part until they have made public profession of faith.

Part of the consistory and congregation of this church thought that the matter had been discussed long enough and that the time had come to let children participate. However, there came such an opposition from the conservative part of the congregation that the old way was maintained.

The question of paedocommunion (communion of chil-

dren) is being discussed in other churches as well, while there are also denominations where the matter is not a question anymore and children are participating with their parents. What are the arguments in favour? What are the grounds not to accede to it? What does history teach us on this point? How should we think about this matter? What is in accordance with our Reformed Standards and Forms? What does the Bible say?

Clarion received a letter in which a book is announced that deals with this matter. The author is Dr. Leonard J. Coppes (9161 Vine St., Thornton, CO. 80229, U.S.A.). He gave the book the title "Daddy, may I take the Lord's Supper? Paedocommunion Versus the Bible." Prepublication cost is U.S. \$10. — plus postage. The book can be ordered from the author.

The letter mentions that the book deals with arguments pro and con, with exegetical and theological considerations, with the history of this matter, and shows that children's communion should not be accepted. Dr. Coppes approaches the matter from a Reformed point of view. Since I have not read the book I cannot do more than give this information to the readers of *Clarion* and add the remark: it is good to study this matter and listen to the argumentation, so that we can say more clearly why we reject the participation of children at the Supper of the Lord.

J. GEERTSEMA

Politics₂

How we should not and how we should influence the area of politics

This is the second part of an introduction delivered at an ARPA meeting in Chilliwack, BC, on January 15, 1988.

The separation of Abraham and his natural posterity was to be there only until the day when the Seed, that is, when Christ Jesus would have been born and would have fulfilled His task as the Mediator between God and man. Now in Christ Jesus there is neither Jew nor Greek, neither man nor woman, neither slave nor free.

However, has the separation as such been undone? Not at all! Abraham's seed is now composed of people from many nations and tongues and races and countries; but they all together are still as separated from this world and the unbelieving part of the human race as they were before the outpouring of the Holy Spirit: you are a holy nation, the Lord says in His Word. The apostle Peter writes to the believers as to aliens and exiles, that is as people who are separated from the rest of mankind. Once, in the days when God's Word and promises were restricted to Abraham's natural children, they were no people, but now they have become God's people. You are the children of Abraham, the apostle Paul writes.

As children of Abraham, we are still a separate nation, a holy nation. And the Church today still sings the same words: He gave His Word to Jacob and His ordinances to Israel; thus He did not deal with any nation.

As, in Old Testament days, God

spoke only to Israel, so in the New Testament times God speaks only to His Church, the Church of Christ. And to HER, not to the world, has He revealed His will. The Lord Jesus Christ has revealed to us God's eternal counsel and will concerning our redemption.

When, in our Catechism, we ask why we still have to do good works, we answer that the Lord Jesus Christ does not stop halfway: He not only has delivered us, He also renews us after His own image. How does the Lord Jesus Christ renew us? He renews us by enabling us through His Spirit to prove ourselves grateful in the manner as indicated by God's revealed will.

My only conclusion can be that God's revealed will has been given only to the Church of Christ and applies only to her. I can find no ground in God's Word to substantiate the claim that God's commandments have also been given to this world, to the human race as such and that it is our duty or the duty of the civil authorities to follow these commandments, a duty of which we are to convince them and to remind them constantly.

Not only, therefore, do we have no right to impose our own views on others, we have no right either to impose the will of God on others. His will has been revealed and given to His Church only, not to the human race as such.

In Old Testament days the Lord let the nations wander in their own ways, the ways which they had chosen for themselves. He did not send His prophets to them to make His will known to them; and when He did send a prophet — Jonah — this prophet had the task to tell the people that the Lord was going to turn Nineveh upside down.

In our days it also pleases the Lord not to speak to the nations, but only to His Church. He lets the nations walk in their own ways, ways which must lead to ruin and destruction. In the midst of a crooked and perverse generation the Lord preserves for Himself a Church, that separate people. To them He spoke, to them He speaks, to them He has made known His will as a rule for their gratitude that in this manner they should be preserved with the salvation obtained for them.

It will be clear from what I have said so far that I agree with the statement that we should not impose our views on others, be it that I reach this conclusion in a totally different way. My basis is not a plurality of society and the need to let each segment of the population develop according to their own character and background. My basis is not even the thesis that whoever demands freedom of worship for himself should also grant the same to others.

My basis is the totally unique character of the Church as the people of God, as the children of Abraham, as the exclusive community to which the LORD God has spoken and continues to speak while bypassing the rest of mankind.

In the Church no idolatry should be tolerated, as the LORD God says, "You shall have no other gods before Me." But God did not speak these words to the outside world; thus no effort should be made to forbid and ban all witchcraft and superstition, all fortunetelling and worship of false gods. This would be necessary IF the LORD's commandments applied to the world. Then we should do our best to have such laws enacted as would eliminate all these things from the life of the nation and of its citizens. However, I do not think that anyone among us would wish to go that far. Yet it would be necessary if the LORD's commandments covered the whole human race.

We are to be thankful for any trace of Christian influence which can still be noticed in various laws in our own country and in other countries. It is a sad thing when it is tried more and more to eliminate these traces of Christian influence. This, too, is a sign that we are coming closer to the appearing of our Saviour.

However, it is NOT our task to try to impose upon our fellow-citizens or upon our nation as such the will of the Lord which has been revealed to us as the guide for our thankfulness for the salvation obtained for us by Christ.

How, then, one may ask, should we try to influence the area of political life?

Or should we be content with the fact that the Lord has spoken and speaks to us as His people and for the rest leave this ungodly and corrupt world to itself, permitting it to dig its own grave even further?

Of course not. As citizens of our country we have our obligations, our calling also towards our fellow-citizens.

It will not be necessary to elaborate on the need to live as children of our Father who is in heaven, giving a good example to those who are without. There are many places in the Holy Scriptures where we are told these things. They must be able to see our godly walk, we are told, so that they may glorify our Father who is in heaven. They may be wondering, we read, why you are not partaking with them in all sorts of filthiness and dirty practices, but at least they will have to acknowledge that you are different and that you live in accordance with what you confess.

We are not speaking now of our godly walk and the need for it; nor are we speaking here now about the task to make God's Word known to others in order that they, too, may come to the faith in Christ Jesus the Saviour. The matter of evangelism does not enter the picture when we speak about our political task.

What we are to bear in mind and let

ourselves be guided by, however, is the word of our Saviour that we are the salt of the earth and the light to the world.

This right away prevents us from separating ourselves to such an extent that we are living on an island in the sea of the human race and that, as the anabaptist groups do, we abstain from all sorts of things, content with living our own sheltered life and not showing any concern for the surrounding world which is condemned anyway in the sight of God.

I am afraid that in the past such a spirit was found too much among us, too. There were and are tendencies to lock ourselves up within our own rather small community without any contact with the outside world. It took ages, so to speak, before brothers made themselves a candidate for local councils or before there was any sign of political action in our midst.

The reasons for this may have to be sought partially in the immigrant status of our people, but I am convinced that there was also a perhaps not-so-small measure of isolationism which did not sprout from Reformed conviction but from basically anabaptist tendencies.

It is, therefore, to be applauded that in more and more congregations the political awareness is increasing and that there are more and more members among us who are active in political life.

When these brothers succeed in obtaining a council seat and become an alderman or receive any other function in government, we are to be thankful for this and to remember them in our prayers that they may fulfil their task to the benefit of the citizens. They need much wisdom for this task, since their whole course of action is to be determined by the love towards God above all and the love towards the neighbour as to themselves.

In all their actions, their deliberations and decisions these brothers — as we all are — are bound by the will of God and by the summary of God's Word as we have adopted it in our confessions. The will of God may, then, not apply to the world outside the Church, when Churchmembers go out and are active in political life, they are bound indeed by what the LORD has revealed in His Word, and by their promises made at their public profession of faith.

It is only when they remain faithful also in this point, that they can be a real blessing for the community in which they have received their position. This is not to say that we have to impose on others that by which we are bound or that, if we cooperate with others, we by that very fact deny our confession. It is only if we are asked to do something or to agree to something which brings us into conflict with God's Word or with what we have confessed to be the truth that we have to refuse or — if we don't refuse to go along with that — could be justly accused of forsaking our solemn declarations.

However, are we allowed to say that we have fulfilled our task when we have worked for brothers to be elected and when we taste the sweetness of victory? Are we then to leave it up to them to do what basically is the task of all? Is it then permitted to take an attitude such as is oftentimes taken in the Church: we have the consistory for this or that, let them do it; or "We have the schoolboard for this task, so it is their baby"?

We have not fulfilled our political task once we have succeeded in having brothers elected to a government position.

YOU are the salt of the earth, the Lord said, and the Light that is to shine in this world.

Let us leave the imagery of the light out of the picture and confine ourselves to the symbol of the salt.

In the first place we are reminded here of our obligation to retain and maintain our own character. If the salt loses its saltiness, the Lord Jesus said, it is good for nothing any more. This means that also when we go out and take part in political life, we should not deny our own character or conviction, but make them known to others, making clear that only when the path is followed which does not bring into conflict with the will of our God, the true interest of the population and country is served and promoted.

The question has been raised why those who profess to be Christians have not had a far greater influence on the whole course of events than they did have in reality. If we take the total number of those who profess to be Christians, we come to a large percentage of the population. Their influence, however, is disproportionately small.

One of the main reasons for this dismal failure to influence political life to a larger extent is that they made and make a distinction between or even separate their being a Christian and their being a citizen, between the Sunday and the other days of the week. To sing to the praise of God in church is one thing; to be in business or in politics is something else.

There the salt loses its saltiness and thus is good for nothing.

When Christians go out and take part in the political life of the country, they must not become like the others, but retain their Christian convictions, values, standards and lifestyle. We should not form a segregated part of society, yet show that we have been separated by God to be His special people; then others can see from us what obedience to the will of the Lord avails.

There are various ways in which we can make our influence be felt. Is it not so that oftentimes what minorities lack in number they make up for in conviction and commitment?

We do not have to look far for examples.

Just a few weeks ago it was an-

nounced that the sealhunt at the east-coast was to be discontinued in its organized and licensed form. This was the fruit of the actions of a rather small group of people, but this small group of people was and is very vociferous and active. They have succeeded in causing millions of dollars in damage by mobilizing their group and causing its influence be felt in Europe and other countries.

The whole swinging around of the federal and several provincial governments into the direction of women's rights, or equality and, more recently, of daycare-centres — as if the care for the children of couples that are both working, is the responsibility of the nation and not of the parents themselves — is the fruit of the loud demonstrations and actions of a rather small minority which claims to speak on behalf of all the women and by their determination have succeeded in steering the federal government into their direction.

We could mention more things, but I should not occupy the whole evening.

The above may suffice in showing that oftentimes it is only a small minority which imposes its will upon the large - largely silent — majority. A small group of determined and dedicated communists oftentimes succeeds in taking over a whole country. And once they are in the saddle, there are always the masses which eagerly jump the bandwagon.

One of the first requirement for our political involvement is that we are to be fully convinced of our own cause and are dedicated to it, determined to give our all for it. Then we shall also be prepared to speak out.

No, we shall refrain from demonstrations and pressure-tactics. Those are worldly means from which we are to abstain. But there are other ways and means to be heard and to have our influence to be noticed.

It is a fact that politicians are very sensitive to the expressed wishes of their constituents. One of the ways in which we can make our influence be felt is via letters to our members of parliament, or telephone calls to their office. Time and again we notice that these things are being appreciated and that they are taken into account. At the vote in the matter of capital punishment which was taken in parliament, the calls to the constituency offices and the letters received by the members of parliament certainly put weight into the scales. How often did we make use of this way which is open to all? We can be sure that the opponents of the capital punishment did make their feelings known and that they did not fail to write letters and to make phone-calls. How many of our people did do this?

And then there are the newspapers and the periodicals.

Almost each and every publication has a column for letters to the editor. How many of our people have made use of this

possibility? These letters are read not only by the editors to whom they nominally have been addressed, but by the readers as well.

It is especially the local papers — of which, fortunately, there are still a great deal — that are excellent means to propagate the truth also for the political life.

Recently there was a good reply in the *Times* in Abbotsford to the accusation that people who voted in favour of Sunday closing were stupid. Arguments in letters to the editor come to the attention of a large and wide circle of readers.

We should watch out, of course, and see to it that we do not render ourselves ridiculous by writing too often and about all sorts of things. However, as there are hundreds of us here down in the Valley who could take turns, this danger would not be very great, if only many take part. Until now, however, I have not seen many letters to the editor from our own people, most of whom I know, be it some only by name.

You could say, of course, that there were not many letters from my own hand either, and you are right. I, too, have to learn many things still, and shall do my best to show some improvement. We all are here to learn from one another, aren't we?

I must say that the few times I did write a letter to the editor, I received favourable phone calls and comments from unexpected quarters. And then there is the fruit which we may never notice and about which we may never learn.

Another way in which we are able to

influence the political area of life is attending all candidates meetings or communicating our convictions and concerns to the candidates in the weeks before the election takes place. Or by writing letters to them after they have been elected and are in office. It is my own experience that letters written to elected officials are being read and that they are taken into account. Sometimes an impersonal reply is received, sometimes, however, arguments are either accepted or politely acknowledged without commitment. Whether they have any effect is something which we are to leave up to the Lord.

One thing which I haven't mentioned until now is, of course, what the apostle Paul writes : that he wants intercessions to be made for kings and princes and all who are in authority, in order that we may lead a quiet and peaceable life in all godliness and honesty.

The prayer of the righteous avails much, James writes. But the same writer assures us that words without actions are worthless. Prayer without practice does not avail much. Pray and work, we are told.

There must be many more possibilities than I have touched upon. However, this is only an introduction to the discussion. It is for the one to point out the basis; it is for the other to build on it.

If I have contributed something either to the former or to the latter, the many hours spent on preparing for this evening will have been rewarded richly.

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<p>SUBSCRIPTION RATES</p> <table border="1"> <thead> <tr> <th></th> <th>Regular</th> <th>Air</th> </tr> <tr> <th>FOR 1988</th> <th>Mail</th> <th>Mail</th> </tr> </thead> <tbody> <tr> <td>Canada</td> <td>\$24.00</td> <td>\$42.00</td> </tr> <tr> <td>U.S.A. U.S. Funds</td> <td>\$25.75</td> <td>\$40.00</td> </tr> <tr> <td>International</td> <td>\$34.50</td> <td>\$57.50</td> </tr> </tbody> </table> <p>Advertisements: \$5.00 per column inch Second class mail registration number 1025 ISSN 0383-0438</p>		Regular	Air	FOR 1988	Mail	Mail	Canada	\$24.00	\$42.00	U.S.A. U.S. Funds	\$25.75	\$40.00	International	\$34.50	\$57.50	<p>Ray of Sunshine — <i>Mrs. J. Mulder</i> 179</p> <p>Press Release — <i>R. Schouten</i> 180</p> <p>Our Little Magazine — <i>Aunt Betty</i> 181</p>
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Consider Calgary!

Never will I forget the landscape as we saw it that day. The two rivers with their forested borders, the fertile valleys and the green plains stretched out to the distant mountains. After the barren prairie it was like a reward, as the promised land. A paradise, a place to stay forever!

This is how George F. King expressed his feelings when in 1875 he and his men had arrived at the junction of Bow and Elbow Rivers. As RCMP officer he made camp there and Fort Calgary was instituted. The scenery has changed substantially in the short time since he arrived. Now, only two kilometers to the West the impressive downtown area of the city of Calgary rises up. It is the core of a city of 625,000 people. Just two kilometers to the east of the same site we find the Deerfoot Trail, a freeway which makes crossing the 30 km. long traverse through the city a mere 20 minute whizz.

The mountains are still there, however, and Calgary still is a great place to live. Where else does one find wide open country, a healthy climate, minimal pollution, all the facilities of a big city and the rugged beauty of the Rocky Mountains so close together? Banff, heart of the oldest and probably best known of our national parks is only a 90 minute drive away while Kananaskis Country, a provincial park in the forested foothills, is only half that far. Besides providing us with all those recreational facilities, the mountains also moderate the temperature extremes that are so characteristic of the prairies. The

Trinity United Church, where services of Calgary's Canadian Reformed Church are held



summers do not get too hot and the winters are fairly mild due to the Chinook. This warm, dry wind is common during the winter months and is welcomed by (almost) everyone. The climate is neither humid nor arid in Calgary; towards the mountains precipitation increases and eastwards it is drier. The snow rarely creates problems while after a short drive west one can enjoy all the winter sports like cross-country and downhill skiing.

In September 1981 the Olympic committee recognized Calgary's potential and chose it as site of the 15th Olympic Winter Games. The sports facilities in the city can be ranked among the best in North America. They include the Saddledome and the only covered 400 metre skating rink on the American continent. The city also has an excellent university, the SAIT (the Southern Alberta Institute of Technology), and Mount Royal College.

Our city owes much of the growth to the oil business, which was especially strong between 1945 and 1980. During those years about half a million people responded to the oil-rush and moved to Calgary. In the early eighties, however, the economy went sour and the growth

dropped rapidly. Although unemployment certainly created problems the total population never decreased. The last few years Calgary has gained an important position as financial and administrative centre. The economy has more or less stabilized and (without the Olympics) the unemployment is at about the same level as the nation's. The population also shows a strong growth again.

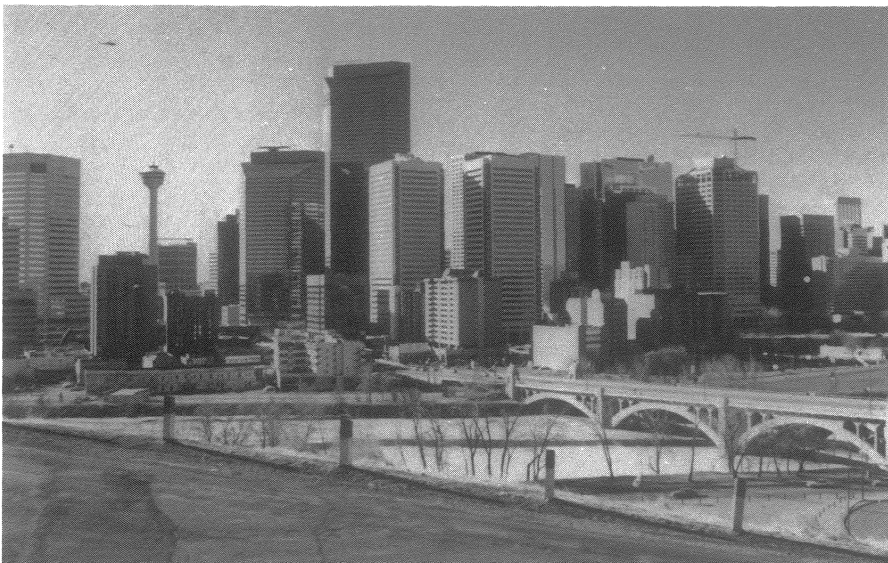
Just a couple of blocks from where the old Fort Calgary used to be is a building of the United Church. In this large red brick building we also have our worship services as Canadian Reformed Church. It is a small congregation and the membership is scattered over a large area. During the recession many members left the area and in 1983 also Rev. D. DeJong left, responding to a call from Burlington, Ontario. After four years Calgary now has in Rev. R. Schouten its own minister again. Classical support is still necessary, however.

For two years there has been a school society now, and if God blesses the plans of the membership there will be a Canadian Reformed school as of September 1989. It will not be easy the first two years but there is a strong commitment among the membership.

We in Calgary like the city and its surrounding area. We hope and pray that the Lord will continue to bless this congregation. It is very important to see some families move in. It would make a lot of things easier here. The congregation is known for its hospitality, which is enjoyed by many during the summer months. If you are thinking of moving, consider Calgary! Probably you too will agree with George King and say: It is a place to stay forever!

For further information concerning church, school, jobs or housing, contact:

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Calgary, AB T3K 1V5



Ottawa's challenge!

Several months ago I read br. J. de Haas's captivating new book entitled *And Replenish the Earth* (New Westminster: Covenant Pub., 1987). In this book the author writes about his experiences as an immigrant in Canada, the various domestic and ecclesiastical struggles he underwent, and the events which led to the institution of the first Canadian Reformed Church.

You will recognize that the title of this book comes from Genesis 1:28 (KJV). There the LORD God told Adam, "Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over [it]." This command of God was given again to Noah in Genesis 9:1: "Be fruitful and multiply, and replenish the earth."

After reading this book I could not help thinking to myself, "How obedient are we being to this command? How successful have we been in replenishing (filling) the earth?"

Most of us Canadian Reformed people are of immigrant stock. It is true for the bulk of us that our grandparents and parents immigrated to this massive continent from the Netherlands. They felt free to leave the land of their fathers and mothers because of this command to fill the earth and because they knew that, since Pentecost, the people of God are not bound to a certain geographical area. They knew that they were not tied down to an *earthly* Jerusalem but that the Jerusalem *above* was their mother.

Our parents had vision; the blood of pioneers coursed through their veins. They left the coziness of home for the hardship and frustrations of life in a new country. And when it became apparent that they could not, in good conscience, bind themselves to any existing church, they did not run for the docks to return to the old country. They believed that if they were faithful to God and His Word, He would be faithful to them. And so Canadian Reformed churches were instituted — one here, one there, all across Canada, with one in the United States.

That was almost forty years ago. The number forty is an important number in Scriptures (see any good Bible encyclopedia). Among other things, the number forty is often used to refer to the time span of one generation. And so we can say that

the Canadian Reformed churches have been on this continent for about a generation.

I think that it would be very good for us second generation Canadian Reformed people to ask whether or not we still have the vision and pioneer's vitality of our parents and grandparents. Or have we gotten cozy with where we are and what we are doing?

I think that we have traded the pioneer's spirit for coziness.



Recently I performed some simple arithmetic and discovered that no less than 67% of Canadian and American Reformed people live either in the Fraser Valley of British Columbia or the Golden Horseshoe of Southern Ontario. That leaves 33% for the rest of North America.

Let us ask ourselves: Are we replenishing the earth? Are we filling this continent? Is God pleased with our clumping together in large numbers in so few areas?

It is only the Christian who knows how to emigrate. Only a Christian knows how to move from one area to another, because only a Christian takes something with him. He takes God's command to fill the earth under one arm and the Pentecostal gospel under the other. Only a Christian knows how to exercise dominion over the earth, because he calls it to

be obedient to the dominion of Jesus Christ.

And so here is the challenge which the church at Ottawa throws down. And we challenge especially the young people of the churches, you who are just starting out, who are just now beginning a career and beginning to raise families: think seriously about moving from one of the cozy centres of Canadian Reformed life to one of the "outposts." Recapture that vision which your parents had. Move to one of the small congregations in Canada or the United States and help your brothers and sisters in that particular area testify to the love of God in Jesus Christ. And help the brotherhood in the small churches build up a strong Reformed life (homes, churches, and schools).

Places I would especially ask you to consider are Vernon, BC.; Calgary, AB.; Grand Rapids, MI.; Blue Bell, PA.; Laurel, MD.; Ottawa, ON.; and Lower Sackville, NS.

I do not mean for these small churches to grow into huge ones. Rather, we should work towards instituting congregations from Victoria to Halifax. "May He have dominion from sea to sea" (Psalm 72:8).

As far as career opportunities and such things are concerned, I cannot speak for the other cities; I can only speak for Ottawa. There are many opportunities for employment in this city and environs.

Every Saturday edition of the newspaper is chock full of advertisements of companies looking for people to work in the ever expanding computer and high technology industry. As well, there are openings for lawyers, engineers, physiotherapists (and other medical professionals and staff). And please do not think that Ottawa is only a government town or only a white collar city. There are also advertisements for salespeople, technicians, food distributors, and tradesmen.

Ottawa has much to offer in other ways as well. Relative to many other cities, it has a low crime rate. Some visitors say that they sense a small town friendliness in Ottawa. It has beautiful parks. There is a marvellous network of bicycle paths weaving throughout the city. The breathtaking beauty of the Gatineau hills with their riot of autumn colours and exciting summer camping is just a stone's

throw from downtown. Sailing on Dow's Lake in the summer; skating on the Rideau canal in the winter; visiting one of the many museums; taking visitors to Parliament Hill; feeling wonderfully alive under the clear blue winter skies . . . need I say more?

If you will accept the challenge which

the Ottawa congregation is extending to you, and especially to the young people, and if you want some more information about Ottawa, please call our contact person, br. H. Jager at (613) 825-8163, or write to him at 41 Burnett's Grove Circle, Nepean, ON, K2J 1W1. Or you may call me at (613) 723-7585 or write me at 1023

Dynes Rd., Ottawa, ON, K2C 0H2.

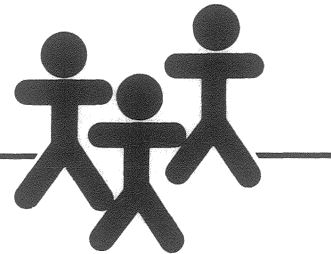
Let's keep the eternal flame burning in the capital city of our country!

On behalf of the brothers and sisters in Ottawa,

I remain,

Yours in the Lord Christ,
G.PH. VAN POPTA

SCHOOL CROSSING



**“The more things change
the more they stay the same . . .”**

While reviewing the end of school and beginning of a new year bulletins certain issues are repeatedly addressed. One is struck by the thankfulness expressed by school board members and principals alike when reflecting on the abundant blessings received. Many bulletin writers admit to having had doubts, complaints and difficulties which in retrospect seem insignificant because of the continuous heavenly care and one therefore reads many state; “all honour and glory be given to our heavenly Father who made everything possible.”

Meanwhile, every year again the task to energetically confront the work in our Canadian Reformed Schools remains. While having the pleasant duty to visit, on behalf of the Teachers' College, some of our schools and congregations in Alberta and Manitoba at the end of the summer recess, many issues confronting boards and staffs and parents appear virtually identical.

Others have mentioned staffing concerns which in our smaller schools restrict and seemingly limit their possibilities, however, some other issues can be briefly commented on. It would appear that in many of our schools on the one hand the enthusiasm to expand programs and increase the number of grades to be offered needs to be continually encouraged on the other hand the parents (and students) demand a responsible board and staff to be accountable for “quality” education. The lesson from especially those schools among us which have had to “cut back” after enthusiastically expanding appears to be that one should do well the things one can do. Therefore do not expand until or unless the existing programs and “staff” have been operating well.

Kindergarten for a number of schools appears to be, especially in Ontario a next priority for expansion. Although Provincial Ministry of Education legislation may not demand school attendance at this level a very large majority of parents use the kindergarten program. Many use public school programs steeped in secular humanism. These programs show their true colour in the manner in which special activities and other curriculum priorities are organized. Witches and goblins parade at Halloween, the great pumpkin and turkey at Thanksgiving, the Christmas class play, the Valentine sweethearts, the Easter egg hunt and bunny concerns as well as the enhancing of self esteem through self assertion and unconditional sharing, and the vivid accounts of dinosaurs and the “awakening of spring” (underpinnings for the teaching of evolution) do not leave our five-year-olds untouched. Many discerning parents are indeed realizing that the rationale for having Grade one is equally appropriate for the establishment of kindergarten. Is this in fact becoming a welcome trend?

Our contact or lack of contact with the Provincial Governments although different with each Ministry of Education, is another concern common to our schools. Some among us appear to ignore blissfully any direct contact with the ministry of education while others show an unquestioned catering to even implied government directives. In this area much work will be necessary especially in Ontario where “recognition” of schools and teachers is minimum. It would appear, however, from a number of discussions that those involved in Canadian Reformed Education would do well to represent themselves when contacting the various Min-

istries of Education. For how otherwise can we clearly state who we are and what our needs are as Canadian citizens? Various school boards discuss membership in associations representing independent or private schools, even there (or especially there?) the need to clearly represent the principles of Reformed education appears to be a major task. The accreditation of the qualifications of teachers in our schools, with a variety of backgrounds, including graduates from the Canadian Reformed Teachers' College present our school boards with major but manageable and worthwhile task and responsibility. Perhaps ARPA associations may assist school boards which are often preoccupied with the day to day operation of schools, in making representation to Provincial Governments?

Another issue of common concern is inter-personal communication. The administrative checks and balances, the procedures, for the alignment of home, school and church, to be a foot and a hand to each other, is a continuous issue in many of our school societies according to the school magazine topics. However, it is especially in this area of our work in maintaining Reformed schools that the weekly preaching of God's Word, daily devotions and Bible study, the daily repentance directs us. It is very gratifying to read the various articles “From the Board” and/or “From the Principal” which remind the societies of the foundational and reconciliatory character of Christ's once-for-all sacrifice and atonement. It is indeed this perspective which unites and directs us toward our tasks at the various “school crossings.”

A. WITTEN



While browsing through school magazines the interested reader will find many a piece written by children, and that's a good thing. Writing needs motivation, and why write at all when your work would not be published anyway?

I collected some items indicating that young people do not merely write, but do so with conviction! They are certainly not afraid to voice their personal opinion, and some of these are personal indeed. I pass them on for your delight and instruction — anonymously of course (?)

Opinions about a book

My Opinions on *Wheel on the School*

Wheel on the School was an understandable book and the author left us in suspense in a lot of chapters. The pictures were well drawn.

The characters and the story were adventurous. The story sounded realistic. I think children should read this book because it is exciting and some parts are emotional. The chapter titles made each chapter vivid. Meinderd DeJong had well written texts.

Sarah

My opinion on this book is that it was exciting. It was interesting because we learned a lot of things about Holland, and especially about storks. It was different from other books. It was emotional, understandable and easy to read. It was spectacular and magnificent. Some parts were comical. It's realistic, but it left me in much suspense until I read the last chapter.

Karen

An opinion

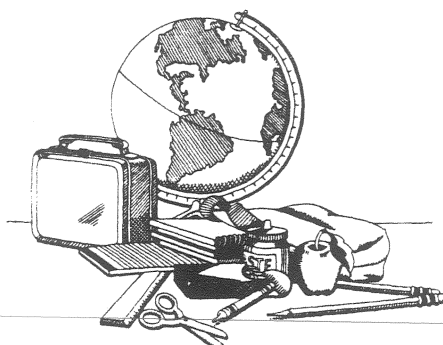
About a touchy subject with some abbreviated teacher's comment.

Wasting time is a waste of time!

In a recent "extra-curricular" writing assignment on this topic, this chatter was identified by almost all the students as their primary time waster, and consequently, the reason for which they "get into trouble." The stories they wrote for me were very interesting; almost all of them could identify the source of the problem, and draw conclusions as to its uselessness. One student took her reasoning a step further, beyond the direct results of missing recesses and writing essays. Because I think we can all benefit from

considering what she has to say, I will repeat her entire work:

Wasting time is a waste of time. People talk and that is wasting time. When people talk others have to listen. When others listen, they make comments and also begin to talk. When that happens there is such a noise that it is totally impossible for anyone to learn anything. So, wasting time is a big waste of precious time that could be spent on teaching and learning.



When we waste time we are not approved by God. God wants us to use our time wisely and to His glory. We may not always think so but it is true. God gave us talents to work to the glory of His Name. When we waste time we are not really using the talents wisely since we could have done something more to the praise and glory of God the Father. We waste time when we sin because all of our time should be spent to praise God and try to get other people also to praise Him. God, even though He may not show it, is probably very angry because He gives us everything and we do nothing at all in return for the things He gives. The only thing we can do is praise Him and we don't praise Him by wasting time.

OUR COVER

The Free Reformed Church
at Byford, Australia

Photo courtesy:
Mr. M. Eikelboom

I hope that all of us — students, parents, and teachers — seriously consider and discuss this article. If not, writing it has probably been a waste of my time.

Opinions

Expressed on leaving the elementary school.

Looking back

We've been at school for seven long years,
We've done so much homework, it pours out of our ears.
We sit in our rooms, papers everywhere,
There is too much homework, it's just not fair.
Psalms, Science, Health, Social Studies too,
There's also our English we have to do.
The next day, "Did you do this, did you do that?"

If we did, there's a friendly pat.
Yet in the corner, there's always that stick,
When the teacher walks up with it, you start to feel sick.
Yet, need it we do, because lazy some are,
Thus leaving this establishment won't be easy by far.

School

English the excellent,
Best of all,
Horrible Health,
Don't like it at all.
Maths the maggots,
Worst you can get,
One of the things,
I should like to forget!
Written Expression,
Thing I like best.
This wonderful subject,
Surpasses the rest.
Fascinating Science,
This is good fun.
Our School is the best,
Under the sun!!!!

Climb in your pen and send us some of your opinions about education, schools and teachers, parents and children, textbooks and discipline . . . Who knows, there may be a sequel to this opinionated column.

T.M.P. VANDERVEN

Institution of the Free Reformed Church of Bedforddale

With thanks to our heavenly Father, who continues His church-gathering work on the Australian continent, the congregation of Bedforddale celebrated its institution on the 5th of December, 1987.

Some historical notes

It certainly was an event to celebrate. We as human beings would never have thought in the early fifties that in 1987 a fourth congregation would exist in the Perth metropolitan area. Therefore it is good that we know that the existence of the church does not depend on human efforts, but that there is a Father in heaven who cares for His flock, also in Western Australia.

The first migrants of the Reformed Churches (Iberated) arrived in Perth, the capital city of Western Australia, in the year 1949. Towards the end of the year 1950 there were sufficient members so that the congregation of Armadale could be instituted. Armadale is a suburb to the south of Perth. Soon after, the church at Albany, about 400 km to the south of Perth, and the church at Launceston, on the island of Tasmania, were instituted.

The Lord has blessed His church in Armadale. While the original number of members was small, in 1978 the decision was made that a second ward was necessary with a second minister. This resulted in the institution of the church of Kelmscott in 1981. The membership of the new congregation was just over 400. Human predictions were that splitting into new congregations was not necessary in the near future. However, an influx of migrants in the early 80's and internal growth resulted in the forming of the congregation of Byford from Armadale in 1985 and the splitting of the congregation of Kelmscott. At the present the four churches in this region have a total membership of about 1600.

Act of institution

There was great joy and thankfulness on the evening of the fifth of December. Every member of the new congregation who could come was present.

Delegates from the neighbouring churches joined in the festivities as well, while quite a few brothers and sisters of the "mother" church of Kelmscott showed their interest in the new developments.

The counsellor, the Rev. W. Huizinga, opened the meeting on behalf of the consistory. In his opening speech he reflected on the various ways a new church could be instituted. The way it was done in Bedforddale was the proper way. During the period that there were two wards in the Kelmscott congregation, there were already office-bearers for the Bedforddale ward. These brothers will continue in their office and do not have to be re-ordained. After Rev. Huizinga read the Subscription Form for Office-Bearers the six elders and two deacons placed their signature under this form in the presence of all the brothers and sisters. Thus the value and importance of this deed became very clear for everybody present. After the reading of the Articles 51 and 52 of the Church Order of Dordrecht, as accepted by the Free Reformed Churches of Australia, the chairman of consistory, br H.J. Dekker, took the chair.

Thankfulness

Chairman expressed his thankfulness that Jesus Christ calls us, as congregation of Bedforddale, together twice a Sunday. Although our number is small in the eyes of the world, yet God is on our side. We profess to be members of a church chosen to everlasting life. God uses us to come to His glory. We are only instruments, while He does everything. Let us all be stimulated to be living members, and let us show this in our good works, that we are branches which produce fruit. Then we may say that God's goodness and mercy shall follow us.

Delegates of the neighbouring church-

es of Kelmscott, Armadale and Byford expressed their joy and thankfulness with the institution of the new congregation, while letters from the churches of Albany and Launceston were read.

Musical intermezzos were given by talented members on treble recorders, saxophone, and piano, while the sisters of the congregation sang a few hymns. After prayer and thanksgiving everybody could enjoy a well-prepared late supper. In a special way there was ample opportunity to experience the communion of saints.

The future

As new congregation we may look back at a very good evening, where all the honour was given to our heavenly Father, who so wonderfully blessed all the preparations of the previous year and a half. We pray for His indispensable blessing for the future, so that the Light of God's Word may also shine through this congregation in the area from which it draws its members.

During the evening the prayer was expressed, also by the delegates, that the Lord will soon provide this congregation with its own pastor and teacher, especially because it had been disappointed a few times already. We know that the future is in God's hand. We have a Father who loves us so much that He has even given us His only begotten Son. He is our Shepherd and we trust that He will provide His flock with everything it needs, also a minister.

May we all, in Canada and Australia, work with zeal in His service so that God's church-gathering work may continue all over this world. Thus in unity of faith we may look forward to the return of our Lord and Saviour, Jesus Christ.

G.M. SPYKER



The Free Reformed Church at Kelmscott and Bedforddale in Western Aus



We go to Elora.

"The consistory has asked the Committee of Administration to serve the consistory with a recommendation regarding the two options: Alma Community Hall or Wellington County Museum."

The conclusion is that neither of these two was chosen.

"The consistory decided to accept the recommendation of the Committee of Administration to rent the Alma Optimist Club for a year. We have been promised access to the building every Sunday, except for April 3. Moreover, we will be able to have the building for one evening per week."

There was also a piece of information in the *Church Herald* which made me wonder why I had never yet learned that there was an Israeli Reformed Church in Jerusalem. If they ask for classical appointments, I like to be included in spite of my alleged retirement.

What made me think of this was the sentence "Prof. Van-Dam told me that he is going to preach in Jerusalem!"

Yes, and this was the last from Ontario. Our journey now brings us to Manitoba.

Carman's consistory discussed various questions which were passed on from family visits. Among these questions were the following two.

"Request for combined bulletin with Winnipeg. It is decided to leave it as is." In other words: no combined bulletin.

I can understand the request, seeing the many family-relations between the two congregations, but I can also fully appreciate the difficulties, seeing the distance between the two congregations is some eighty kilometers, although there is a constant stream of members going back and forth, among whom students attending school.

The second question was: "A request that more is written in the bulletin e.g. about the CHP. For information regarding these topics see *Clarion* and *Reformed Perspective*."

For this decision I am thankful. Bulletins which are paid for from the Church treasury should contain only announcements and official notices and information about the congregation. This is the only way in which to prevent difficulties and controversies as well.

Mind you, I am not afraid of controversies in the good sense of the word, and our readers know this. But when a minister wishes to express his views on various topics, for example on a political party, he should not use the Church bulletin for that. Let him call a meeting and deliver an introduction at that meeting for the instruction of the parishioners.

When it was decided in the Fraser Valley to have one bulletin for the Valley Churches, one of the rules adopted was: no articles on any topic, just the things which I mentioned above. This has worked very well, and practically everyone is happy with the combined bulletin.

In the past it was sometimes decided not to continue with a combined bulletin because of fears — sometimes well-founded — that the one congregation would not like at all the line of thought of the minister of the other congregation. Rather than facing a crisis and writing against each other in the same bulletin, the safest course was chosen: let each go his own way.

If the rule were adopted that no articles should be inserted, and that only the things mentioned above were to be allowed in the bulletin, we might see more combinations which would save hundreds and perhaps even thousands of dollars per year.

This even apart from the man — or women-power which could be used so much better as hundreds of hours would be saved.

What would also be prevented is the strange thing that "A discussion followed about an article written by our minister . . . under the title 'A Founding Convention'. The consistory decided it is opposed to part of this article."

A special consistory decision about part of an article by the minister?

Did the minister ask that all should agree with him?

Here things are slightly overdone.

But the basic mistake is that apparently there is no decision that no articles are to be found in the bulletin. Now you get the above decision, plus "contra-articles."

Let's continue with Carman.

Via the Orangeville *Sheepfold* we take over a piece from *The Toronto Star* about something which the Carman bulletin mentions only summarily.

"Court Grants 2 Nurses Exemption from Union.

"WINNIPEG(CP) — A Court of Queen's Bench judge has overturned a Manitoba Labour Board decision and granted two Carman, Man. nurses a religious exemption from paying union dues. Mr. Justice Guy Kroft said the board unreasonably denied sisters Betty and Christina Vandermeulen a dues exemption under the province's Labour Relations Act. The sisters, members of the Canadian Reformed Church, objected to membership in the nurses' association and to paying \$18 monthly dues."

Let us be thankful for this. The courts are used nowadays to bring in all sorts of complaints and to render governing almost impossible. Here a court has upheld justice and fairness and it is the Lord's doing, for which we give thanks.

From Carman our journey brings us to the Providence Church in Edmonton. There the consistory decided "to grant Rev. VanBeveren 8 'free' Sundays per year in addition to his existing holidays in order to lighten his workload." A sympathetic gesture, no doubt also the result of my colleague's age and the scarcity of ministers.

In Neerlandia the "Organ business is discussed — it is decided to present to the congregation a questionnaire in order to come to a positive responsible decision (and) . . . to give the Organ Committee the mandate to check out the specifications re a pipe organ."

Apparently the choice fell on a "Cantor Organ."

The December month saw "the steeple put on the church building. Quite an impressive sight. We can also see the weathervane with the cock on top of the steeple." When similar ornament was put on the Houston Church building many years ago, the people irreverently called it "The Rooster Church."

Going south again, we pass through Calgary. There at the consistory meeting "Several possibilities for a guest speaker for a Spring lecture(s) were discussed."

And the bulletin contains a warning which is worth to be passed on.

"To skip church services is often the first step on a long slide away from the faith."

This reminded me of a catechism student who, upon my question why she was not there the previous evening replied that she wanted to take a year "off" from this. When I warned her that she should not try to live without the Lord and should continue in His ways and come to be instructed in these ways,

she replied, "Oh, but I still serve the Lord!" Within the year she had broken with the Church and had completely adjusted to the life in the world.

Having nothing more to mention from the region east of the Rockies, we visit the beautiful Okanagan Valley and stop over in Vernon.

Our readers may recall that discussions were going on in Vernon which name to choose for the Church. Various suggestions were made, but "After having heard the congregation, the consistory decided to officially adopt the name of 'Canadian Reformed Church of Vernon'."

Lynden is in the process of building their own place of worship. Progress reports are given in each issue of the *Valley Church News*. "A \$20,000.00 sprinkler system was first required, but later that requirement was rescinded. This is due to some good enquiries by the building committee and buildings, and a few minor adjustments to the plans."

The Langley consistory mentioned "A letter from a member regarding a possible expansion to the Aldergrove area due to the increase in size of the Langley congregation. The council decided to discuss this matter at greater length at the next meeting."

In the Surrey part of the *Church News* the following drew the attention.

"Sermons on the Canons of Dort"

"Now that we come to the end of the Heidelberg Catechism in the afternoon worship services, in the coming weeks we hope to begin a short series on the Canons of Dort. We realize that this is somewhat unusual as the church order says that 'the doctrine of God's Word as summarized in the Heidelberg Catechism' should be proclaimed, but it is surely in accordance with the intent, namely, that the congregation receive instruction as to Reformed doctrine. Besides, the Canons of Dort, a document so rich in its doctrinal contents and pastoral notes, is often neglected in this age when Arminianism runs rampant. Hence the consistory had no difficulty in agreeing to this matter, but encouraged it."

Let me begin with stating that I love the Canons of Dort and that I deplore the fact that they are not as well-known as the Heidelberg Catechism and the Belgic Confession are. I would encourage every effort to make the believers become more acquainted with this confessional form, not only in order that they may be better equipped to withstand the errors of Arminianism but also and even mainly in order that they may become more and more partakers of the extremely rich comfort which we make profession of in this confessional form.

The way to go about it, however, is not the way in which things are going in the Maranatha Church in Surrey.

When the Churches have agreed that the doctrine of God's Word as summarized in the Heidelberg Catechism shall be proclaimed, no one has the right to deviate from this and to take the Belgic Confession or the Canons. And no consistory has the right to agree to deviation from the commonly agreed upon order.

What I am particularly afraid of is the argument "it is surely in accordance with the intent." Here a dangerous element is brought in. With an appeal to the "intent" as one sees it, the literal provision of the article is put on "reserve-duty." I do not accept a difference between "literal text" and "intent." Once we start on this road, we could set aside practically every provision.

Don't misunderstand me: I do not see any deviation from the Scriptural doctrine here. My point is that we must faithfully adhere to what we have agreed upon and not circumvent this with an appeal to the "intent" of a certain article.

Besides, there are numerous opportunities when following the Catechism to draw in the Canons and to point to the comfort which we find there as well.

With one of the series of "Catechism Sermons" I had the

custom of also reading the relevant part from the Belgic Confession or the Canons. This I consider the proper way, but to leave the Catechism and take the Canons as guide for afternoon sermons — no, this does not appear proper.

From one of the brothers in Australia I received the assurance that it certainly is appreciated when particulars from the life of the Churches in that country are mentioned in our medley. The brother was so wise as to add: apart from *what* is being written, from the contents. However, the brothers and sisters in the Southern hemisphere have to take the one as well as the other.

Albany comes first in the alphabetical order.

Considerable progress has been made in the matter of providing the brothers and sisters in Port Moresby and other regions in Papua New Guinea with the so much needed guidance and help.

Not only accepted Cand. Koelewijn the call to serve in that country, the Lord also "has moved the hearts of the authorities to grant approval to the registration of the Reformed Church in Port Moresby." This paves the way for helpers.

"It was with great thankfulness that, early in December, the Mission Committee received word that the government of P.N.G. had given official approval for the community in Port Moresby to become a registered body, i.e. to be registered as the 'Reformed Church of Port Moresby.' This will mean that it is possible to apply now for people from the mission to enter P.N.G. on a work-permit basis for longer terms and to create positions that will be occupied by the Koelewijns and others; if in the normal course other support workers are considered necessary and the positions they occupy cannot be filled with indigenous people."

In Armadale, meanwhile, there are plans for expansion of the school. Additional property has been purchased, so that the school property extends all the way to the Fifth Road. Some four hundred children from the four congregations attend this school, and Year 11 has been added now.

The students that come from the Kelmscott area attend only the high school division, since Kelmscott has its own elementary school.

It is not all prosperity, though. "On December 31st, the administration centre of the school was broken into by what is believed to have been a gang of youths. Damage existed of two smashed doors, a broken window and damaged photocopier (write-off). Every room was ransacked and although no further damage was caused, potentially the outcome could have been most serious indeed. Several days later the Alternative Education Centre was also broken into but apart from a broken window (and some spilt blood) there was no damage."

The Australian teachers have formed their own Australian Reformed Teachers Association. There are also plans to publish their own magazine a few times per year. The organization has "full-time teachers as members and part-time teachers, ex-teachers, and trainee teachers as associate members."

As for Church news, in Byford the "Celebrating the Holy Supper in the afternoon is discussed, but the consistory decided to leave it in the morning service only, and suggests to use the new meeting rooms next year for babysitting. Babysitters can then babysit in turns and be able to attend the church services when Holy Supper is celebrated." Rests us to mention that also the periodical in our Australian sister Churches, *Una Sancta* has appeared with different looks and looks far more professional now. Do they have a laser-printer, perhaps?

Herewith we have come to the end of this medley.

Thank you for joining me again and for listening to me. We shall meet again in due time, the Lord willing.

VO

By Rev. W.W.J. VanOene

As the fourth objection it was remarked that, according to the conviction of the brothers and sisters, the mutual love which is needed to make a "marriage" successful is lacking too much.

Is this really an argument? How could they prove that their opinion was correct and that the true Christian love was absent to such an extent that a union was forbidden by the Lord? Subjectivism is here the deciding factor; however, the seeking of union was a question of obedience to the Lord's will, not something which was to be determined by the answer to the question whether everyone was convinced that there was sufficient love. Besides, such a point would be extremely hard to prove either way.

The fifth objection regards the teachings of various prominent figures in the Doleantie Churches. Among these Dr. A. Kuyper was not the least one. With a view to some of his teachings the brothers and sisters stated,

"And finally, it is for us a preponderant objection to acknowledge as *Reformed* what of late has been stated and taught regarding the Regeneration and the Holy Baptism by ministers of the doleerende churches. We consider it superfluous to elaborate on this. In order to avoid even the appearance as if we had the intention to attack persons, we don't mention any names. Enough has been written publicly which cannot be unknown to you."

Synod replied that the union was to take place "on the basis of unity in Reformed Confession and Church Order." Possible objections to teachings can always be brought to the ecclesiastical assemblies in whose province it is to judge them.

This answer was a little too smooth. Various articles and statements made by, among others, Dr. A. Kuyper did give reason for concern, to put it mildly. The later history has shown that the concern of the brothers and sisters was well-founded, even though we must agree that it was not permitted to let a union fail because of private opinions, whosoever they might be.

The question may be justified whether not more attention should have been paid to this point. When Dr. Kuyper wrote, e.g., "if someone perseveres in the opinion that it would be allowed to baptize an infant *without* its election being presupposed herewith, and as if God's work of grace could begin only in an *adult*, we declare to him that he cannot with an honest conscience remain in the Reformed Churches, for our Reformed Churches confessed and taught the exact opposite from olden days on."

Those who refused to go along with a union, if they had still been alive in 1942, would have said, "I told you so!"

However, when things go wrong later on, this is no proof that things were wrong with the beginning. The big question in 1892 was: "Does the Lord demand of us that we merge?" This question was answered in the affirmative.

After the objections to the union had been denied,

Synod decided to enter into a union with the Netherlands Reformed Churches.

However, this did not come about without serious discussions and tense moments even.

The point which required the most discussion was the question what the name of the United Churches was to be.

The Christian Reformed Synod chose the name "Christian Reformed Churches." This name appeared unacceptable to the Synod of the Netherlands Reformed Churches. They insisted on it that both groups should drop the first part: "Christian" as well as "Netherlands," and that the united Churches should simply be known as "The Reformed Churches in the Netherlands."

With some of the Christian Reformed brothers there were serious objections to deleting the word "Christian."

On the other hand, we recall that it was only because the Netherlands Reformed (Hervormde) Church lay claim to the title "Reformed" (Gereformeerd), that the Churches from the Secession had been prevented from simply calling themselves "The Reformed Church" at A., B., etc. By this time the Hervormde Church called itself "De Nederlandsch Hervormde Kerk," and so there was no longer any reason why the united Churches should not be known by the name to which they always had laid claim.

Yet several of the Christian Reformed brethren considered it a sacrifice to abandon the title "Christian." Two of the members voted against, the rest were in favour.

The decision to unite contained the following points.

"Firstly, to bring about this union on the basis of the common confession of the Three Forms of Unity, of the Reformed Church Order (confirmed last in 1619), and of that which has been agreed upon between the Synods of The Hague and Leeuwarden above-mentioned, and further has been done by their deputies by order of these Synods, which has now been approved by both Synods of Amsterdam;

"Secondly, to merge in united session as *General Synod of the Reformed Churches in the Netherlands* together with the delegates and members in advisory capacity of the provisional Synod of the Netherlands Reformed Churches on Friday, June 17, 1892, having been authorized to this by the credentials;

"Thirdly, to authorize its moderamen to merge with the moderamen of the provisional Synod of the Netherlands Reformed Churches in order that the merged moderamen lead the united session;

"Fourthly, without delay to inform the provisional Synod of the Netherlands Reformed Churches of this decision; "Fifthly, to authorize the General Synod to inform the Government in its name about the decision taken."

Here the decision was taken unanimously.

Both chairmen spoke a final word to their respective Synods, pointing out the importance of the decision taken, and, when closing their respective Synods, closed off a part of the history of the Church, opening, at the same time, the gate towards a richer future.

The Merger

June 17, 1892.

The church building on the Keizersgracht was filled to capacity, including all balconies. Almost two thousand people were assembled.

In front of the pulpit a large table had been placed for the twice-as-large moderamen. Chairs had been placed in a semi-circle for the 78 members and advisers of the combined Synod.

One brother was present for a while who was carried on a chair as he was not able to walk or even to address the assembly. This brother was the Rev. S. van Velzen, the last-living of the "ministers of the first hour" of the Secession. He was wearing the decorations of the Metal Cross and of the Netherlands Lion. For him it was a great moment to be allowed to live and see this day. The Rev. W.H. Gispen as the older one chaired the meeting.

In his opening address he reminded those present of the first Synod of the Seceded Churches in 1836, a Synod held in a packing shed, quietly and secretly, a place where police would not find them right away. That's how it was a little over half a century ago. And see what the Lord has given us now. "We have become one now; and may God give that in due time we have so merged and are so melted together that no one understands where those component parts went."

Addressing the old Rev. van Velzen, Gispen concluded his words as follows: "You fought for King and Fatherland, but your greatest honour is to have been a good soldier of Jesus Christ. Still a little while and you will enter into the joy of your Lord. I do not know how it is in heaven, but if the blessed ones over there talk with each other and are interested in the struggle and joy of the church on earth, tell then your fellow-soldiers what you have seen here, and their joy will be great when you call to them: 'They are one!'"

Kuyper, too, received the floor to address the brothers and when he had finished, Gispen and Kuyper joined hands to show the unity.

Various brothers delivered an address, of whom Mr. S. van Velzen Jr., M.P. spoke on behalf of his Father. After the speakers had finished, Kuyper took the chair. Various committees were appointed, Dr. Rutgers summarized what the next classes and provincial synods were to do in connection with the union. The Church at Dordrecht was appointed as convening Church for the next General Synod.

At the end, Gispen took the chair again and closed the first General Synod of the Reformed Churches in the Netherlands at around 5:00 p.m.

The Rev. Gispen wrote after Synod, "It is impossible for me to describe to you the scene of the combined session of both Synods. In the midst of that tightly-packed multitude that filled the church building to its highest point — if we are not mistaken, this church building has two balconies above each other on three sides, VO — the United Synod was seated, together with all advisers. And among the latter the only one left of the men of '34, Father van Velzen, with the complete decorations of the Metal Cross and the Netherlands Lion on his chest. He could no longer speak, but he had desired of God that he be allowed to experience this day and still see the united brethren. God did hear this petition and made also this

Simeon see before his death what his heart had so fervently desired.

"The following sample may show how simply and cordially everything was done: a brother on the balcony requested loudly to move Father van Velzen to another place, so that all could see him.

"There were tears. The final decision whereby the union became an established fact and most of the provisions in connection with it were taken *unanimously* by both Synods.

"This, too, means something, and for us it is a proof that the hand of the Lord visibly has manifested itself.

"God has done great things, and therefore we are glad."

Dissent

In a previous part it was already pointed out that not everyone was happy with the merger. Dr. Kuyper might well warn the combined Synod that no one should expect an "idyllic domestic life" now that the union had become a fact. Only in obedience to the Lord the growing together could result in an harmonious ecclesiastical life.

As could be expected, the brothers and sisters who had written the letter for which they asked others to declare their support, were not satisfied by Synod's decision to deny their request not to proceed.

They called a meeting at Utrecht on July 20, 1892. At this first meeting forty-two persons were present. The Rev. F.P.L.C. van Lingen, director of the Gymnasium (classical high school) at Zetten, chaired the meeting. It was the intention of the brothers "to cause the Christian Reformed Congregations to be revived." Rev. Js Wisse Csn at The Hague seceded right away.

It was claimed that at the union the Christian Reformed Church had lost: 1. its regulation; 2. its name; 3. its Theological School; 4. its ecclesiastical periodical.

This meeting led to the decision "to cause the Christian Reformed Church to continue to exist."

What were the grounds for this "continued existence?"

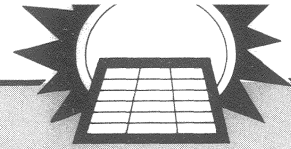
That we use this term is not to say that we consider it legitimate. The Secession Churches, the Christian Reformed Church of 1869 and following years continued to exist in the Reformed Churches in the Netherlands from June 17, 1892 on.

The "Christian Reformed Church" of July 20, 1892 was something new, formed by a group of brothers and sisters who refused to be obedient and stood aside, separated themselves from the united Reformed Churches in the Netherlands.

We already saw what the objections were brought to Synod by the brothers and sisters who either co-signed the submission by the brothers van Lingen and Wisse or came with something else. One may be dissatisfied to a certain extent by the reply of Synod, this much is clear that the objections did not constitute sufficient ground why a union should be refused and called off.

Were the reasons adduced in the submissions mentioned above the reasons for separate existence? Is there any official document which we could quote so as not to ascribe to all what is only the private opinion of one or of a few?

— To be continued



"If anyone is in Christ, he is a new creation, the old has passed away, behold the new has come."

II Corinthians 5:17

Dear brothers and sisters,

It is a great privilege to be a member of the church of the Lord and to be a citizen of the kingdom of Christ. It is also at the same time a great responsibility. We have learned Christ! We do enjoy everyday the benefits of God's kingdom: His care, grace, love and support.

In this chapter of his letter the apostle Paul directs our attention to Christ's work of reconciliation. He reminds us of the great love Christ has shown us when by His death He met the demands of God's justice in our stead and has paid the ransom for our sins. The effect of Christ's death and resurrection, does become apparent in His offspring, in all those who confess Him to be their LORD and Saviour. In Him we have become a new creation! That's what you and I firmly believe, even though we not always see it in our lives. We still have to struggle with many a shortcoming and failure. Being a "new creation" does not mean being without sin, being perfect in your faith. But having died with Christ, we do consider ourselves dead to sin and alive to God, (Romans 6:6, 11). We walk in obedience before Him and we yield ourselves to His service, also when that requires a fight against sin and discontent. Jesus Christ being our Redeemer also renews us. That's why the fruits of the Spirit are growing in our lives: love, joy, peace, kindness, patience, self-control.

That is the blessed result of Christ's redeeming work. We are no longer slaves of sin; that belongs to the past. We are Christ's! Set free to live in newness of life. We learn to love what He loves and to hate what He hates. And we watch out that we in no way return to a life of bondage and slavery; disobedience and selfishness. The only way to avoid that, is to cleave to the Lord Jesus Christ, to abide in Him and to entrust our life and lot always again to Him, our only Saviour.

With joyful surprise Paul calls out, "Behold, the new has come!" His joy and delight cannot fail to find response in the hearts of all, who by the grace of God, through faith, are being renewed after the image of Christ. It is true that as long as we are in this life this "being renewed" is not finished. We still have only a small beginning of the obedience God asks from us. The time that Jesus Christ will make all things new has not come yet. But it is on its way. The regeneration of God's children is a guarantee that once all God's purposes in creation will reach complete fulfillment. My life will serve His purpose. Not through me, as if I am so strong, no, but through Jesus Christ and His Spirit.

It is a great comfort in our daily struggles, that

Jesus Christ is every day working in us and that He will present us to His Father, without spot and wrinkle. He does that. We can rely on Him! That is what we always again must do: trust Him and entrust ourselves to Him, to His care and renewing power. Then we listen carefully to Him in order to do what He tells us. Then we also know that the day is coming that death shall be no more, neither shall there be mourning nor crying nor pain, for the former things have then passed away. Then in perfect harmony the dwelling of God will be with men and we shall be His people.

From the Mailbox:

Connie VanAmerongen sent me a type-written note, thanking everybody for the cards she received. She has a scrapbook full of them!

Mrs. A. Stad also appreciated it that so many of our readers remembered her 89th birthday. She received more than two hundred cards!

Albert Dorgeloos also had a very good birthday thanks to the many cards he found in his mailbox. He is still working at "Arc Industries" and loves playing baseball and bowling.

Thank you, brothers and sisters for your great support. Keep it up!

Our birthday calendar for May:

My calendar indicates only one birthday for this month.

HERMAN WEMEKAMP

109 Bythia Street
Orangeville, ON L9W 3V5

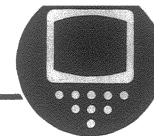
Herman is in his forties. His birthday is on May 21st. He is a wheelchair patient and I am sure he would like to receive some mail on his birthday. Congratulations, Herman!

I must perform to Thee, O God, my vow;
Before Thy throne with grateful gifts I bow,
Thank-offerings I bring and I avow
That Thou from death didst save me,
For in the book of life Thou didst engrave me.
Thou hast upheld me, foes could not enslave me,
So that I in the light of life God gave me
May walk before Him now.

Psalm 56:5

Greetings to you all,

MRS. J. MULDER
1225 Highway 5, RR 1
Burlington, ON L7R 3X4



Classis Alberta/Manitoba, March 15, 16, 1988

1. On behalf of the convening church at Edmonton (Immanuel), br. H. Vandelden calls the meeting to order. He requests the singing of Psalm 67:1, 2 and reads Psalm 1, after which he opens with prayer. The delegates are welcomed, as is the Rev. G.I. Williamson, who is present as an observer from the Dakotas Presbytery of the O.P.C. Certain memorabilia are taken note of.

2. The delegates of the Edmonton (Immanuel), having examined the credentials, declare them to be in good order.

3. Classis is constituted. The officers are as follows: the Rev. P.K.A. de Boer, Chairman; the Rev. R. Schouten, Vice-chairman; the Rev. E.J. Tiggelaar, clerk.

4. The Provisional Agenda is adopted with the addition of some instructions from several churches.

5. Reports:

a. An auditors report concerning the state of the classical books for the year 1987 is read. The Providence Church of Edmonton is thanked for making this report. The books have been found to be in good order. Some minor changes are proposed by the auditors concerning the method of paying the assessments. These are adopted. A recommendation that classical delegates try to obtain advance bookings for flights is adopted as a reminder.

b. The Classis Treasurer submits a report. This report is thankfully taken note of and accepted.

c. Classical Archives. The Immanuel Church at Edmonton has checked the archives with respect to the classical meeting of September 29/30, 1987 and also the classis contracta meeting of December 8, 1987. The archives have been found in good order. This report is accepted.

d. There is no report from the Committee for the Fund for Needy Churches.

6. Proposals/Instructions:

a. There is a proposal of the church at Barrhead to remove Article 7.b.4 of the classical regulations. This section of the article concerns the admission of a notion of motion during the discussion of a motion already on the table, which possibility Barrhead contests. The proposal of the church at Barrhead is adopted. At this point a short break is enjoyed.

7. Classis enters into closed session.

The Rev. Williamson is invited to remain. The church visitors, namely the Revs. M. VanBeveren, J.D. Wielenga, and A. de Jager have submitted several reports concerning visits made to the churches at Calgary, Carman, Edmonton Providence, Neerlandia, and Winnipeg. Classis thankfully takes note of these reports.

Advice is asked by the churches at Coaldale and Carman concerning matters of discipline. This advice is given. At this point the meeting is adjourned for the evening. The Chairman requests the singing of Psalm 93:1, 2 and closes in thanksgiving.

8. The meeting is reopened at 9:30 a.m. The Chairman requests the singing of Psalm 68:1, reads Luke 19:28-end, and opens with prayer. A roll call shows that all delegates are present.

9. The Rev. Williamson is given an opportunity to address Classis on behalf of the Dakotas Presbytery of the O.P.C. He passes on the fraternal greetings of the Presbytery, speaks of the ongoing concern of the O.P.C. concerning membership of the GKN church in the Reformed Ecumenical Synod, and informs the assembly of the failure of the Joining and Receiving motion at the General Assembly of the O.P.C. (this concerned an invitation of the PCA church to the O.P.C. to merge). The Rev. Williamson further expresses the appreciation of the Dakotas Presbytery for the Reformed stance and witness of the Canadian Reformed Churches. He also pleads for stronger ties between the O.P.C. and the Canadian Reformed Churches. The Chairman responds briefly to the Rev. Williamson's address and asks him to pass on fraternal greetings to the assembly of the O.P.C.

10. There is no report from the O.P.C. observer since the appointed delegate experienced travel difficulties.

11. The church at Neerlandia requests

pulpit supply twice per month. This request is granted.

12. Question Period according to Article 44 of the Church Order is observed. A matter of oversight is dealt with in closed session. Advice is given to a church. The church at Coaldale indicates to Classis her intention to appeal the decision of Classis September/87 to supply classical aid to the Immanuel Church at Edmonton for the purpose of calling a minister. Coaldale will appeal this decision because of her view that this development obstructs a possible reconciliation process in Edmonton Immanuel.

13. Appointments:

a. The convening church for the next classical meeting will be the Providence Church at Edmonton. The date for this meeting is set for, D.V., June 14th, 1988. The alternate date is September 20, 1988. The suggested officers are: The Rev. J.D. Wielenga, Chairman; the Rev. P.K.A. de Boer, Vice-Chairman; the Rev. R. Schouten, Clerk.

b. Voting takes place for the appointment of delegates to the Regional Synod scheduled for the fall of 1988. Appointed are the Revs. Wielenga, de Boer, den Hollander and Schouten, with the Rev. Tiggelaar as alternate. As elders are appointed the brs. G. Bikker, H. Veenendaal, W. Gortemaker, H. Vandelden, with the brs. A. Poppe, R. VanDelft, J. Kuik and C. Hoogerdijk as alternates, in that order.

c. Church visitors. To replace the departed Rev. de Jager and the outgoing Rev. Van Beveren, the Revs. den Hollander and de Boer are appointed.


14. Personal Question Period. The church at Coaldale requests suggestions for the convening date of the next Regional Synod, scheduled for the fall of 1988. November 8th is decided upon.

15. Censure ad Article 44 of the Church Order is not necessary.

16. The Acts of Classis are read and adopted. The Press Release is read and approved.

17. The chairman expresses thankfulness for the quiet and peaceable meeting which could be enjoyed. He thanks the ladies for their efficient service and for the tasty food enjoyed. He requests the singing of Psalm 68:8, 12, after which he closes with words of thanksgiving to God.

On behalf of classis,
R. SCHOUTEN, vice-chairman

CHURCH NEWS 

CALLLED to the Church at Chilliwack, BC

REV. W. DEN HOLLANDER
of Winnipeg, MB



Hello Busy Beavers,

Do you have a good idea for a present for your Mom on Mother's Day?

Are you making something at school?

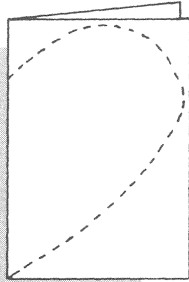
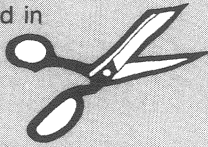
Maybe you are working on something at home?

If you make it yourself your Mom is sure to love it!

That's why I thought you would like some tips on making your very own *card* for her.

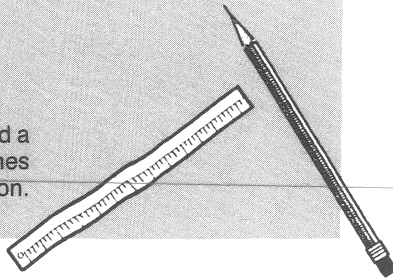
TIP #1

You can fold your paper in half and cut your card in a heart shape.



TIP #2

You can use a ruler and a light pencil to make lines that are easy to write on.



DECORATIONS FOR YOUR CARD

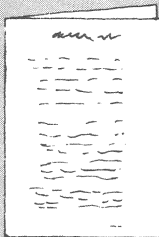
calligraphy

MOM

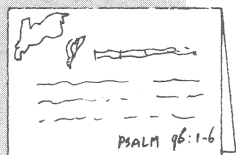
a snapshot or school picture of yourself



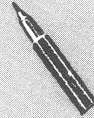
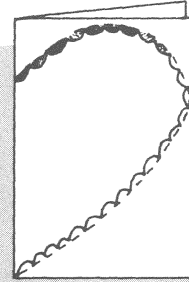
a poem you wrote



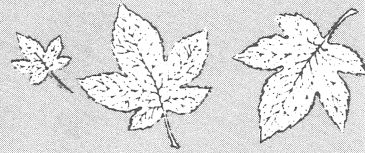
your Mom's favourite Bible text in your very best writing



a scalloped border coloured with markers



flowers or leaves you dried last summer



Use your imagination! There are *so many* ways to make your *own* card.

Lots of success to you, Busy Beavers!

Enjoy making that special card and/or gift for your Mom.

That way you're sure to help make it a Happy Mother's Day for her!

Now we all join in wishing those Busy Beavers celebrating a birthday in the gorgeous month of May a very happy birthday and many happy returns of the day!

May the Lord bless and keep you all.

Have a great day with your family and friends!

MAY

Melanie Veenendaal	1	Sara Vanderpol	14
Darlene Vanderpol	3	Quirina Bikker	16
Karen Vander Veen	3	Mariet Nap	16
Karen Bartels	4	Jennifer Siebenga	18
Felicia Viersen	5	Beth Kingma	19
Jacoba Harlaar	6	Kimberly Kamphuis	20
Heather Krabbendam	6	Lee-Ann Beintema	22
Donna Pieffers	7	Brian Jager	24
Geraldine Schenkel	7	Becky Heemskerk	25
Timothy Van Popta	9	Loren Van Assen	25
*Rebecca Boeresma	10	Donald Woltjer	29
Julie Buitenhuis	11	Bryan Bos	31
Rebecca Hekert	11	Christina Bredenhof	31

*Busy Beavers, let's surprise Rebecca with lots of cards from our Club members! Rebecca lives very far away in Brazil. If you send a card soon, hopefully it will get there on time!

The address is: Rebecca Boeresma

São José da Coroa Grande, PE
55567 Brazil



From the Mailbox

Welcome to the Busy Beaver Club, *Theresa Bredenhof*. Thank you for the pretty bookmark, and the letter. Write again soon, Theresa.

And a big welcome to you, too, *Denise Elliott*. What was your favourite book that you read for the Read-a-thon, Denise? Will you write and tell us?

Welcome to the Club, *Vanessa Aikema*. We are happy to have another real Busy Beaver join us! Thanks for sharing the riddles, Vanessa.

Thank you for the puzzle, *Netty Sikkema*. It was good to hear from you again. I hope nobody was hurt in the accident you wrote about. Bye for now, Netty.

How do you like having so many teachers, *Jeannette Jansen*? Congratulations still on your first niece! I'll bet you think she's adorable, and too bad she lives so far away!

Did you get the Barbie you wanted, *Jennifer van Pykeren*? And how did your Dad enjoy the visit with his Dad? Thanks for the puzzle and the very neat letter, Jennifer. Keep up the good work!

Have you been doing some interesting work in Art, *Vanessa DeJong*? Do you have your bird mounted on black hanging up in your room? Thanks for the puzzle, Vanessa. Write again soon.

Do you live close to your grandparent's new house, *Katrina DeJong*? Do you like having P.E. at school? Or do you like another subject better? Bye for now, Katrina.

I'm glad you had such a good birthday party, *Julia Jonker*. Have you had another soup day at school, lately? The Christmas **WORDSEARCH** we'll have to save, Julia. Think it will keep? Thanks for sharing, Julia.

Hello, *Earl Van Assen*. It was good to hear from you again. Are you looking forward to spring, Earl? Thank you for the interesting puzzle, Earl. But you're right. Too bad so many are "U.S.A. questions."

I see you are a good salesman, *Alex Sikkema*. That's a good way to raise money for your school. Keep up the good work! Thank you for the interesting puzzle, Alex. But if you'll look back at the first *Clarion* of this year, you'll find one just like it! Would you like me to return it to you?

Congratulations on your niece, *Wendy Jansen*, and what a beautiful name she has! You made some nice work for sewing class, Wendy. What are you working on now? Thanks for the puzzle.

Hello, *Michelle Hordyk*. It's good to hear from you again. And I really like your letter with the pretty lettering and the balloons. Maybe your Dad can help you with some of those questions, Michelle. Give it a try, O.K.?

Thank you for a nice chatty letter and the puzzle, *Sarah Vanderzwaag*. Did you help your Dad cook the supper, sometimes? And did you make a pretty banner to welcome home your Mom from so far away? Bye for now. Write again soon.

Quiz Time!

MOTHERS IN THE BIBLE

Can you match the names of the mothers and their sons?

Eve	Joseph
Sarah	John
Hagar	Seth
Leah	Samuel
Rachel	John & James
Jochebed	Ishmael
Naomi	Isaac
Ruth	Judah
Hannah	Moses
Bathsheba	Mahlon
Elizabeth	Obed
Salome	Solomon

TWO WORD SEARCH PUZZLES

ANIMALS

By Busy Beaver *Wendy Jansen*

birds	elephants	O P P I H F S U E
dogs	emu	E M U S S I S T K
giraffes	skunks	L U B T T S E L D
snail	hippo	E T I N A H G Z F
raccoon	fish	P U R A C C O O N
ants	sharks	H R D O G S A S C
cats	turtles	A T S A I N W S G
swans	snake	N L A S R A S K J
		T E W K A I N R B
		S S X N F L A A H
		F S Z U F S W H I
		S N A K E S S S A
		N S N S S N A I L

NAMES

By Busy Beaver *Jeannette Jansen*

Albert	Christa	A L B E R T N H O J
Wendy	Jeannette	T C R M A R Y N E O
Joseph	John	S L O W G R A A K S
Swanieta	Ian	I A B E E R N J E E
Anita	Clarence	R R A A D N E S I P
Keith	Rob	H E N N E W D G T H
Edwin	Greg	C N I T O P I Y H T
Joy	Mary	E C T J O Y A N W C
		D E A T E I N A W S

Bye for now, Busy Beavers.

I'd love to hear from you how you do making your little Mother's Day project!

Will you write and tell?

Lots of love to you all,
Aunt Betty