

Clarion

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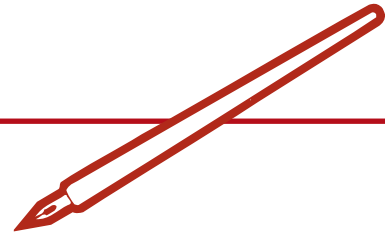


Numbers

10:1-10

*Reformed Faith
in Latin America*

INSIDIA



By R. Aasman



The Great Healer

Everybody has a story to tell about a relative or friend who is suffering from a serious illness. Who has not been affected by one disease or another? Every now and then, this raises provocative questions. Some will ask: is illness a direct punishment from God because of a specific sin or a lack of faith? Moreover, is it possible that a stronger faith would cause a miracle to take away illness? It is common to hear the notion that an illness such as cancer is directly caused by a lack of faith or a particular sin. In fact, faithful members of the church who are struck by illness or tragedy often wonder aloud whether this thing happened to them because they are less deserving than others. To say such a thing, or to teach this to others, is a blow which causes untold emotional and spiritual agony. Imagine living with cancer, or to have a loved one dying of cancer, and to be told: this is what you deserve. Imagine hearing the comment: I wonder what you did to deserve this?

Even the faithful suffer

It is of course undeniable that certain actions can result in devastating consequences. Someone who smokes for years has nothing to be surprised about when he comes down with lung cancer; someone who abuses alcohol can damage his liver; someone who drives recklessly on slippery roads has no one to blame but himself when he gets into an accident and hurts himself. However, to link every disease or affliction to a specific sin or a lack of faith is unbiblical. We may think of a dialogue between Jesus Christ and his disciples in John 9:1-3:

As he went along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life."

It is a matter of testing and strengthening faith.

If there was ever a time that Jesus Christ wanted to affirm that there is a direct link between a specific sin and disease, then this was that moment. However, Jesus Christ wants no part in that kind of thinking. The man's blindness was not about the result of specific sin, but would be used for the glory of God. This illness had a reason, but it was not punishment for sin.

We may also think of other examples in Scripture. Job suffered horrendously. However, we are well informed that behind this suffering was Satan's attempt to make Job curse God, while God was testing him. Think also of the great heroes of faith in Hebrews 11. How these men and women suffered! And yet, they are not counted as men and women who are weak in faith who deserved to be punished. They are heroes of faith! Furthermore, how are we to understand the amazing words of James 1:2, 3 which say: "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance." The point is not that people suffer trials and tribulations because of a sin that they committed. It is a matter of testing and strengthening faith. As difficult as this may seem, we should rejoice – we should consider it *pure joy* – when God brings trials into our lives!

The primary reason for Christ's coming was to deal with man's real disease which is his sin and misery.

The effects of the fall

Besides the clear reason that God uses diseases and afflictions to strengthen faith, the question still needs to be asked: how did such things come into our world? The answer to that is very clear: from the fall into sin in Paradise. We read in Genesis 3 that after the fall, all manner of hardships entered into the world; there was pain; there was also death. This is confirmed by the Book of Ecclesiastes where the Preacher speaks about the vanity or meaninglessness of life under the sun. This is also confirmed by the apostle Paul in the words of Romans 8:22: "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time." What is this creation writhing in agony but a creation which has its disasters, its violence, men of hatred, cancer, heart disease, Alzheimer's, and death itself? While we should not say that each and every disease and affliction is the direct result of personal sin, it is true that in a more general way we can speak of all hardships resulting from the fall into sin. We all bear responsibility for that.

Pool of Bethesda

When our Lord Jesus Christ came into this world, he healed the sick, opened the eyes of the blind, cast out demons, and he even raised the dead. He had great compassion for those who suffered all kinds of diseases and afflictions. One example in John 5 concerns a man who had been an invalid for thirty-eight years. He lay at the Pool of Bethesda where people were known to be healed in a miraculous fashion. How he longed to be healed! The Lord Jesus told him to get up and walk, and instantly the man was healed. What a miraculous healer Jesus Christ was! Clearly he was reversing the effects of the fall into sin. But what was he really doing? Had he come only or primarily to remove our bodily ailments? The primary reason for Christ's coming was to deal with man's real disease which is his sin and misery. His healing of the sick was a signal which was meant to draw everyone's attention to the deeper meaning of his ministry. What has really hurt man and threatens him eternally is his alienation from God. Jesus Christ came to take away our sins through his precious blood and to restore our fellowship with God.

What's inside?

A question that often plagues people when they are in trouble or have a serious illness is whether they committed a certain sin to deserve this, or whether their faith is insufficient. The editorial examines this question in the light of Scripture, giving comfort to those who struggle with this issue.

Dr. J. DeJong keeps us current with life at our Theological College. Dr. C. Van Dam updates us on developments in Reformed activities in Latin America. From these reports we see that the Lord is richly blessing his churches.

Dr. Margaret Helder is active in the Creation Science Association and therefore has an avid interest in a recent series of articles of Dr. F.G. Oosterhoff published in *Clarion*. In this issue, Dr. Helder, together with her husband John, presents the first of two articles in which she interacts with Dr. Oosterhoff. There is clearly a difference of opinion on some matters. Hopefully the reader will benefit from this interaction. It is to be deeply appreciated that both authors hold to an infallible and authoritative Scriptures, also on the description of creation in Genesis 1 and 2.

The churches in Manitoba recently celebrated the fiftieth anniversary of the original institution in Homewood. That is a name which stirs up a lot of memories for our church members. We have a report on this fiftieth anniversary celebration.

We have our regular columns: *Treasures New and Old* and *Ray of Sunshine*. This issue also contains three letters to the editor in connection with the *Book of Praise*.

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Matters of health, life, death, pain and disease touched Jesus Christ very deeply. But it was not his immediate concern. It would not be until the last day of the world that he would wipe away every tear from our eyes, and pain, sin and death would be no more. However what Jesus Christ does do immediately is address our deepest need. He takes away our greatest wound and hurt. He fills us with the overwhelming comfort and hope that he has paid for our sins, and there is now nothing that can separate us from the love of God.

Stay healthy!

When a short while later, the Lord Jesus met the man whom he healed at Bethesda, he said to him: "See, you are well again. Stop sinning or something worse may happen to you." Some have interpreted these words to mean: you sinned once and suffered for thirty-eight years; now you have a second chance; don't sin again or you will get a worse disease. In the light of Jesus Christ's entire ministry, this makes no sense. Jesus Christ is saying: I have healed you from your physical disease! What does that now tell you? Does that not open your eyes? Do you not see the great meaning of my being able to overcome and to reverse the effects of the fall into sin? I am the great healer in the sense that I am the one who liberates people from their sin and misery so that they may live in a restored fellowship with God. All who believe in me, all who are spiritually healed, will now fight against sin and temptation, and live their lives to the praise and glory of God. I have made you healthy, says the Lord Jesus. Now, stay healthy!


Live in hope

No one should minimize the tremendous suffering that people endure when dealing with such things as cancer. However, it is equally important to look at suffering in the right way. It is horrible to harm people emotionally and spiritually by suggesting their illness and trouble is due to a lack of faith. It is also horrible to cause a false hope by suggesting that the best thing that could happen to someone

who has a disease or any kind of an affliction is that a miracle would occur to heal them. Of course it is a blessing to receive good health and to recover from an illness. But this is not the primary blessing. The primary blessing is knowing that Jesus Christ has died for our sins and restored us to fellowship with God. This is a blessing that gives us comfort in the good times and the bad, in life and death.

Only one thing is important: knowing that Jesus Christ has died for our sins and secured our adoption as the children of God.

In fact, as James 1 teaches us, trials and tribulations have the positive benefit of testing and strengthening our faith. As a pastor I have been allowed to see this first hand many times as I have spent time with seriously ill people, including people who eventually died of their illness. The real miracle of Jesus Christ becomes evident when one sees that a person who is dying of something like cancer becomes so sharp and focussed in his or her faith. The things of this world become relatively unimportant. Even the cancer becomes unimportant. The body which is becoming like an old, worn-out tent becomes unimportant. Only one thing is important: knowing that Jesus Christ has died for our sins and secured our adoption as the children of God. This is the true, inner, spiritual and eternal healing awarded to us by the great healer, Jesus Christ.

The day will come quickly enough, when the great healer will also wipe away every tear from our eyes. All sin, all pain, every form of cancer and heart disease, mental depression, Alzheimer's, Parkinson's, and every other ailment will all be removed by our Lord Jesus Christ. It will be Paradise restored. 

Rev. R. Aasman is minister of the Providence Canadian Reformed Church in Edmonton, Alberta.



By G. Wieske

Fearful or Faithful?

“And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14).

The media tell us that the world hasn't been the same since September 11. Our society has become insecure and concerned, living in fear for the future. Our governments are spending billions to make our world a safer place. We wonder, “Will terrorism continue to inflict death and injury on unsuspecting people? Will the world continue to experience economic hardship and political unrest?”

As society is preoccupied with safety and security, it doesn't surprise us that another day has also garnered much interest and renewed attention; one book after the other rolls off the presses, all of them concerned about the last things. Each book claims to shed new light on what to expect and how to prepare for the Day of Judgment.

Must we, as Christians, not be glad about this renewed interest? Isn't it a good thing that millions consult their Bible again and devour one book about the end times after another? It all depends. Fear and insecurity provide an ideal breeding ground for false expectations and unrealistic dreams. The ensigns of the times are hot news today – the eerier they sound, the more attention they receive.

Our Lord also spoke of these signs, mentioning many of them in Matthew 24. In his answer to the questions of his disciples (verse 3) He intertwines what will happen before the Fall of Jerusalem in 70 A.D. and the Day of his return. It's striking, however, that He tells them not to get alarmed. Horrible things must happen, He said, before the end is to come (verse 6).

And when will that be exactly? The end will come only after the gospel has been proclaimed in the whole world. But that is precisely the sign which most of the end-time books are mum about. Why is that? Is it too ex-

traordinary? Does it lack excitement and suspense? Is this sign unable to interest the crowds?

The simplicity of the words of our text should make us sit up and take notice; we are not immune to the fears and uncertainties that are so prevalent today. We also wonder what the future will bring. We witness the growth of evil and the widespread disregard for God's commandments. We shudder at the hatred that lives in human hearts that enables men to commit unspeakable atrocities. Predictions regarding the end times can also unsettle us.

But there is no reason to fear. The future is God's future. He is in control. He establishes that future through the preaching of his gospel, the gospel of Jesus Christ, which is the good news of forgiveness and restoration that calls for repentance and faith. This gospel declares the glorious and sure promise that everyone who believes will not perish but will have eternal life. That is what true security and safety is all about.

The Lord himself gave his church the responsibility to spread the gospel to the entire world – work that He personally oversees and guarantees. The church's great commission (Matt 28:18-20), however, is not only to preach and baptize, but also to teach obedience to everything Christ commanded so that this gospel forms and shapes, renews and restores sinners to live for God's glory and their neighbour's well-being.


We must prepare for the Day of the LORD not by gazing into the sky, looking for mysterious and eerie appearances, not by getting hyped up by outrageous predictions from religious mathematicians but by faithfully proclaiming and living the gospel of Jesus Christ and Him crucified. Christ, a witness or testimony

to all (cf. Acts 8:4), the only hope for a dying world.

Time does not run in circles. The arrival of the last day is defined by the progress of the preaching of the gospel; it began in Jerusalem, went to Judea and Samaria, and continues to go to the ends of the earth (cf. Acts 1:8).

In a world beset by fears, in a society where many just don't know anymore, the best service we can render to our neighbours is to be faithful in the proclamation of the gospel. We must proclaim this gospel by both word and example, for it is on the gospel that everything depends.

The all-decisive question that has eternal consequences is, “What do you do with the Word of God?” If this gospel is ignored or rejected, the Day of the Lord will be a day of unimaginable horror but if this gospel is received by faith it will provide everlasting security (cf. Lord's Day 1).

Let us not get sidetracked by all the religious hoopla of our uncertain times. There's no reason to fear, beloved. The gospel of the kingdom takes care of all our fears. We don't know when the end will come. But we do know that it will come when the gospel has run its course. And it looks as if that day is getting very close. Let us, as church and as individual believers, proclaim this gospel in love as a testimony to our secular society. Let us not be fearful but faithful. It is through our faithful preaching that the kingdom of righteousness and peace will come, enveloping the whole creation with everlasting bliss and security. 

Rev. G. Wieske is minister of the Canadian Reformed Church in Rockway, Ontario.

The Case for Creation Science: It Honours God (Part 1)¹

By Margaret Helder and John Helder

Some people may wonder why Christians take such an interest in the physical universe. The answers are not hard to find. Throughout Scripture, nature or the creation, is commended to our attention. Thus we read: "And God saw everything that he had made, and, behold, it was very good" (Gen 1:31). Not only was the Creation made good, but it was made for God's delight. The apostle John thus declares: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev 4:11). Moreover we see in Psalm 33: 4-9 that the creation reveals the wonderful works of God. From verse 4: "For the word of the Lord is right, and all his works are done in truth," we proceed to verse 6: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." And we conclude with verse 9: "For he spoke, and it was done; he commanded, and it stood fast." Similarly Psalm 19:1, the most famous verse concerning the nature of the creation, trumpets the message that nature declares God's glory. The creative work of our God is everywhere evident. Moreover, because God made it, we know that it is real and can be studied. We read in Psalm 104, a wonderful description of nature, that God reveals his wisdom in the things which He has created: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps 104:24).

In the light of God's Word

Particularly after the Reformation, believers turned their attention to the study of nature. Did it reveal God's wisdom and his glory? Then by all means we should study it. Of course these early naturalists studied nature in the light of God's Word. They did not

replace the study of the Bible with their study of nature. Rather, the study of nature followed from their reading of Scripture. Particularly influential in the English speaking world was the Rev. John Ray (1627- 1705). He had intended to serve God as a minister of the Word, but when this was denied him (through capricious rules of the king) he instead devoted himself to the study of biology. His explanations of what he observed, dominated the study of nature for two hundred years. Indeed, one historian calls John Ray's writings "the chief obstacle to the rise of evolutionary views" (John C. Greene. 1959. *The Death of Adam*. Mentor p. 15). In short, John Ray's entire philosophy of nature was a reaffirmation of the Christian doctrine of creation, from which his interest came in the first place.

Like doubting Thomas, they declared that they would only believe things which they could directly observe.

The scientific revolution of the seventeenth and eighteenth centuries was based on the actual study of the natural world rather than mere philosophizing about it, as the classical scholars had done. There arose all too soon however, scholars who had high opinions of their own intellects. Like doubting Thomas, they declared that they would only believe things which they could directly observe. Carried to its logical extreme, this attitude, called logical positivism, denied the existence of the supernatural and of God. Obviously Christians were never among the logical positivists. No believer denies the existence of God

nor would one seek to elevate one's reason above holy Scripture.

Not directly observable

It is obvious however that there is a great deal in modern science, such as quantum physics, which is not directly observable. Indeed science has come a long way since the heyday of the logical positivists during the end of the nineteenth century. Fully aware that no scientific theory can ever be proved to be true, scientists contented themselves during the 1960s and 1970s with at least trying to prove theories false. If a theory could not be shown to be false, then scientists would for the time being, consider it true, and they would label it scientific. Anything which could not be potentially falsified, or studied through the scientific method, was beyond the definition of science (more on scientific method in subsequent article). Such topics were said to be matters of belief or metaphysical theories. Historical topics such as origins, i.e. creation or evolution, were by this definition not scientific. This was embarrassing to evolutionary scientists who insisted that their interpretations were scientific, while the views of Christians were merely matters of belief. As Dr. Oosterhoff wrote, "Darwinism was presented as a scientific theory." However in fact, it was and is a metaphysical theory that is *not* based on the application of the scientific method. The real situation was that both *evolution and creation* views were metaphysical or matters of belief.

What about God?

Up to this point both the secular scientists and Christians considered actual studies of the natural world to be important. There was however one big difference. The secular scientists insisted that the only explanations which could

be used, were those involving matter and natural processes. Whether God was the Creator or not, his work would never be evident in nature – or so these scientists said. For example, geologist Keith Miller described the situation in this way: “If God acted in creation to bring about structure A in a way that broke causal chains, then science would simply conclude that ‘There is presently no known series of cause-and-effect processes that can adequately account for structure A’ . . . Science cannot conclude ‘God did it’” (Keith B. Miller. 1999. in Phillip E. Johnson and Denis O. Lamoureux. *Darwinism Defeated? The Johnson-Lamoureux Debate on Biological Origins*. Regent College Publishing p. 113). Dr. Miller claimed to be an evangelical Christian, but his science was distinctly secular in tone. Bible based scientists, alternatively, expecting to see God’s character revealed in nature, interpreted the same data very differently. These latter scientists, mindful of Hebrews 11:3, insisted that the creation was a supernatural event.

*So what is the criterion for seeking truth?
There is none.*

The created world came not from gradual change, but out of nothing, in response to God’s command. Thus in this famous chapter on faith, we read, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

The philosophical framework which gives structure to scientific theorizing, however, soon changed. The pretense of trying to prove grand conceptual schemes (like evolution) wrong, was now abandoned. The criterion for what is good science or bad science is now agreement among scientists. The public assumes that this agreement is based on the data from nature. This however is not the main criterion. A grand conceptual scheme or paradigm is developed partly in response to data and partly through creative imagination. For example, as Harvard palaeontologist Stephen Jay Gould describes the situation: “Science is not a heartless pursuit of objective information. It is a creative human activity, its geniuses acting more as artists than as information processors. Changes in theory are

not simply the derivative results of new discoveries but the work of creative imagination influenced by contemporary social and political forces” (S.J. Gould. 1977. *Ever Since Darwin: Reflections in Natural History*. W. W. Norton & Company. p. 201).

New paradigm

Once a new paradigm is adopted, scientists do not seek to prove it wrong. They merely take all the relevant data and interpret these values in terms of the paradigm. Evidence which is blatantly contrary to the paradigm is blandly ignored. Everyone admits that even a lot of contrary data will not necessarily affect acceptance of a paradigm. So what is the criterion for seeking truth? There is none. For example, in 1997 biologists Mark Siddall and Arnold Kluge remarked: “the search for truth was a misguided venture in science from the start and one that has no basis in reality” (in *Cladistics* 13 p. 318). They further opined that “Our assertions regarding the terminal elusiveness of this truth may be seen by some as troubling or even nihilistic. We counter that it is the impossibility of achieving truth that ensures the continuation of scientific endeavor, and that guarantees our perpetual realization of that which is more valuable than truth itself – understanding” (p. 333). What we have now in secular science then is the evolutionary paradigm adopted to suggest the action of natural events rather than the work of God. General agreement on this interpretation by scientists is said to justify the paradigm. Whatever the evidence from nature may be, the paradigm will claim broad support from scientists. Del Ratzsch in his book *Science and its Limits: The Natural Sciences in Christian Perspective* (InterVarsity Press, chapter 4) has an excellent introduction to the nature of scientific paradigms.

Biblical revelation

Many Christians, on the other hand, insist that nature does proclaim God’s character and work. *When these Christians study science, they identify, critique and evaluate the assumptions which lie at the root of the theories. The “tackling of assumptions” is not limited to the scholars of the Reformed tradition discussed by Dr. Oosterhoff.* We insist that we have two yardsticks with which to evaluate scientific theories. The first criterion is Biblical revelation. Paul Nelson and John Mark

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Student David de Boer

Reynolds, for example, both philosophers of science, list the main distinguishing features of the recent creation position as follows: separate creation of all basic types of organisms during the creation week; mortality of all conscious creatures (animal and human) resulting from the fall of Adam into sin; and the historical flood of Noah, global in extent and effect (in *Three Views on Creation and Evolution*. edited by J. P. Moreland and John Mark Reynolds. Zondervan p. 42). The second criterion is data collected from the natural world.

*Rightly interpreted,
nature shouts of God’s work
and character.*

The contrary data that secular scientists ignore (the so called small “problems” with evolution theory), these Christians insist should lead to rejection of the evolutionary paradigm.

Creation based scientists

Some people have suggested that modern creation based scientists are merely trying to prove the Bible right. *Dr. Oosterhoff suggests “for some Christians. . . the most effective, and indeed the only, way to deal with the challenge of evolutionism was to fight fire with*

fire. If unbelieving science attacked the reliability of Scripture, then Christian scientists had to come with scientific counter-evidence and so validate revelation." That however is obviously not the case. Indeed as Dr. Oosterhoff admits, "when Christians are able to challenge a theory . . . on scientific grounds, they should do so." However the Christian scientist goes to the heart of the matter, to a faith position, based on Scripture. Dr. Ratzsch, for example, refers to this very issue in connection with references to the supernatural in scientific explanations. He says: "But that is not to say that there is anything improper or irrational per se in holding a set of epistemic values that contains conformity to Scripture, and in trying to construct one's science on that basis. That, in fact is what some contemporary creationists have tried to do. They have taken conformity to a fairly literal reading of Scripture as one of their most important epistemic values" (Ratzsch. 2000. *Science & Its Limits* p. 154.). And indeed, says Dr. Ratzsch, those Christians who ignore the Bible when they draw their scientific conclusions, are actually the people who have some explaining to do. He thus remarks: "And if God has indeed revealed to us truths concerning the world he created, surely Christians do not want to deny those truths in their science, and given that Christians want their science to ultimately conform to what God has said, systematically ignoring what he has said requires justification, to say the least" (p. 158).

Seek truth

There are however other views about science as well. For example, Dr. Oosterhoff in the series of articles (*Clarion* vol. 51 no. 3 and following) implies that Christians should not derive any conclusions from nature, either based on biblical revelation or not. Are there fossils in the rocks? According to her approach, we should basically ignore them. As to how fossils were formed, we should draw no conclusions. In view of the fallibility of human reasoning and afraid that others will misunderstand our objectives, (i.e. others may think that we are trying to prove the Bible correct) we should ignore much of the natural world, so she suggests. Why are we able to group organisms into categories? Why do living creatures have so many features in common? While the secular world happily speculates about evolution, we should keep our mouths shut. This is a negative and defeatist view. God gave us a wonderful creation and He gave us

brains to appreciate it. Rightly interpreted, nature shouts of God's work and character. Our objective as Christians in science is to seek that truth. That does not mean that every creationist statement is correct. How could they be? There are in fact numerous differences in interpretation among creation model advocates. Nevertheless our objective is to keep seeking, testing each interpretation against the data from nature and the Bible. Secular scientists, as we discussed, have long since abandoned any pretense of seeking truth. If Christians are to study science at all then, it is apparent that we have no choice but to view everything in terms of our Christian confession. That is the essence of the creation model.

**It is our duty as
Christians, to study the
creation in a God-honouring
way.**

Teachings of man

Dr. Oosterhoff bases her discussion of science on the views of Abraham Kuyper and Herman Bavinck. She contrasts her imputed reading of creation science with the course adopted by Kuyper and Bavinck. It is important to note that creation based scientists have more in common with Kuyper and Bavinck than Dr. Oosterhoff would think. Though it is difficult to compare the views of people separated by a gap in time and their disciplines or areas of expertise (theology, as compared to science), *they all agree that the truth of Scripture is definitive rather than the misguided belief in the objectivity of secular science.* It is evident however that truth does not stand or fall on the views of these men or any other Christian apologist of the past, however eminent. For example, some people claim that Augustine advocated an allegorical interpretation of Genesis chapter one. As a result, Edward O. Dodson, a Roman Catholic biologist from University of Ottawa declared that "St. Augustine interpreted Genesis along lines quite congenial to evolution" (p. 27 in Edward Dodson and George Howe. 1990. *Creation or Evolution: Correspondence on the Current Controversy.* University of Ottawa Press.). This view is open to debate, of course, but even if it were true, we would not all suddenly become evolutionists. Thus while the views of past believers are interesting from a historical

point of view, they do not determine the validity of the creation model.

Using gifts to study

Are Christians using their gifts responsibly when they study nature? Certainly they are. We were given powers of observation and reasoning for that very purpose. Indeed in the Gospel of John (10:37-8) Christ instructs those who do not believe his words, to at least consider his miracles (works), because they testify of Him. In short, the unbelievers are told to use their powers of observation. When they reflect on what they saw, they will understand that Christ and God, the Father are one. Are we then permitted to draw conclusions from our observations? Again, yes indeed we are. Naturally we must be aware that there are limits to the usefulness of our conclusions. The standards, which Christians employ, are not insurance against error or inaccuracies. All we can do is make tentative conclusions based on the evidence we have. Nevertheless the Christian standards will protect us against secular theories which deny the work of God and/or ignore the data. Not all scientific theories are worthy of equal respect. Those which do not meet traditional Christian criteria, must be rejected. It is our duty as Christians, to study the creation in a God-honouring way.

When you see an ant, or a bee, or a flower or a star, it is your joy and obligation to show some appreciation. For some people this may mean pausing for a few moments out of a busy schedule. For others, the study may extend into an entire career.


Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

Proverbs 6:6-8.

It is a fair question to ask who gave the ant her amazing social and survival skills. Many today would say that the ant illustrates Intelligent Design or the work of God, the Creator. In such small topics the study of biology begins.

¹ First of two articles responding to "Faith and Science in the Reformed Tradition" by F.G. Oosterhoff. 

Dr. Margaret Helder is a botanist. John, her husband, is a horticulturist. Together, they are active in the Creation Science Association of Alberta and members of Providence Canadian Reformed Church in Edmonton.

Opportunities for the Reformed Faith in Latin America

By C. Van Dam

There continue to be many opportunities for the beautiful work of supporting the Reformed faith in Latin America. The Partners for Reformational Education in Latin America (PIRE-LA) seek to capitalize on these opportunities as the Lord provides in finances and manpower. Let me update you in this article on the ongoing work of this modest but energetic organization.

Reformed scholarship

The Reformed faith has always been promoted through good literature. Through the centuries, this was a key way in which the cause of Christ was furthered. This is therefore an area that PIRE-LA seeks to exploit to the fullest. To this end, translating and distributing literature, and encouraging and enabling promising students has our attention. Let me begin with the latter.

PIRE-LA is presently supporting a gifted graduate student in Latin America in his studies. Mario Hernan Mejia lives in Honduras and is thoroughly committed to the Reformed faith and Calvinist worldview. He holds degrees from Guatemala and Mexico in the arts and literature but is now in graduate studies in International Affairs in Honduras. He is enthusiastic with the newly found treasures of Calvinism and wants to make a difference by using his new insights for the benefit of his struggling country.

In the area of translation, we are privileged to be able to support the work of Dr. Adolfo García de la Sienna, professor of Economics at the University of Veracruz in Mexico. He has translated H. Evan Runner's *The Relation of the Bible to Learning* and is presently working on Roy Clouser's *The Myth of Religious Neutrality*. Other translations are being planned. The importance of getting works such as these out in Spanish cannot be overestimated. New and

exciting visions open up to scholars exposed to the treasures of Calvinistic thinking. They experience this as truly liberating from the constraints of prevailing modern philosophies.

Because good literature is so important, PIRE-LA is also involved in distributing existing Spanish literature. Recently all the titles of Fundacion Editorial de Literatura Reformada (Barcelona, Spain) as well as multiple copies of all the Spanish titles of the Banner of Truth Trust were sent to the John Knox Bible Institute in Campeche, Mexico for their library and area pastors. This brings me to the next area of support, the John Knox Bible Institute.

The John Knox Bible Institute

The John Knox Bible Institute is a church-run training for pastors and teachers in the Yucatan Peninsula which comprises the Presbytery of the South-East of the Independent Presbyterian Church of Mexico (IPCM). This Institute is housed in the Divine Jesus Church in Campeche and is run by an Education Committee and a Finance Committee which are composed of office bearers in the IPCM. These committees are directly responsible to the Presbytery of the South-East. The church therefore has a very close contact with the training of their pastors which is as it should be.

The Divine Jesus Church which houses the John Knox Bible Institute. From left to right: Elder Emilio Rodriguez, Rev. Josué Tah y Noh, Cris Diomedi



Last December 6-10, Mr. Cris Diomedi of Toronto and I visited Campeche in Mexico's Yucatan Peninsula to get to know the brothers and sisters and their needs better, to follow up on some of our support work in the John Knox Bible Institute and to see how we could further help the cause of Reformed instruction in that area.

At the moment, the Institute has two students that are heading for the parsonage – Ishmael Moo Palomo (in his second year, with one more year to go) and Miguel Angel Chan Chuc. There are a total of eight students: five in their first year, three in their second year and apparently none in the graduating year. Those not heading for the ministry are seeking to apply the riches of Scripture to their daily work or are preparing themselves for teaching. The three female students all happen to be wives of elders who wish to equip themselves with a better understanding of the Scriptures.

On Friday, December 7, I gave a lecture on "The Elder in the Gate" (translated into Spanish by Mr. Diomedi!) which all the students and others associated with the seminary attended. In one of the pictures with this article, you see some of those in attendance.

PIRE-LA would like to help students like these and others with a scholarship program which we have begun in a modest way but hope to expand. It was a great joy to meet these eager students and to share the Reformed faith with them.



Those who greeted us when we arrived at the John Knox Bible Institute and with whom we met.

From left to right: Rev. Josué Tah y Noh, Elder Emilio Rodriguez, Cris Diomedi, Rev. Nehemias Katun Canul, Elder José Balan May, Sr. Martha Canul, Deacon Francisco Caamel, Sr. Juith Mendez.

One of the difficulties of running a training school for the ministry on a shoe-string budget is that it is often impossible to get the necessary expertise to cover all the subjects adequately. As finances permit, PIRE-LA would also like to begin providing funds so that the costs of getting capable men to help with the work of the Institute can be covered.

The following evening (Saturday) I gave a lecture in the church auditorium for the congregation on "Clean and

Unclean," again ably translated by Mr. Diomedi. As with the first lecture, a lively discussion followed.

Brazil

PIRE-LA has also made a modest beginning in helping Reformed theological education in Brazil. The Reformed Churches of Brazil are struggling to find adequate ways to train their future pastors. PIRE-LA is happy to have been able to make possible the purchase of some computer equipment for this training. Through our contact with Rev. K. Wieske we hope to be able to expand this work.

It is a great blessing and privilege for us in North America to be able to share some of the riches of the Reformed faith with others. There is a great hunger for Biblical truth in Latin America. May the Lord bless this work.

All donations to PIRE-LA should be made out to:

Worldwide Christian Schools

*and mailed to their NEW ADDRESS:
PO Box 642 - 1801 Lakeshore Road
West, Mississauga, ON L5J 4S6*

Please indicate on your cheque that your gift is for the PIRE-LA Project. An acknowledgment and a tax receipt will be sent to you.



Part of the audience for the Institute lecture.

By Dr. J. De Jong



Changing of the Guard

A joyful occasion

The completion of our first semester brought to an end the active teaching function of Prof. J. Geertsema. He had agreed to carry on with some courses in Greek and New Testament History for the first semester in order to provide some assistance to Prof. Visscher, who was also heavily involved in examinations for his Ph. D. program. We are grateful to Prof. Geertsema for his willingness to fulfil these obligations, and thankful that he received the necessary health and strength to complete these additional tasks.

At the close of the examination period, the College along with family and friends celebrated an enjoyable retirement evening for Prof. Geertsema. All the children were present, some with spouses, and several grandchildren also were able to witness the occasion. Martin, the eldest son, gave a Power Point presentation outlining in pictures the various stages and places of the retiring professor's ministry.

The Master of Ceremonies for the evening, Rev. B. Berends, was able to dig up a lot of material about the early ministry in Holland. Several congregational members of the professor's



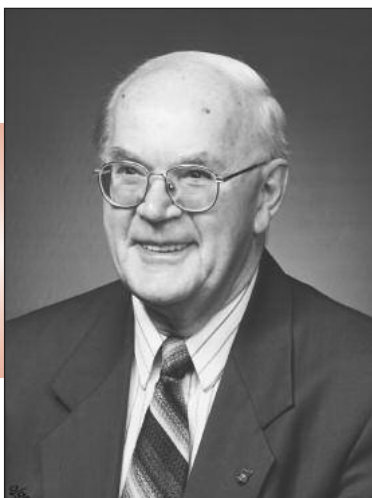
The master of ceremonies, Rev. B. Berends.

first charges provided interesting anecdotes outlining some characteristics of the young minister's activities and habits in the congregation. Probably the most recurring theme of the evening was that the professor already as a young minister seemed to have the days and nights in the wrong order;

that is, he knew how to burn the midnight oil!

A special anniversary

On January 20, 2002 our emeritus Professor Dr. J. Faber celebrated his fiftieth anniversary in the ministry. He did so by preaching the same sermon, (translated, with slight revisions) in Hamilton that he had preached fifty years earlier in his first congregation in Deventer, Holland. At the request of the family, the College did not host a special celebration, since Dr. Faber had some concerns about his health. However, the Church of Hamilton had organized a coffee social after the service on January 20 in which an opportunity was provided for well-wishers to extend their congratulations. Our sincere congratulations in reaching this milestone! It has been a long journey from Deventer to Hamilton, but the Lord gave the strength along the way. May He continue to guide and bless our "pioneer principal" and his wife, and preserve them in health and strength. Hopefully



Prof. Jelle Faber

I will be able to return to this special occasion in a subsequent issue of *Clarion*.

Another step forward

Our congratulations to Prof. G. H. Visscher, who successfully completed two sets of comprehensive examinations, one in the fall of 2001 and the second in January 2002. This opens the road for work on the dissertation. He recently met with his thesis supervisor, and they are working to arrive at a suitable topic in a specific and well defined area. May the Lord also give our colleague the health, the strength and the stamina to complete the project in addition to his teaching duties at the College.

A new fund

At a recent meeting of the Board of Governors, a proposal regarding a Foreign Student Bursary Fund was adopted. The idea of this bursary is to grant funding to foreign students who may wish to study at our College, but lack the necessary funds to cover all their costs.

On January 20, 2002 our emeritus Professor Dr. J. Faber celebrated his fiftieth anniversary in the ministry.

In the past, other agencies, mostly from our sister churches, have provided support to the foreign students studying at our College. However, it was felt that with the many blessings the Lord has given us, steps should be taken to allow our supporting constituency to join in providing support for these students on a voluntary basis. A report will be given by the secretary of the Board, but I would like to mention the Fund here, since as College staff we are grateful for this initiative, and for the new opportunities it may create. As an institution providing training in Reformed theology, we need to capitalize on our resources as best we can, and provide an opportunity for third world students to take the training if they meet the academic requirements, and are eager to study and grow in Reformed theology. To use Calvin's image, with the "wood" we receive, we need to shoot our arrows as far as we can! May the Lord bless this new initiative!



Family members present at the special occasion.



Professor and Mrs. Geertsema

A presentation by Mr. J. VanderWoude representing the Finance and Property Committee.



The first semester

As a final note, all the students were able to complete their work for the first semester. We are grateful that the Lord provided the strength and health for the work to continue. We have entered the second semester, and for three students this means their last

semester at the school. Edwer Dethan, Walter Geurts, and Julius Van Spronsen hope to complete their studies this spring. May the Lord strengthen them for their future tasks. May He also continue to bless and encourage the work at the College!

Till next time!



Manitoba Celebrates

By Rob van Spronsen

Alberta had them; British Columbia had them; Ontario had them – Manitoba did not. However, that was to change on August 12, 1951. It was on that day when the eighth Canadian Reformed Church was officially instituted – the first one in Manitoba. The 1950s saw several immigrants arrive from the Netherlands to the heartland of Manitoba's farmland. After much prayerful consideration, the Lord directed these people to organize and institute a Canadian Reformed Church. Under the guidance of the Rev. J.T. vanPopta, a three-member consistory was elected and the following Sunday the first church service was held in the Anglican church building in Homewood, Manitoba. Through the years, our heavenly Father continued to direct the path of this church. Today, fifty years later, members of the Canadian Reformed Churches in Manitoba gathered together to commemorate fifty years of existence. An evening of celebration and praise to God for all his rich bless-



ings was organized for August 30, 2001 at the Carman Community Hall.

The evening was formally opened by the Rev. J. VanRietschoten. He read two passages from the Bible. The first passage was from Ephesians 2, and the second passage was from Revelations 2. Both passages dealt with the New Testament church of Ephesus – God's call to his church to remain part of his family and the household of faith, and to continue in the deep love God has for

his church. We were reminded through this reading that, like the institution of the Church at Ephesus, the institution of the Canadian Reformed Church at Carman was first and foremost God's act of love and faithfulness. In his prayer, the Rev. Van Rietschoten thanked the Lord for his faithfulness and love in caring for the Church at Carman for the past fifty years.

We were then introduced to a mosquito-repellant toting, toilet-paper-bundle carrying, back-packing Dutch immigrant who passed himself off as a fifty-year veteran of the church in Carman. As we noticed an uncanny resemblance to the evening's master of ceremonies, Mr. Ed Hoogerdyk, this "old-timer" recalled the early pioneer days. His repeated refrain: "We vas poor, it vas niet easy – mar, we were 'appy." While this skit was primarily humorous, it must have brought back some memories for the older members among us. The first immigrants faced many barriers – language, culture, weather, work. However, through God's gift in the communion of saints, these barriers were surmounted.

The evening progressed with a short history of the church's institution. This history is contained in a book published by the History Committee of the Canadian Reformed Church at Carman. This book, called *Many Grains – One Bread*, was published in 1989 and contains not only



Mrs. K. Visscher (only Carman member who was present at the 1951 institution, Mrs. D. Visscher and Mrs. M. Meijer (first Sunday School teacher).



Junior Choir

an historical account of the church, but also of Dufferin Christian School.

The representatives of the local governments were also in attendance and took the opportunity to say a few words. Mr. Murray Rinn, mayor of Carman, congratulated the church on reaching this milestone. He noted the contribution members of the church have made to the local community – both as producers and consumers. Mr. Bill Roth, reeve of the rural municipality of Dufferin, also offered his congratulations. He noted that, while many rural municipalities were losing people to the urban centres, the R.M. of Dufferin was growing. While he did not say it, we assumed the traditionally larger Dutch families may have something to do with this trend.

Other congratulations were offered by our sister churches of Carman-West, Winnipeg Redeemer, and Winnipeg Grace. In many ways, this evening was also a time of celebration for them. All four of Manitoba's Canadian Reformed Churches find their roots in the humble beginnings of 1951. This was also reflected in whom each church chose to offer the congratulations: Mr. Fred DeWit of Carman-West, Mr. John Kuik of Winnipeg Grace, and Mr. Bill VanBeek of Winnipeg-Redeemer. All three of these men have historical ties to this first church. Congratulations were also offered by Providence Reformed Church in Winnipeg as well as several ministers who served the Church at Carman.

Just before intermission, an all-male choir – having only practised once – sang "The Maple Leaf Forever." As we assessed their performance, their choice of song also reminded us of the political and religious freedom provided to us by God to worship Him in this country.

After a short intermission, some ladies of the congregation held a fashion show. This tongue-in-cheek showcase of various made-in-Manitoba outfits worn by early church goers was modelled. Most outfits were of similar style: plaid fabric, large pockets for holding peppermints and hankies, hair-curlers, and woolen socks (and underwear specially designed for cold outhouses). They concluded their fashion show with a parody of all the ministers who had served in Carman. Generally, we had no trouble guessing which minister each person dressed up as.

After the many people who worked hard to put on this evening were thanked, the formal part of the evening was closed by Rev. J. Moesker. In his closing remarks, he noted Matthew 16:18 where God promises that the gates of Hades will not prevail against his church. After prayer, everybody was encouraged to mingle and enjoy food and fellowship.

Proverbs 14: 3 says, "man may plan his steps, but the Lord directs his path." This was very evident in the fifty years our Heavenly Father has directed the path of his churches. Maranatha, come Lord Jesus!



Some members of the audience.



By Mrs. Corinne Gelms and Mrs. Erna Nordeman

And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast.

Ephesians 2:6-9

Dear Brothers and Sisters:

Grace is such a common word, and one that we may hear so often. As it says in 2 Corinthians 9:8: “that grace may abound in you, so that you will abound in every good work.” But what does the word grace really mean? What is God’s divine grace? As you continue to read this article, we will look a little deeper at the grace which God gives to us his people.

Grace is defined as the unmerited favor of God. It is his mercy. It is also God’s voluntary gift and loving favour given to those He saves. Our salvation is not something we can earn, nor is it something that we deserve. No, it is only given from God’s mercy and love. When we are baptized into the name of the Father, God the Father testifies and seals to us that He establishes an eternal covenant of grace with us. This must be acknowledged by us, by also showing our fruits of faith in Christ Jesus.

At times we may wonder and question why in some families there are those that believe in God, and there may be a brother or sister who does not want anything to do with God. This certainly does not mean that those who believe are so much more kind and more compassionate than the one who does not believe. The Lord teaches us in his Word that it is his gracious gift; the gift of faith. It is only through the daily working of the Holy Spirit that He works this faith into our hearts. Yes, it is we ourselves who believe. But the fact that we believe and that others do not is the fruit of God’s gracious giving. To us He gave what He withheld from others. That is the only answer.

We must therefore also daily look in our own mirror and look at what is inside our hearts, and what lives in our thoughts and behaviors. We will soon come to the conclusion, that it is by no means our doing that we believe. This can only but make us continually be thankful to God for his mercy and grace given to us.

But, it does not stop here; for we must not only know that we are saved, but also how we are saved. This was done when God in his glory, was humbled and took upon Himself the curse and the death which we deserved. He laid down his life for us so that we may receive forgiveness of sins and life everlasting. Christ saved a people for Himself by his grace, in order to establish a church for himself.

God changes us so that we will bear the image of Christ. God has a design in mind, which He had prepared before the creation of the world. Through his grace, we have been given the faith in Him to produce good works.

Let us ever be thankful and give God all the praise for the gift of grace given to us. As it tells us so beautifully in Colossians 3:17: “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”

*The LORD His goodness has revealed:
He is to us a sun and shield,
For He bestows renown and favour.
And when the upright seek His face,
The LORD will not withhold His grace;
His faithfulness endures forever.
O LORD of hosts, how blest is he
Who puts his hope and trust in Thee.*

Psalm 84:6

Birthdays in May:

4: DEBBIE VEENSTRA will be turning 28

RR 1, Sherkston, ON L0S 1R0

10: ROB DE HAAN will be 37

Anchor Home

361 Thirty Road, RR 2, Beamsville, ON L0R 1B0

30: BERNIE DE VOS will be 27

40 Kerman Avenue, Grimsby, ON L3M 3W5

Congratulations to you all on your birthday. We hope and pray that God will continue to grant you his grace in this new year that lies ahead of you. Hope you have an enjoyable day together with your family and friends. Till the next time,

Mrs. Corinne Gelms and Mrs. Erna Nordeman

Mailing correspondence:

548 Kemp Road East

RR 2 Beamsville, ON L0R 1B2

1-905-563-0380

LETTERS TO THE EDITOR

Please mail, e-mail or fax letters for publication to the editorial address. They should be 300 words or less. Those published may be edited for style or length. Please include address and phone number.

Dear Editor:

I wish to address the topic which both J. Vandervliet and S. Tams raised in their letters to the editor (vol. 51#4). Both made several statements which I consider to be an exaggeration.

Regardless of the origins of the Genevan melodies, congregations of the Reformation have successfully sung these melodies and words for 400 years or more. Has God not been praised and honoured by this singing for all these years? And if He is praised and honoured by these melodies in the past, why should they not continue to praise and honour Him? The dislike of some for the Genevan melodies would be mirrored by many others who would equally dislike whatever may be suggested in the place of our beloved Anglo-Genevan Psalter.

Unsingable? Hardly! Every Sunday across the globe, and on many other days as well, these melodies are lustily sung by Canadians, American, Dutch, Australians, South Africans, Brazilians, Papuans and many other nations. They reach across cultures and borders. They reach across generations, going back for centuries, and forward to our grandchildren and great-grandchildren. There is not one unsingable (or boring) melody in our *Book of Praise*. Some may be less familiar to us than others, but all they need is practice, hence J. Smith's suggestions. They are unique, and resemble no other collection of songs. They are melodious, inspiring and fulfilling, fitting for every occasion and every sermon theme. Instead of deprecating our Genevan melodies and psalmody, sing them more often with a mind lifted in worship and joy, and you will find they fit the bill.

In closing, I wish to express appreciation for J. Smith's most timely and welcome speech.

*Thea Heyink
London, Ontario*

Dear Editor,

With interest and surprise I have followed the discussion about our psalmody between J. Smith, S. Tams and J. Vandervliet. It never ceases to surprise me the remarks some of our brothers and sisters can produce when it comes to the richness of Genevan melodies. Does J. Vandervliet really mean to say that the melodies of such Psalms as 72 and 146 (just to name a couple) are dull and dreary? So there are some difficult tunes. So what? To throw it all overboard because some melodies are "impossible" (according to whom?) and some are seemingly dreary to sing is totally unwarranted. Allow me an example: Psalm 114 is regarded to have impossible words and an impossible tune. But if you then listen to Hungarian composer Kodaly's setting of this melody, as sung by a Budapest choir, you are in for a surprise: a delight to hear and listen. Consequently it is all in the eye of the beholder (rather the "ear-of-the-listener"). I sincerely hope that all those in our Reformed community who dislike Genevan tunes so much write their concerns to the Standing Committee of the *Book of Praise*. One more observation, if I may: Can we not improve on the singing of these melodies? We sure can. Let's start the improvement by increasing the tempo! Even the most joyous melodies are often ruined because of improper tempo considerations. Although it is far from me to blame the organists in our midst, it is a fact that they play (no pun intended) a decisive role in congregational singing. A prime example is Psalm 19 which is supposed to be sung "With full majestic praise to the glory of our God." However, the way it is (often) played and sung, it sounds more like a funeral march. One of the main reasons is the "rest" at the end of every line (consisting of only four words). It shouldn't be there because the first three lines of Psalm 19:1

form one sentence and should be sung as such. The same holds true for the next three lines! There are many more instances where the lack of the proper tempo kills the enthusiasm of "singing His praise uprightly!" (Ps 150:1).

To condemn the entire Anglo-Genevan Psalter as "dreary and dull" because of a lack of musical interpretation and appreciation and the odd "impossible tune" is shortsighted and far from up building.

*Peter Koning,
Burlington, Ontario*

Dear Editor,

For those wanting an educated opinion on the use of the Genevan tunes, Rev. D.W. Royall of the URC has an informative article in *Christian Renewal* (March 11/02). In the same issue there is also an article by Geoff Thomas on the use of "Thee" and "Thou." After reading these articles I have renewed zeal for our beloved *Book of Praise*. This is a zeal which for me dates back only a decade, but for many of our brothers and sisters, a lifetime.

*William Reinink
Elora, Ontario*

In LINK with you

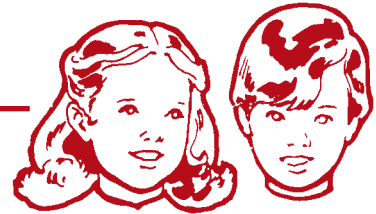


*Check out Clarion's website at:
<premier.mb.ca/clarion.html>*

Churches Note:

We invite you to link Clarion's homepage to your church's homepage.

By Aunt Betty



Dear Busy Beavers

What is the very favourite thing that you like to do? Some of you like reading, some love cooking, some like crafts, some like horseriding. Some may even say they really enjoy skiing, skating or swimming. They are all very much fun activities, aren't they?

Activities can take us into all different directions. Some of them can keep us indoors, sitting in a comfortable chair or lying in our favourite couch. Some of them keep us indoors but walking around, being busy. Others take us outside.

And so long as we are enjoying ourselves, we can continue to do whatever it is we are doing.

But what happens if you don't enjoy what you are doing? What if your dad and mom asked the whole family if they wanted to go for a walk, and they all said yes except you, would you still do it, even though you have to? I really don't think you would be able to stay mad for very long, especially when you can enjoy God's creation. For no matter what we are doing, particularly if we are outside in nature, we must be able to enjoy what is there.

God made it all for our pleasure, so that we can enjoy it, so that we can praise Him through it.

Don't you think so?

Lots of love, Aunt Betty

Puzzles

Fishermen

In Bible times, people often fished for a living.
Name the person in each statement.

1. The fisherman who brought a lad with five loaves and two fish to Jesus was _____, John 6:8-9.
2. A fisherman who, with his brother John, followed Jesus was _____, Matthew 4:21.
3. The fisherman who was told by Jesus to catch a fish with money in its mouth was _____ Matthew 17:26-27.
4. The man who promised to make his followers "fishers of men" was _____, Matthew 4:19.
5. The man who was blessed by God: "And the fear of you should be. . . upon all the fishes of the seas" was _____, Genesis 9:1-2.
6. The fisherman whose two sons became disciples was _____, Matthew 4:2.
7. Two disciples who are named among those who went fishing with Peter but didn't catch anything all night were _____ and _____, John 21:2.

Wordsearch

by Busy Beaver Jessica Verhelst

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

FIND:

WILLIAM	LORINDA	JESSICA
STEPHANIE	LEON	MATTHEW
BUSTER	BETTY	KAYLA
KARI	LAURA	EMILY
TRAVIS	JENNIFER	DANIELLE
LEANNE	TYLER	KAREN
COLIN	KATIE	WENDY



FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Janelle Van Halteren*. Thank you for your letter. It is great to have a penpal. Does your penpal live a long way away from you? What are your favourite activities, Janelle? Write again, won't you?

Welcome also to *Nathan VanderLaan*.

You are very clever to be able to type your letter on the computer, aren't you. Do you enjoy going to school, Nathan? Grade 1 is almost always lots of fun, isn't it? Although sometimes the teacher makes you do things that maybe you don't want to do. But in order to learn, you sometimes have to do things you aren't in the mood for doing. Write again soon, won't you, Nathan?



Aunt Betty

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