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Clarion

THE CANADIAN REFORMED MAGAZINE

Theologically Conservative but Culturally Liberal?

Why Our Own Schools?

Soshanguve Aids Project

What Christians Believe – The Holy Spirit

Therefore, get rid of all moral filth and the evil that is so prevalent, and humbly accept the word planted in you, which can save you.

Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it – he will be blessed in what he does.

James 1:21-25

J. Visscher

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Theologically Conservative but Culturally Liberal?

Are some guilty of having a double standard in their lives and in their homes?

The other day someone in a position of leadership in our community expressed a concern to me. It had to do with what that person saw as a fundamental inconsistency. The remark was made: "How is it that some members and parents can be very conservative in their theology but at the same time make so many concessions to the secular culture in which they live?"

Apparently, what triggered the remark was a slow build up of frustration. When it comes to matters relating to how we see the Bible and its authority, the confessions and their place in the church, the teachings, doctrines and practices, there are people who can be almost ultra conservative, even traditionalists. On the other hand, when it comes to the clothing they allow their children to wear, to what they watch for entertainment and to whom they consort with as friends, it seems as if some of these same people promote and enforce no Christian standards at all. Girls are allowed to wear provocative clothing. Boys are permitted to put on t-shirts with questionable sayings. Televisions shows are viewed that openly promote a lifestyle that is immoral and promiscuous. Movies and videos are watched that are filled with violence, sex, and talk that is both filthy and blasphemous. Alcohol can be consumed in considerable quantity both by those of age and those under age. Questionable places of entertainment are frequented.

All in all, such comments give pause to make one think, as well as to ask some hard questions. Is there a serious disconnect in our community between what some people profess and what they permit? Are matters of theology divorced from daily living? Are some guilty of having a double standard in their lives and in their homes?

Now, I do not know whether this development is widespread or not. In my own church community, I see many members making a concerted effort to reconcile faith and action, doctrine and lifestyle, talk and walk, learning and living. Of course, there are always those whose integration is questionable and who need to be instructed, encouraged and admonished. At the same time there is no doubt that the culture in which we live and work presents us with an ever increasing amount of temptation and much in the way of highly questionable behaviour.

In addition, there is another thing that needs to be mentioned and it has to do with the fact that harmonizing Christian doctrine and conduct has always been a challenge and will no doubt continue to be one until the Lord returns. I say that because when I read the letters of the apostle Paul I am confronted with the same situation.

Indeed, has it never struck you that when, for example, the apostle Paul writes his letters they usually begin with one or other doctrinal exposition? His letter to Rome is composed of sixteen chapters, of which the first eleven are intensely doctrinal and the last five are very practical and applicable. The same approach can be found in his letters to the churches at Galatia, Ephesus, Philippi and Thessalonica. First, you are confronted with a very theological section and thereafter a more pastoral part rounds it off. Repeatedly Paul deals with both doctrine and life.

Only note too some of the features of this approach. The first thing is that doctrine is always first and foremost. Paul does not move from the practical to the theological. No, he begins with laying the doctrinal foundation and then proceeds to its application.

And that should teach us something fundamental. We live in a day and age in which people want to hear practical messages from the pulpit. Some call for more and more "how to" sermons: "How to have a successful marriage? How to raise your children in a godly manner? How to witness to unbelievers?" The list is endless. There is this craving and demand for "hands-on theology." Only that usually means very little theology and a lot of advice on exactly how to deal with the many issues and problems of life.

As a preacher and teacher I am constantly aware of this pressure to be practical and applicable. Nevertheless, a warning does need to be put in place here, and it is a warning not to neglect or to cast aside the theological. The great Christian doctrines are ignored and bypassed to our peril. In many places and churches people are on a fast food theological diet. Real nutrition and doctrinal substance are missing. And it shows! It shows in their being blown about and away by every new wind of teaching.

As a result, we need to continue to have a doctrine first approach. We need to keep in constant touch with the fundamentals of the faith. We need to learn from Paul.

There is another thing, however, that we also need to learn from Paul's approach. It is that doctrine always connects to life

Inside . . .

One of the ironies in Christian life is an insistence on being "conservative" while the lifestyle is anything but conservative. Dr. J. Visscher addresses this concern in his editorial.

We have a report from Africa dealing with the Soshanguve Aids Project. The report is somewhat out of date – going back one year – but it outlines some of the serious concerns which our brothers and sisters are addressing in Africa.

Rev. Dick Moes continues with his Reformed evangelism presentation. A number of congregations are showing real appreciation for this and are taking it to heart.

We have a number of our regular columns such as *Treasures, New and Old, Ray of Sunshine, Education Matters* and *Children's Catechism*. We also have a unique Psalm from the hand of Sir Philip Sidney on Psalm 13.

Finally we have a letter to the editor and two press releases from classical districts.

RA

Clarion

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and life-style. As important as theologizing may be, the apostle never stops there. He is always keen to bring it home to the life of the believers. It always has consequences for living and very practical ones at that. Hence while doctrine comes first, it never stands alone. It always leads somewhere in terms of conduct.

Once we understand this we shall also see that when there is in the Christian church a disconnect between doctrine and life, it represents a serious problem. As a matter of fact, being theologically conservative and culturally liberal is contradictory. It also calls into question just how conservative you are really. Is such conservatism perhaps a misnomer and little more than a front? How often as a pastor do I and my colleagues not deal with members who say the right reformed things, sometimes even with a lot of emphasis, but who then go out and show in one way or another that it was all talk, wind, and hot air?

In addition to that, let me also say that I have never been impressed with terms like "conservative" and "liberal." No one really seems to know what they mean, except to say that "liberal" stands for someone who is more easy going and "conservative" for someone who is more rigid. But, in a way does that not describe all of us? Are there not always some matters in life that fail to stir our blood and others that do?

In many places and churches people are on a fast food theological diet.

Are there not some issues on which we are willing to move and others on which we are immovable? So, is it not true that we are all in some sense a combination of "conservative" and "liberal"? Little wonder, then, that such pigeon-holing is not very helpful and if the mere mention of these terms offends you, also in this article, cast them aside.

Nevertheless, do not dismiss the problem that they seek to isolate and address. In other words, if you are a serious Reformed confessor who believes that doctrine is important – great! Wonderful! May your tribe increase! Only do not separate that wonderful biblical doctrine from life, from practice, from holy living. If you do, you render your confession suspect. If you do, you will find yourself with a huge credibility problem. So those of you who preach but do not practise – be warned!

On the other hand, those of you who preach but practise inconsistently, pray! As a matter of fact, when it comes to living out what we believe all of us need to be humble and to seek help from above. Only the Lord can strengthen and enable us to live lives of holiness and godliness. Only He can help and equip you when it comes to making "your calling and election sure" (2 Pet 1:10).

Hence when you fail personally to live up to God's demand to believe and behave consistently and constantly, do not be surprised and do not grow despondent. Instead, keep on turning to Him and depending on Him. And as for your children, when they give you a lot of backtalk and are resistant to your insistence on holy livings in its various forms, do not surrender and concede. No, persevere in love.

Indeed, may our gracious God help all of us daily to live the kind of lives that are marked by right theology and right living.

J.P. VanVliet

MATTHEW 13:52

Of Marriage and Metaphors: Christ's Bride (Part 2)

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I am jealous for you with a godly jealousy. I promised you one husband, to Christ, so that I might present you as a pure virgin to Him.

2 Corinthians 11:2

In the previous instalment of this column, we explored the significance of the betrothal and marriage metaphor which the apostle Paul applies to the congregation in Corinth. As her spiritual "father" Paul had already promised his "daughter," the church at Corinth, as a bride to Christ. The betrothal (similar, though not identical, to engagement) was a *fait accompli*. Therefore, no other suitors should be allowed on the scene. A bride must be devoted to her bridegroom and him alone!

As mentioned in Part 1 of this meditation, I would also like to reflect on the significance of 2 Corinthians 11:2 for our federation's relationship with the United Reformed Churches. You may wonder how this topic suddenly parachutes into this meditation, but the connection is not as disjointed as it might first appear. As Canadian Reformed Churches we are now in Phase Two with the United Reformed Churches, working towards the day when, under the Lord's blessing, our respective federations can be merged into one (Phase Three). Many times, in verbal discussions and in written articles, Phase Two is compared to an engagement (or betrothal) and Phase Three is alluded to as the wedding day. Now, it is understandable that such metaphors are used. Two federations are seeking to become one. Well, does not Scripture itself speak of the two becoming one within the context of marriage (Gen 2:24)?

Yet in light of 2 Corinthians 11:2 we need to ask ourselves: is it proper and beneficial to apply this betrothal-marriage analogy to our relationship to the United Reformed Churches? Let me explain. If we use the betrothal-marriage analogy, who will be the bride and who shall be the groom? Shall the URC be the bride and the CanRC the groom? Or vice-versa? In the end, it doesn't matter which one you might choose because both options run into a problem with 2 Corinthians 11:2. We, together with the URC, belong to the bride. Neither one of us is the groom. *Christ* is our Bridegroom, not another federation of churches.

Added to that, since we are betrothed to Christ, the wedding date has already been set for the glorious, final day of Christ's return (Rev 19:9). A betrothal leads forward to one wedding day, not multiple wedding days. Yet if we continue referring to ecclesiastical unions as wedding days, are we not – more or less, consciously or unconsciously – suggesting that there are multiple wedding dates (e.g. 1892, 20—)?

Furthermore, so long as we hold on to the marriage metaphor for our relationship with the URC, other questions will continue to arise. Some wonder out loud, "In the betrothal stage (Phase Two) are we becoming involved in things that really only belong in marriage (Phase Three)? If so, that ought not to be and we need to change that." Others worry, "Are we even ready to be engaged (Phase Two)? Don't we need to learn to love each other more before making the solemn commitment to marry (Phase Three)?" Still others debate the length of courtship. Is this going to be a long or short engagement? That question inevitably provokes further discussion as to the pros and cons of shorter versus longer betrothals.

Without doubting the sincerity behind those questions, our first consideration ought to be: are we using the right analogy? The words of the Holy Spirit in 2 Corinthians 11:2 lead us to conclude that the marriage metaphor is not a very proper or helpful one in describing the steps leading up to ecclesiastical union. In the first place, speaking of the relationship between the URC and the CanRC as an engagement distracts our attention from the redemptive facts that we are already betrothed to Christ and that the date of the final wedding feast has already been long ago determined in God's eternal counsel. Secondly, so long as we continue with the URC-CanRC betrothal metaphor, a nagging question will haunt us: "Do we love each other enough to get married?" However, if we focus the marriage metaphor on Christ, our Bridegroom, then the question becomes: "Are we sufficiently showing our love for Christ?" After all, He has certainly shown all of us the greatest measure of love through his sacrifice on the cross. And now, it is our duty to love each other. This is not an option, but a command. "Whoever loves God must also love his brother" (1 John 4:21)

But if the marriage metaphor is misplaced, then what? Is there another Scriptural metaphor which is more helpful in describing our relationship with the URC? Let's come back to that in the next mediation.

K. Sikkema

Why Our Own Schools? (Part 2)

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Calvin actually held that it is the covenant proper *which makes education possible (as it gives hope) and necessary (as it demands growth)*

The previous instalment linked the title's question to Dr. van Brummelen's comments that Canadian Reformed people wanted to preserve the *purity of their group* as a motivation for building their own schools. It illustrated that there was a rather significant theological difference that lay at its basis: God's promises to covenant children may not be doubted, and come with a call for repentance. This instalment illustrates how Christian education has developed in different directions, and considers philosophical challenges our schools must face.

Three streams of schools

Depending, among other things, on one's understanding of the child's covenantal status and task before God, and the role of the school, Christian schools diverge in character and direction. Drs. G. J. Van Middelkoop (2001) described three general streams of Christian education in The Netherlands (pp 76 ff), which closely paralleled Dr. John Vriend's (1992) classification for the North American situation.

A first stream has an "Anabaptist, pietistic, and experiential" slant that emphasizes not to be of the world. Vriend calls this group the "antitheticals." It looks at the soul and one's personal commitment to Christ, and views the world as a sinking ship from which one should save as many as possible. The school prepares students for witness and saving souls, with a strongly vertical, heaven-ward orientation. In 1986, Alan Peshkin gave a description of this kind of school in *God's Choice: The total world of a Fundamentalist Christian School.*

A second stream is known for being "in the world." The school avoids dogma and trains students as soldiers for engagement in culture and God's creation, to improve the world and to strive for peace, justice, love, and redemption. Drs. Van Middelkoop characterizes it as secularizing, activist, and modern. Its orientation is directed at this earth, and even tends to secular synthesis.

Reformed education leads to a world and life view that is dependent on the preaching of the Word, and that cannot be passed on other than by people who are committed to it.

In North America this has been labelled the "Kingdom as Christianized Culture," in which the goal is cultural transformation and social reconstruction (Snyder, 1991, pp 101 ff). For instance, Brian Walsh and Richard Middleton concluded in 1984 that "as Christians we must seek to understand cultural phenomena and to bring them under the lordship of Christ" (p 90). They saw that as a "redemptive task." This task could be fulfilled by taking a stand as a Christian community to transform culture to conform to Christian norms (p 160), and by getting engaged in scholarship that "gives hope . . . (and) in turn spreads *shalom* throughout our culture" (p 186). Dr. Vriend identifies these schools as the "positive Calvinists," and which include those that follow Dr. Van Brummelen. They are a kind of school my dad did not want us to attend.

To be sure, Dr. Van Brummelen (2000, November) regrets the secularizing decline of many of these Dutch schools; he calls for Christian schools to appoint good board members and teachers, and to recapture what he sees as the Christian distinctiveness of a school. He resists building it on covenant theology or the Reformed confessions, however. Snyder (p 49) correctly sensed a mismatch between this Calvinist activism and Calvin himself: "For Calvin . . . such (cultural) activity flows from rather than replaces the fundamentally inner and spiritual nature of God's reign." Positive Calvinism has more in common with Dr. Kuyper, and a recent CRC Synod dealt with a report that proposed to build Christian education on the basis of three kuyperian pillars: covenant, kingdom, and mission (CRCNA Education Report, 2003).

The third stream of Christian education is Reformed education, which sees Christian as "in the world, yet not of the world." God's salvation affects people's whole being and way of life, as a life in communion with God. It acknowledges God the Father's good creation, man's fall into sin, God the Son's redeeming mercy, and renewal of God's rule through the Holy Spirit. Without communion with God it is impossible to exist, to know, and to be actively engaged in his world, and the Reformed faith receives direction from his revelation only. Hence, Reformed education leads to a world and life view that is dependent on the preaching of the Word, and that cannot be passed on other than by people who are committed to it. This is the strong link Reformed schools maintain with the church.

Here, then, is the main reason to restrict the governance, membership, staff, students and purpose of a Reformed school: faithfulness in the church is a prerequisite for faithfulness in nurture and education (Van Middelkoop, 2001, pp 77-85). Dr. Vriend would place these schools in the somewhat more broadly defined "confessional" class, but Canadian Reformed schools also fit in this category, and their basis and purpose have been characterized as confessional, covenantal, and antithetical. In addition, they are characterized by a unity of purpose shared by home, church and school (CCMC Committee Report, 2003).

Lifting restrictions, rising concerns

The Liberated Reformed zeal of the late 1940s and early 1950s to establish all sorts of organizations with restricted memberships diminished with the leadership of that time. In the late 1960s, and again in the 1990s, people reconsidered the justification for distinctly (Liberated) Reformed organizations, including Reformed schools. For instance, in 1994, Rev. H. J. D. Smit of Amsterdam deemed the justification to lack precision, to need qualification, or to be outright invalid! He regretted, among other things, that many children were deprived of Reformed education because policies allowed them to be admitted by exception only.

The net effect of the ensuing discussion was, that, in April, 2002, the Dutch League of Reformed School

Church News

Eligible for call:

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NEW PHONE NUMBER for
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Rev. E. Kampen, of the Willoughby Heights Canadian Reformed Church at Langley, BC, successfully completed his part-time studies at Regent College, Vancouver, BC, and obtained his Master of Theology degree with a concentration in Church History. His thesis was entitled "The Secession from the Netherlands Reformed Church in 1834: an Integral Part of the Dutch Réveil.

Examined by Classis Ontario West on June 29, 2004 and declared eligible for call:

Candidate Reuben Bredenhof

Called by the church of Burlington (Fellowship), Ontario:

Candidate Reuben Bredenhof

Examined by Classis Ontario West on June 29, 2004 and declared eligible for call:

Candidate Ian Wildeboer

Called by the church of Armadale, WA for mission work in Lae, PNG:

Candidate Ian Wildeboer

Called by the church of Langley, BC as a second pastor:

Candidate Ian Wildeboer

Called by the church of St. Albert, AB:

Candidate Reuben Bredenhof

Sustained a colloquium doctum at Classis Ontario West on June 29, 2004:

Dr. A.J. de Visser
Dr. de Visser previously served as a minister (devoted to mission work in Soshanguve, S.A.) in the Free Reformed Churches of South Africa and has been appointed as professor of ecclesiology and diaconiology at the Theological College of the Canadian Reformed Churches.

Societies advised to fully admit members of the *Christelijke Gereformeerde Kerken* (CGK; this is the Free Reformed Churches in North America). With the CGK, our churches in The Netherlands have a relationship somewhat akin to ours with the URC. While some suggested that the new admission policy should not be *limited* to the CGK, the League did not want to go that far (at least in part because of the risk of losing government funding). At the same time, Reformed people in The Netherlands no longer "automatically" choose Reformed schools for their children, as illustrated by Ds. H. Van Leeuwen (1999), G. J. Van Middelkoop (2001), and A. B. Dijkstra (2001, 2002). The schools' Reformed character remains the most important factor for choosing a school, but motives of quality of education and traveling time are gaining ground. A Canadian parallel could be that, in the presence of a Reformed school, some children are home schooled or attend an interdenominational school.

In the late 1960s, and again in the 1990s, people reconsidered the justification for distinctly (Liberated) Reformed organizations, including Reformed school.

The discussion had been long and heated. On the one hand, people like Rev. Smit argued for freer admission, while others cautioned to tread with care. Ds. Dijkstra, a Reformed sociologist, anticipated that lifting restrictions would make Reformed schools *either* less distinct from other Christian schools, *or* lead them to define a more narrow profile and to carve out its own particular niche, and might end up leading the parents rather than being led by them. It could also threaten the fairly homogeneous climate of norms and values between homes and peers at Reformed schools. He argued that the religious and life style profiles of Reformed people have already become more diffused, while the Reformed schools' quality is comparable to that of others. In a previous study, he had found no identifiable effect of Reformed schools on their students' lifestyle choices (see also Rev. J. Moesker *et al,* 1997). Others, like principal Tonnis Bruinius, felt that the unity between home, church, and school was at stake, and non-Liberated Reformed members in his constituency urged him to leave the membership basis of his school intact. Rev. Van der Jagt suggested that opening the schools before ecclesiastical unity would be premature, and break the unity with the baptismal font, the confession, and the church. Clearly, the matter cuts at the heart of the character of Reformed schools.

A three-day International Conference on Reformed Education has been planned for May, 2004, as part of the renewed discussion about faith and education. Speakers and participants representing Reformed education in five continents have been invited, and the organizers hope to re-formulate a balanced answer to the nature, mission, characteristics, content, relevance, and value of Reformed education.

Our own schools

It may appear to some that similar developments are threatening our schools. It is indeed good to be careful when we lift restrictions on admission and membership for members from other churches, especially when it could jeopardize the fundamental character of our schools. Specifically, could admission of URC members do that? The extent of such change would depend in part on the scale of the influx, in part on the heritage they bring along, and in part on how firmly we maintain what we have. It would appear to me that URC members would want to join our schools because of what they are, what they have, and what they stand for:

URC members would want to join our schools because of what they are, what they have, and what they stand for it concerns every member of the covenant community if these schools are to remain our schools.

a close bond between family, church, and school, and their covenantal, antithetical, and confessional character. Even if their tradition was closely aligned with Dr. Kuyper's, and even if they were previously involved in and committed to a school of another type, they would not lightly make that disruptive change. Nonetheless, it would be well to maintain a good mutual understanding of the intended purpose and basis of our schools.

Meanwhile, Dutch principal Jetze Baas suggests that parents should more frequently discuss their reasons for seeking admission with the school board. Even among Reformed people it may not always be clear why they send their children to this particular school;

and even our own schools could be drifting from their original purpose and basis. If, for instance, even without a URC influx, our schools shift in the direction of either of Drs. Van Middelkoop's and Dr. Vriend's first two types of schools, it would be urgent to have a fundamental discussion whether they were really meant to, or should go that route. Baas' suggestion would at least keep the awareness alive of what the schools were meant to be among ourselves, and enable all of us to better express and discuss their precise character. In that context, the May 2004 conference on Reformed education will also be relevant and beneficial for Canadian Reformed education.

Keep the character

The Dutch discussion illustrates the need for a fundamental and careful consideration before changes are implemented (see also Van Leeuwen, 2003). Are *we* still on the same page when it comes to our understanding of significant doctrinal issues about covenant, kingdom, and church, and their significance for education? If not, what impact will drifting positions have on the character of the basis and purpose of our schools? What really *is* the basis and purpose of our schools? If it is just to protect the purity of our group, or to be different, we should be extremely careful to analyze the character of this purity and to design our schools ever more to preserve it.

If it is to help each other to remain faithful in the educational tasks the Lord has set before parents in the context of the covenant community, as originally intended, the basis and purpose must remain intact even if the cultural character would change somewhat. Dr. John Hull (2003) quoted Dr. Nicholas Wolterstorff's penetrating question, "Will we persist in thinking that Christian education must be different (from public education) by intent, or should we be content with difference as consequence only?" The answer to that question is bound to impact on "our teaching, curriculum planning, student evaluations, goal selection, and in the way we structure the school situation." We, too, should carefully consider what we are doing, and why. This discussion cannot be left to a few people who happen to like philosophical issues: it concerns every member of the covenant community if these schools are to remain our schools.

The Education Matters *column is sponsored by the Canadian Reformed Teachers' Association East. Anyone willing to respond or interact to an article or anyone willing to write an article for us is kindly asked to send materials to* Clarion *or to* abkingma@kwic.com. *Anyone who would like a comprehensive reference source pertaining to the article by Keith Sikkema can email him directly.*

Soshanguve Aids Project

Overview

The Soshanguve Aids project was initiated by the "Aids Commission of the Free Reformed Church, Pretoria." The purpose of this project is to give education and assistance to patients suffering from Aids through a Christian perspective. This is done through the following:

Distribution of information: pamphlets / posters

Posters with accompanying pamphlets were made and then distributed in hospitals, clinics, schools and hostels. With this we attempted to convey a positive and preventative message.

Distribution of food parcels / aid

Once a week, a member of our commission accompanies a trained health care provider on home-visits to Aids patients. They deliver food parcels and try to give practical help in different ways. This is done in co-operation with an organisation (IPH- Institute for Primary Healthcare) that is active in home-based care for Aids patients in Soshanguve. This organisation is led by a Registered Nurse, and managing director (Margaret Nong) from our mission church.

Evangelism

During our visits, we try to talk about faith, read from the Bible and pray with the patients. Our brothers and sisters from our mission church lends further assistance at the organised Bible-study meetings.

Establishment of a hospice for dying AIDS patients

Because of the poverty in Soshanguve and hardly any available, official care for dying patients, there is a serious need for a hospice. Together with IPH, we hope to realize the establishment of a hospice. IPH will provide the expertise in caring for the patients and we will be responsible for the building and the furnishing of the hospice and providing volunteers from our congregation.

Current Status – July 2003

Weekly visits

Every week members of the commission visit about 5 patients. The patients receive food parcels, consisting mainly of fresh vegetables. The patients also receive instructions on the proper method of preparing these vegetables. Due to the fact that the patients don't have the financial means to buy proper food and medicine, a lot of research was done on which food would boost their immune systems the best.

Usually medicine, as well as medical and nursing assistance e.g. cleaning wounds, is given.

At this moment there are 38 patients who receive regular visits. The condition of many of these patients improve after receiving the food parcels, but this is only a temporary relief.

Conversations are also being held. These patients need something to hold on to and it often leads to beautiful conversations about the Mercy that God bestows upon people. The commission provides Bibles in the language of the patients if they so wish. Bible-study pieces, written by Rev. A.J. de Visser are also handed out. There are a few patients that are already attending the church services in Soshanguve. May the Lord bless these contacts, so that his Word can bring Salvation in these difficult times.

Education

Pamphlets and posters were designed and distributed in hospitals and clinics. Recently, a conference was held in Potchefstroom by organisations that delivers assistance to AIDS patients. A lot of our pamphlets and posters were distributed at this conference, delivering a message of hope. A number was provided so that people who needed help could contact us.

Kagisong House ("House of Peace")

In our previous newsletter, we reported that we had our eye on an empty guesthouse that we wanted to convert to a hospice. All involved parties negotiated for months and the City Council gave consent. We had our plans for the renovations and furnishings ready, but it seemed that members of the community wanted a clinic rather than an AIDS-hospice. They threatened to boycott and vandalize the hospice if we continued with the renovations. It was a great disappointment when it was decided that we should look for another location for the hospice.

But the Lord opened another door for us. In the same week we received information that there were some empty stands available that were zoned for community-use in Soshanguve. These stands are located in a better area of Soshanguve and it is also easier to reach with public transport. And seeing that these stands had no existing buildings on them, the hospice could be designed as we wanted it.

A trust, consisting of members of our congregations together with members of IPH (Institute for Primary Healthcare) is already registered. IPH is a private organisation and is registered under Article 21 pertaining to home-care provided to terminal-patients. When the hospice is completed, IPH will be responsible for the day to day care of the patients. The responsibility for the building and fundraising lies with the Trust.

The Trust fund immediately sent an application to buy one of these stands to the City Council and the ANC-office of the region. They have investigated our case and have decided a hospice can be built there. We want to ask for your prayers for all the work what is ahead off us. The Lord has blessed us, to open a door in this area, where the need is so great, that assistance can be given to the patients dying from AIDS.

Your contributions

Great was our surprise when three students from The Netherlands handed us a cheque to the value of R6500-00. Before Jacolien van Hoeven, Laura Verwoerd and Marit van Amersfoort came to South Africa to do their practical training, they raised funds by selling hamburgers at their school. They handed this money to the AIDS-commission. Thank you for this generous gesture!

We also want to thank the Charity Boards of the churches in The Netherlands and individual givers for their donations. These donations are being used to buy the food parcels, medicine and Bibles being distributed weekly, as well as for the information leaflets, etc. We want to thank the following congregations for their contributions:

Hardinxveen	Roodeschool
Tholen	Giessendam
Kampen	Hoogland
Harderwyk	Winsum
Nymegen	Den Ham
Bergen op Zoom	Ureterp
Ruinerwold	Assen
Boerakker	Zevenbergen
Haren	Leiden
Enschede	Amsterdam
Leerdam	Waddinxveen
Nieuwleusen	Capelle a/d Ijssel
Zeist	Tollebeek
Oosterhout	Heerde
Delft	Wageningen
Lelystad	Meppel
Peest	Zaltbommel
Enumatil	

If your donations are meant for a specific purpose e.g. only for the hospice and not for the weekly activities or vice versa, will you please specify via e-mail or letter?

We do have contacts with Canadian Reformed World Relief Fund in Canada and the Verre Naasten in The Netherlands for funding. Both are willing to help us.

In conclusion

We want to ask for your prayers in this project. The need is great, especially because many of these AIDS-victims don't know the Lord and live in darkness.

We can see that the Lord blesses this work and that the troubles and sorrows of a group of people are being lessened.

There is still so much to do, but we know that we can trust in the Lord, and that He will help us to continue with this work.

Thank you for your support and sympathy.

Contact

The AIDS Commission of the Free Reformed Church (Pretoria)

Address:
Fratesweg 775, Rietfontein 0084
South Africa

Nellie Kleijn, chairperson
email: ckleyn@freemail.absa.co.za
Tel: +27 12 331 0931 (h)

Karina IJlst, secretary
email: lenk@lantic.net
Tel: +27 12 3315600 (h)

D. Moes

Rev. Dick Moes is minister of the Surrey Covenant Reformed Church (URC) in Cloverdale, British Columbia.
dickmoes@shaw.ca

reformedevangelism.com

Part 1: What Christians Believe – The Holy Spirit

In the first four lessons we discussed our belief in God, our need of God, and the ministry, death and resurrection of Jesus Christ. The course now moves on to look at the person and work of the Holy Spirit. Let the groups discuss what they know about the Holy Spirit. The handout focuses on three questions: (1) Who is the Holy Spirit? (2) What do you know about Pentecost? and (3) What does the Holy Spirit mean for you?

The promise of the Holy Spirit

The facilitator should allow the groups to share some of their findings and then go into a teaching session on the promise of the Holy Spirit. He could do this by focusing on how the Holy Spirit rested on national leaders like Moses, great prophets like Elijah and great kings like David and other special individuals in order to equip them for the special tasks to which God had called them. In this historical-redemptive context, it is to be expected that the Holy Spirit also descended upon Jesus, equipping Him for his task. Showing how Jesus promised that the Holy Spirit would be given to all believers and how this promise was initially fulfilled on the day of Pentecost can extend the redemptive-historical context.

What does the Holy Spirit do in our lives?

Having focused on the promise of the Holy Spirit, the lesson moves on to consider what the Holy Spirit does in our lives. It focuses on four areas in which the Holy Spirit is active. First, He dwells with us. The facilitator should highlight the golden thread running through the Bible that God wants to dwell with his people. Whereas He once dwelt among his people in a temple made of stone, He now dwells among them in temples made of human flesh: individual believers and the local churches. The participants develop this concept as they discuss Romans 8:5-13 among themselves.

Second, the Holy Spirit gives us security about our new status as God's adopted children. At this point the participants discuss Romans 8:14-17 and learn how this passage gives believers assurance that they belong to God's family.

Third, the Holy Spirit makes us more like Jesus Christ. The participants are asked to write out the fruits of the Spirit as they can be found in Galatians 5:22-23 and discuss how these fruits make them look more like Jesus Christ.

Fourth, the Holy Spirit gives us gifts and power for service. The lesson stresses that every Christian has received gifts to serve and that all the gifts of the Holy Spirit focus attention on Jesus Christ, are always meant for service and not to show off, and come in various types with one gift not being higher than another. The participants then look up Romans 12:6-8, write out the various gifts, putting an asterisk beside the gifts they do not understand. They are then asked to discuss the following questions:

- What does the Holy Spirit mean to you?
- Can you identify the fruits of the Spirit in your own life?
- Have you experienced any of the spiritual gifts?
- What questions do you still have?

Speaking in tongues, prophecy and healing?

As usual, the facilitator allows for a general question period. Likely, there will be questions about speaking in tongues, prophecy, and healing. Prepare ahead of time for these questions. Other questions that may be asked are:

- Is the Holy Spirit at work in every Christian?
- Is there something called a "baptism with the Holy Spirit"?
- If so, when should I expect this to happen and is it a once-for-all event?
- How do we receive the gift of the Holy Spirit?
- How do I know I have received the Holy Spirit?

The handout briefly deals with each of these questions, offering concise answers for each. We have also added three articles by Donald Macleod dealing with some of these issues to our site. They are: "Have Spiritual Gifts Ceased?" "Baptism in the Spirit" and "Led by the Spirit." All three are very insightful articles.

A preview

It would be good to close the session by giving a preview of the next lesson dealing with "Becoming a Christian." The facilitator should emphasize that this lesson will pull together the whole of the first part of the course and that, therefore, it is very important not to miss this lesson.

Participants should be encouraged to look through the Bible passages that were covered in lesson five. In addition, they should be encouraged to write down any questions they still have about what Christians believe. Close with prayer.

If you would like to view the outline for this lesson, go to www.reformedevangelism.com and follow the links.

Next time, we hope to introduce the sixth lesson: "Becoming a Christian."

J. Wiskerke van Dooren

Lord's Day 15

Mrs. J. Wiskerke van Dooren published a Children's Catechism *in Dutch. This has been translated with her permission.*

Someone in the neighbourhood does not act normal. He always wears an old fashioned hat, shading his eyes. He often leaves the house in the middle of the night. And when you meet him during the day, he does not seem to notice anyone.

Some time ago, a neighbourhood store was burglarized during the night. People said: That man must have done it. He is always walking around in the dark. And he just bought a brand new car. That cost a pretty penny. Some even said that he should be locked up in prison!

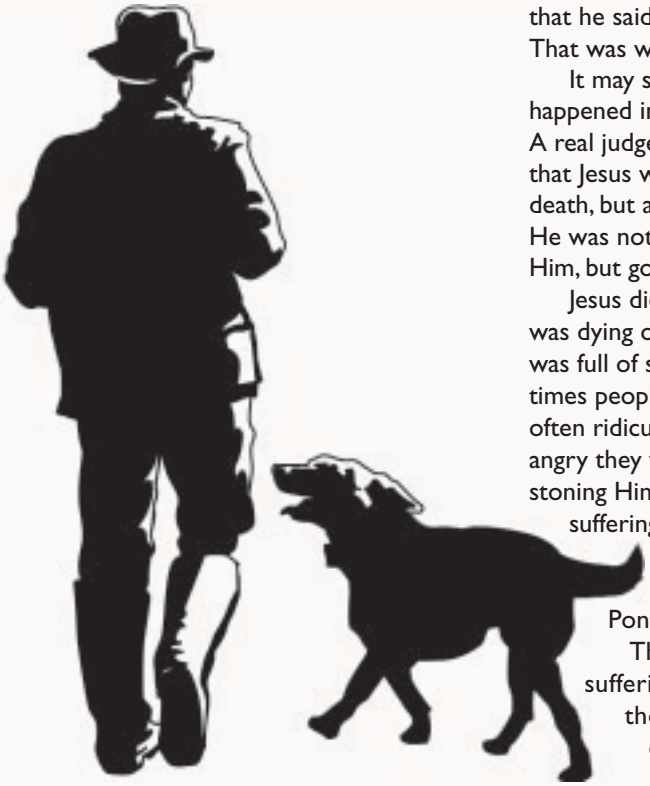
But whatever the people may say, this man cannot just be put in prison. Only a real judge can make that decision. And that is good, too. For this man was a professor. Every night he was studying till late. After that, he took his dog for a walk. And he was not poor.

Now we are speaking about the Lord Jesus. After He had taught his disciples for some years, He told them that He would soon die for the sins of his people.

People said about the Lord Jesus: He should be put in prison. Some even said that it would be better if He was dead. Of course, it was not his friends who said that. Do you know who said that? The important and clever Pharisees and scribes. They did not like it that the people listened to Jesus rather than to them.

Then they thought up and spread many bad rumours about Jesus, adding that He should die. They could say that a hundred times, but they could not make it happen. Only a real judge could do that. And at the time, the most powerful judge was Pontius Pilate.

They took Jesus to him. And as a real judge, Pilate had to find out whether Jesus was a criminal. He could not find anything bad. He said to these Jews who screamed that Jesus had to die: He is not guilty. He had to let Jesus go free.



Then these Jews became so angry. They called: If you do that then we will tell on you to the emperor. Pilate became scared. If they would do that, he could lose his high position. He was so afraid that he said: Go ahead and crucify Jesus. That was wrong.

It may sound strange, but this happened in agreement with God's plans. A real judge has made known to all of us that Jesus was innocent. Jesus was put to death, but all these people had heard that He was not guilty. That was terrible for Him, but good for us.

Jesus did not only suffer when He was dying on the cross. His whole life was full of suffering. Think of the many times people did not believe Him. They often ridiculed Him, and they were so angry they were about to kill Him by stoning Him. But the worst of all his suffering was the cross.

Every Sunday you hear in church the name of Pontius Pilate mentioned. Then remember the suffering of Jesus, even though He had not done anything wrong.

Ray of Sunshine

By Mrs. Corinne Gelms and Mrs. Erna Nordeman

All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under God's mighty hand, that He may lift you up in due time. Cast all your anxiety on Him because He cares for you.

1 Peter 5:5b-7

In this article we will continue with the Sermon on the Mount and focus primarily on the third beatitude, namely, "blessed are the meek for they will inherit the earth." What then does the word meek actually mean? What is it that Jesus is encouraging in being meek?

To study this beatitude we will once again be shown the sharp contrast in morals and characteristics of an unbeliever and that of a Christian. The definition of the word meek in Webster dictionary is "deficient in spirit and courage." So in other words being a pushover, or a doormat. The dictionary also gives another meaning that has been lost in today's usage but is much closer to the biblical meaning: gentle, enduring injury with patience and without resentment." When we look at Psalm 37:7-11, we can read and learn more about how we are encouraged to be meek.

When we commit ourselves to the Lord then we have to entrust everything to Him: our lives, our families, our jobs, and possessions to his control and guidance. We must completely trust in Him trusting that He cares for us better than we can ourselves. This is something that does not happen easily, yet we ought to do this patiently and in humble prayer. For when we dwell on our problems, we can become anxious and angry, which are two very destructive emotions. God calls us to place our hope and trust in Him, and then we too will find peace.

To be meek then is not something that comes naturally to us; rather it is something that is given by the Spirit of God. When we look through the Bible we can find many examples of people with meekness. In the New Testament we can read through the various letters written by Paul. Here was now a courageous man of God. Paul had suffered at the hands of these different churches and at the hands of his own countrymen. As we read through these various letters we can see this quality of meekness coming out, especially when he writes to the members of the Church of Corinth who had been saying such unkind things about him.

Yet the supreme example of meekness can be found in our Lord Himself. This can be seen in the whole of his life. We can see meekness in the way He reacted to people, and especially in the way He suffered persecution, scorn and sarcasm. His attitude towards his enemies, but perhaps still more his utter submission to his Father, shows his meekness. He humbled Himself, became as a servant and even went to death on the cross. Now that is meekness; that is lowliness and true humility; that is the quality which He Himself is teaching at this point.

To be meek is a matter of how we look at ourselves; it is also evident in our relationship to others. Thus we can see how meekness must follow being "poor in spirit" and "mourning" for our sinful nature. We can never be meek unless we are poor in spirit; thus we can never be meek unless we also see ourselves as a terrible sinner. When we have this true view of ourselves in terms of poverty of spirit and mourning because of our sinfulness, then this will also help us to not be proud. A meek person will not be proud of himself in any way. Rather, by committing our lives to Christ above in every aspect, we will be blessed: "for they will inherit the earth" (Matt 5:5b).

The meek already inherit the earth in this life, for he is someone who is always satisfied and already content. This also refers to the future though, as Paul writes in 1 Corinthians 6:2a "do you not know that the saints will judge the world?" Our Lord also says it so beautifully in Luke 14:11, "for everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Again we can only see how it is the work and the direct fruit of the Holy Spirit in our lives in order to be meek.

As Christians we must study the Sermon on the Mount, meditate about being meek, and look to the greatest example in our Lord Himself. Then we can only humbly confess with shame how small we are and also imperfect. This then will make us so very thankful that "the Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory" (Rom 8:16,17). All glory to Him alone!

He, the LORD, is good and upright
In His dealings evermore.
Sinners are by Him instructed
In the way untrod before.
He will ever guide the meek
In His judgments true and holy,
Teach His ways to those who seek
With a contrite heart and lowly.

Psalm 25:4

Birthdays in August:

4 TERENCE BERENDS will turn 28
Anchor Home
361, Thirty Road, RR 2
Beamsville, ON L0R 1B2

5 PHILIP SCHUURMAN will be 45
65 Lincoln Street West
Welland, ON L3C 5J3

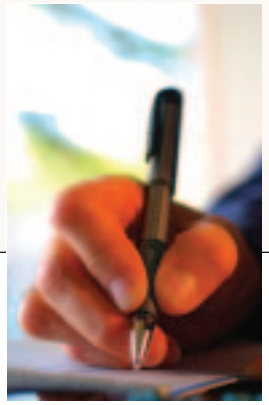
9 ROSE MALDA will turn 47
Oakland Centre, 53 Bond Street,
Oakville, ON L6J 5B4

18 FENNY KUIK will be 52
140 Foch Avenue,
Winnipeg, MB R2C 5H7

Congratulations to you all who are celebrating a birthday in August. We hope and pray that our heavenly Father will bless you in this new year with good health and happiness. Have an enjoyable day together with your family and friends.
Till the next time,

Mrs. C. Gelms and Mrs. E. Nordeman
548 Kemp Road East, RR 2
Beamsville, ON LOR 1B2
Phone: 905-563-0380

Letter to the Editor



Dear Editor:

In *Clarion* No.12 Br. Harke gives an impressive list of all one can do in the main political parties, for instance in the New Conservative Party. That is nice, but all these things can also be done in the C.H.P. without straining one's conscience.

I don't think that it is necessary to "invent the wheel" more than has been done by working in the main parties. We have been trying for years on end to adapt to the political situation in Canada but it became practically impossible in the 1980s.

I don't think Larry Spencer "supplied" his opponents with ammunition they could use against him. I know from close range how the secular press works; they don't seem to know Q/A 112 HC.

Thank you Mr. Editor,
Hank Metzlar
Guelph, Ontario

Psalm 13: Usque Quo, Domine?

Sir Philip Sidney (1554-1586)

How long (O Lord) shall I forgotten be?
What? ever?
How long wilt thou thy hidden face from me
Dissever?
How long shall I consult with careful sprite
In anguish?
How long shall I with foes triumphant might
Thus languish?
Behold me Lord, let to thy hearing creep
My crying.
Nay, give me eyes, and light, lest that I sleep
In dying:
Lest my foe brag, that in my ruin he
Prevailed;
And at my fall they joy that, troublous, me
Assailed.
No, no, I trust on thee, and joy in thy
Great pity;
Still therefore of thy graces shall be my
Song's ditty.

* * *

dissever – divide, separate
sprite – spirit
troublous – full of trouble
ditty – saying, utterance

Press Release of Classis Pacific East of the Canadian and American Reformed Churches held on June 10, 2004 in Yarrow, B.C.

1. Opening

On behalf of the convening Church of Yarrow, Rev. C.J. VanderVelde opened the meeting by requesting the delegates to sing Psalm 125:1, 2, reading Psalm 125 and leading in prayer.

2. Report on the examination of the credentials by the delegates of Vernon

The credentials were examined and all *primi* delegates were present with proper credentials with the exception of Lynden and Vernon, who each had sent an alternate delegate. All brothers were welcomed. Classis was then declared constituted.

3. Appointment of officers

Since there were no objections, the following brothers assumed their positions as recommended by the previous Classis:

Chairman: Rev. M.H. VanLuik
Vice-chairman: Rev. P.H. Holtvlüwer
Clerk: Rev. R.A. Schouten

4. Opening remarks from the Chairman

Rev. VanLuik thanked the convening Church at Yarrow for its preparatory work. He also took note with thanksgiving that the wife of Rev. Schouten has successfully undergone surgery and is currently recuperating. He went on to note that two ministers – Rev. W.M. Wielenga and Rev. P.H. Holtvlüwer – received and declined calls to the churches at Cloverdale, B.C. and St. Albert, Alberta, respectively. Also, he congratulated Rev. VanderVelde on accepting the call to the Church at Rockway, Ontario.

5. Adoption of the agenda

The agenda was adopted after several modifications.

Correspondence Received – Classis Pacific West re: assistance in pulpit supply

Classis Pacific West (CPW) requests assistance "in the matter of preaching for vacant churches" during their present situation of double-vacancy. They also offer to reciprocate in case Classis Pacific East should experience a similar situation. After some discussion it was agreed to honour this request with the basic understanding that it applies to a period of double vacancy (or more). At the same time, CPW was asked to consider making use of the two missionaries in their Classis, Revs. W. Bredenhof and F. Dong. It was left to the deputies for preaching arrangements in each classis to work out an equitable arrangement.

Correspondence received – Rev. E. Kampen re: CPW and ecclesiastical fellowship

Rev. E. Kampen indicates that a recent Classis Pacific West has decided, with respect to ecclesiastical relations, to focus attention on the United Reformed Churches of North America and the Orthodox Presbyterian Church, exchanging delegates with their regional assemblies. They will also do this with respect to the Presbyterian Church of Korea in North America if they have assemblies in our area. Further, Rev. Kampen mentions that if Classis Pacific East (CPE) has any communication concerning these ecumenical relationships, it should be directed to himself as contact person. This is received for information.

8. Proposals or instructions from the churches

No proposals or instructions were forthcoming.

9. Reports received

a) Church for inspection of the Archives

The archives of Classis Pacific East, maintained by the Church at Abbotsford, were inspected by representatives of the Church at Yarrow. They note that, unfortunately, no archives were available following the classis of March, 2003. However, since the inspection, the archivist from the Church at Abbotsford has informed the Council of Yarrow that the material is presently in order. A subsequent inspection will be made and reported on at the next Classis.

b) Church Visitation reports

The following reports were brought:

1. To the Church at Aldergrove (Revs. VanLuik, Schouten)
2. To the Church at Lynden (Revs. Moesker, Schouten)
3. To the Church at Yarrow (Revs. Schouten, Wielenga)

The visitors could conclude that in these congregations all things are done in accordance with the Scriptures, the adopted Confessions, and the adopted Church Order.

10. Release of Rev. C.J. VanderVelde

The Church at Yarrow asks classis to release Rev. C.J. VanderVelde from all duties in Classis Pacific East in order to take up his call in the Church at Rockway, Ontario. All the paperwork was found to be in order. Since no objections were brought forward, Rev. C.J. VanderVelde was declared released from his duties in Classis Pacific East.

11. Question period – Article 44, CO

All churches answer yes, yes, and no to the questions of Article 44 posed by the chairman.

12. Arrangements for next Classis

The next Classis is scheduled for September 23, 2004, and is to be convened by the Church of Abbotsford in Abbotsford. The alternate date for Classis is December 02, 2003. The following officers are suggested:

Chairman: Rev. P.H. Holtvlüwer
Vice-chairman: Rev. R.A. Schouten
Clerk: Rev. W. Wielenga

13. Appointments of Deputies

In light of Rev. C.J. VanderVelde's pending departure, new appointments were made to take his place as follows:

Committee for Examinations
Church History –
Rev. P.H. Holtvlüwer
Diaconiology – Rev. W.M. Wielenga
Church Visitor – alternate,
Rev. P.H. Holtvlüwer

14. Delegate to the farewell of Rev. C.J. VanderVelde

Rev. M.H. VanLuik is delegated to convey the best wishes of the churches of Classis Pacific East to Rev. C.J. VanderVelde at the farewell evening.

15. Appointment of counsellor to the Church at Yarrow

The Church at Yarrow requests that Rev. M.H. VanLuik be appointed as their Counsellor. This is granted.

16. Pulpit supply request – Yarrow

The Church at Yarrow requests pulpit supply once per month. This is granted.

17. Personal Question Period

A question was raised about whether the archives are stored in a fire-proof cabinet. A positive response was given. Another question was raised about whether the Church Visitors could concentrate their visits on a specific section of the Church Order, moving through the Church Order over several yearly visits. Questions would be forwarded to the Councils ahead of time. Discussion ensued. Later, Rev. VanderVelde expressed appreciation for the good working relationship he experienced in CPE, and further wished the churches the continued blessing of the Lord.

18. Censure according to Article 34, CO

It was noted with thankfulness that censure was not needed.

19. Adoption of the Acts of Classis

The Acts were read and adopted.

20. Approval of the Press Release

The press release was read and approved.

21. Closing

The chairman, Rev. VanLuik, after offering parting remarks to all, asked the delegates Psalm 147:1,4 led the assembly in prayer and closed the meeting.

For Classis Pacific East June 10, 2004
P.H. Holtvlüwer (vice-chair at that time)

Press Release Classis Central Ontario held on June 11, 2004 in Burlington, Ontario

1. On behalf of the convening Church of Burlington Ebenezer Rev. G. Nederveen called the meeting to order. He read from Scripture 1 Corinthians 1: 18 – 31 and gave a brief meditation on this passage. He then invited the assembly to sing Ps. 111: 1, 5 and led in prayer.
2. The credentials were examined by the delegates of the Church at Toronto and were found to be in good order.
3. Classis was then constituted. Officers were, Rev. J. Huijgen, chairman; Rev. J. DeGelder, vice-chairman; and since Rev. W. DenHollander was on a study leave, Rev. M. Jagt was found willing to fulfill the position of clerk.
4. The proposed agenda was adopted, and the chairman mentioned as memorabilia,
   – the current vacancy in the Church of Burlington Fellowship;
   – the positive developments regarding the health concerns of Rev. and Mrs. Bosch;
   – the fiftieth anniversary of Bethel Canadian Reformed Church in Toronto;
   – the present study leave of Rev. W. den Hollander.
5. The church visitation reports were read of visits to the Churches in Burlington Ebenezer, Burlington Fellowship, Burlington-Waterdown, Flamborough, Ottawa and Toronto. With much thankfulness Classis took note of the fact that positive reports could be submitted.
6. In the question period according to Article 44 CO all the churches answered the first two questions in the affirmative. One church asked for the concurring advice of Classis to proceed with the second public announcement according to Article 68 CO. Advice was given in closed session.
7. In response to an overture of the Church of Burlington Ebenezer Classis made the following decision regarding the eligibility of brothers for call within the churches.

Classis Central Ontario of June 11, 2004 acknowledges

a. that previous Classes have been inconsistent with regard to declaring a brother eligible for call within the churches, as some Classes implemented a cap of one year, and others did not,

b. that the regulations for declaring a brother eligible for call, established by Synod Homewood-Carman 1958 (Acts Art 188) do not place any time-limits on the eligibility of candidates for the ministry.

Classis therefore decided

1. to remove the limitation of one year from any subsequent Declaration of Eligibility,

2. to reverse the one year limit imposed upon Candidate Geurts and provide him with a letter stating that the limit has been removed

8. In response to a request from the Church of Burlington Fellowship Classis expressed its support for the plans of Burlington Fellowship to call

a minister, and advised the Council of Burlington Fellowship to approach the Committee for Needy Churches.

9. A letter was received from br. W. Geurts with the request that his eligibility for call within the churches be extended. Classis decided to respond in line with the decision made earlier by this same Classis, mentioned in article 7 of this press release.
10. In closed session Classis dealt with an appeal.
11. The Church at Burlington Fellowship requested Classis to endorse their plans to raise funds among our sister churches in The Netherlands, for the purpose of building a church. Classis took note of the information provided, and decided to support this endeavour by writing a letter to this effect.
12. Classis appointed the Church at Burlington Fellowship as convening church for the next Classis, scheduled for September 17, 2004. Suggested officers are Rev. M. Jagt, chairman, Rev. W. DenHollander vice-chairman and Rev. J. Huijgen, clerk.
13. Personal question period was made use of.
14. The chairman concluded with gratitude that Censure according to Article 34 CO was not needed.
15. The Acts were read and adopted, after which the Press Release was read and approved.
16. The chairman requested the singing of Hymn 10: 9, 10 and led in thanksgiving prayer. He then closed Classis Central Ontario of June 11, 2004.

For Classis Central Ontario of June 11, 2004
Rev. J. DeGelder, vice-chairman
of that Classis.

The Theological College of the Canadian Reformed Churches

The Thirty-fifth Anniversary Meeting and the Thirtieth Convocation of the Theological College will be held, D.V., on

Friday, September 10, 2004 at 8:00 p.m.

in the auditorium of Redeemer College
(777 Garner Road East, Ancaster, Ontario)

Dr. N.H. Gootjes will speak on the topic:

How Much Did Jesus Christ Know

(see Luke 2:40, John 1:47, Mark 13:32)

The Master of Divinity Degree will be conferred on:

Reuben Bredenhof ***Albert Johannes Gootjes***
Pila Njuka ***Ian Wildeboer***

A collection will be taken for the Foreign Student Bursary
(TAX RECEIPTS AVAILABLE)

CLARION ADVERTISEMENTS

Advertisements:
Announcements of Weddings, Anniversaries (with Open House) should be submitted six weeks in advance.

Births

Give thanks to the Lord, for He is good! Psalm 136:1
On April 12, 2004, the Lord entrusted to our care
a special gift, a daughter we named

KAYLEIGH DAWN

She was born at 6:41 a.m., weighing 9 lbs. 5oz.
A little sister for *Owen*
Erik and Sharon de Boer (nee Meerstra)
3508 Thurston Place, Abbotsford, BC V2T 6Y1

Blessed are all who fear the Lord, who walk in his ways. . . Psalm 128:1-6
With thankfulness to our Heavenly Father, we joyfully announce the birth of our fourth child, a girl who we named

AMBER CAROLINE

June 8, 2004
Arnold and Patti Mans (nee deBruin)
A sister for *Krystal, Tyler* and *Samantha*
6357 Trimble Road, Binbrook, ON L0R 1C0

For you make me glad by your deeds, O Lord; I sing for joy at the works of your hands. How great are your works, O Lord!" Psalm 92:4-5
With thanks to God that He has richly blessed our family by entrusting into our care one of His covenant children, we,
Anthony and Antonia Kampen (nee Scholtens),
announce the birth of

JUSTIN HENDRIK

on May 27, 2004
Welcomed home by excited siblings, *Benjamin* and *Rachel*
234 Sussex Avenue, Richmond Hill, ON L4C 2G4

Your hands made me and formed me, give me understanding to learn your commands. Psalm 119:73
We are thankful to our Heavenly father for entrusting to us this beautiful covenant child, a daughter whom we have named

ABBY AMANDA

Born June 23, 2004
Chris and Rebecca Spoelstra
Ecstatic big brothers are *Davis, Cole* and *Dustin*
5 Maple Avenue, Smithville, ON L0R 2A0
spolstra@vaxxine.com

Thou didst clothe me with skin and flesh, and knit me together with bones and sinews. Thou hast granted me life and steadfast love; and thy care has preserved my spirit. Job 10:11-12
With great gladness and thankful hearts we are happy to announce the birth of another covenant child. We thank the Lord for entrusting into our earthly care

JULIA HENRIETTA

She was born on Sunday, May 16, 2004.
Welcomed with much love by
Menze and Sylvia Feenstra
Christina, Nicholas and *Timothy*
RR #1, Chesley, Ontario N0G 1L0

Weddings

With thankfulness to our Heavenly Father who has brought them together, Harry and Irene Malda are pleased to announce the marriage of their daughter

TRACY LYNN to ERIK WIECHER

son of Warren and Mary Ann Hoeksema. The ceremony will take place, D.V., on August 21st, 2004 at 2:00 p.m. in the Immanuel Orthodox Reformed Church in Jordan, Ontario.
Rev. G.Ph. van Popta officiating.
Future address:
1710 Main Street W., Suite 101, Hamilton, Ontario L8S 1G6

By day the Lord directs His love, at night His song is with me – a prayer to the God of my life. Psalm 42:8

GREGORY ALLAN WINKELAAR and CHRISTINE WENDY JANSSEN

together with our parents, Henk and Liz Winkelaar and John and Frances Janssen, invite you to share our joy as we are united in the Lord Jesus Christ on **August 14, 2004** in the Smithers Canadian Reformed Church.
The ceremony will take place at 1 p.m., D.V.
Rev. R.C. Janssen officiating.
A reception will follow.
Our future address will be:
708 Marion Road, Abbotsford, BC V3G 1S7

Psalm 128
With thankfulness to our Heavenly Father for bringing us together, we

JOLENE HILDA JONKER and GREGORY DALE LODDER

together with our parents, George and Henrietta Jonker and Dick and Dina Lodder, joyfully announce our upcoming marriage.
The ceremony will take place, the Lord willing, on Saturday, August 14, 2004 at 11:00 a.m. in the Orangeville Canadian Reformed Church.
Rev. R.E. Pot officiating
502 McTavish Street, Fergus, ON N1M 3C7

Anniversaries

1964 ~ August 8 ~ 2004
Not to us, O Lord, not to us, but to your name be the glory, because of your love and faithfulness. Psalm 115:1
With thankfulness to our heavenly Father, we joyfully announce the 40th Wedding Anniversary of our parents and grandparents

HARRY and WILMA KLEINE (nee VanHof)

We pray that the Lord will continue to bless and keep them in His care.

Brampton, ON: Peter and Elaine Olij
Laura, Neil, Alex, Belinda
Richmond Hill, ON: Rob and Maddalena Kleine
Jordan, Lucas, Nicholas
Oakville, ON: David and Joyce van Voorst
Jacob, Calvin, Owen
160 Kenvale Court, Richmond Hill, ON L4C 4S9

Anniversaries

Fergus, ON 1979 ~ August 4 ~ 2004 Carman, MB

Love is patient and kind. . . 1 Corinthians 13:4a

With thankfulness to the Lord for His grace and mercy we, along with our children, announce our 25th Wedding Anniversary

LEN and BRENDA LODDER (nee Stienstra)

Bradley James Lodder†
(Born May 28, 1980, Deceased August 1, 1980)

Winnipeg, MB: Amanda and Jonathan Versteeg
Morgan

Carman, MB: Heather and Garett Veldman

Winnipeg, MB: Philip Lodder and Crystal Slaa

Carman, MB: Janise Lodder

Open House: Saturday, July 31, 2004 from 2-4 p.m. at the DCS gym.

Box 1608, Carman, MB R0G 0J0
llodder@mts.net

By day the Lord commands His steadfast love; and at night his song is with me, a prayer to the God of my life. Psalm 42:8

July 13, 1979-2004

We give thanks to the God of our lives for His love and care and the riches of His grace through 25 years of marriage.

DICK and NELL SCHOUTEN (nee Van Laar)

Neerlandia, AB: Richard Schouten and Francine Breukelman

Yarrow, BC: Nathan and Karen Schouten

Edmonton, AB: Byron and Rachel Tuininga

Yarrow, BC: Leanne Schouten
Kara Schouten
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41803 Majuba Hill Road, Yarrow, BC V2R 5G9

50th Wedding Anniversary

1954 ~ August 20 ~ 2004

Praise the Lord, for the Lord is good; sing praise to His Name, for that is pleasant Psalm 135:3

With thankfulness to our Heavenly Father, we joyfully announce the 50th Wedding Anniversary of our dear parents and grandparents

PETER and TENIE STIKSMA (nee Peters)

With love, their children and grandchildren:

St. Albert, AB: Joyce Stiksma (Henry†)
Kristen, Andrea, Darcy, Rhonda

Edmonton, AB: Marlene and Doug Brown
Devon

Langley, BC: Annette and Tom DeRover (Richard†)
Rebekah and Shawn Collick,
Justin, Erika, Tamara

St. Albert, AB: John and Arlene Stiksma
Cynthia, Terri, Amy, Jason

Chilliwack, BC: Ray and Alice Stiksma
Ashley, Alex, Michael

To celebrate this special occasion there will be an Open House on Saturday, August 21, 2004 from 2-4 p.m., D.V., at Immanuel Canadian Reformed Church, Edmonton, AB

Mailing Address: 8807-160 Street, Edmonton, AB T5R 2H6

50th Wedding Anniversary

Wedding text: Luke 9:62

But Jesus said to him, "No one, having put his hand to the plow and looking back, is fit for the Kingdom of God."

Celebrating *"50 Years"* together. . .

1954 ~ August 13 ~ 2004

With much thankfulness and praise and giving honour to our Lord, we anticipate the joyous occasion of our dear parents, grandparents and great-grandparents *50th Anniversary!*

FRANK and COBIE REININK (nee Hindriks)

May the Lord continue to bless you and lead you in the future as He has done so faithfully in the past.

Congratulations and love from:

Arthur, ON: Kor and Hilda Reinink
Frank and *Anne Reinink*, Sarena
John and *Fran Penninga*, Kerissa
Cobie Reinink and *Daniel Hutten*
Henrietta Reinink and *Kyle Jonker*
Elizabeth, Klaarissa

Alma, ON: William and Rita Reinink
Kevin and *Andrea Vanderzwaag*
Emily, Seth
Derek and *Patricia Reinink*, Bree
Kor Reinink and *Tara VanVeen*
Jennifer Reinink and *Ian VanBeek*

Owen Sound, ON: Fred and Margaret Reinink
Jackie, Jonathan Reinink and *Amy Poort*
Frank, Gerald, Lambert, Jenny(†), Henrietta

Carlisle, ON: Henry and Jenny Vos
Elise, Paul, Erik

Wellandport, ON: Evert and Elizabeth Stryker
Kris, Jenna, Brett, Ryan

Walton, ON: Bert and Carol Reinink
Shawn, Jamie, Claire

Wellandport, ON: John and Henriette Wassenaar
Janine, Garrett, Jonathan, Shannon

The Lord has done great things for us, and we are glad. Psalm 126:3

Open House (D.V.) Saturday, August 14, 2004, 2:00-4:00 p.m.
Elora Canadian Reformed Church – Wellington Road #7, Elora, ON

Home Address: RR #1, Elora, ON N0B 1S0

Thank-you

Thanks to all the many brothers and sisters for the cards and good wishes that we received on the occasion of our 50th Wedding Anniversary.

Jack and Grace Voorhorst, Coaldale, AB

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THE CANADIAN REFORMED MAGAZINE

Obituaries

April 30, 1918 – May 8, 2004
Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God. Psalm 146:5
After a long struggle with Alzheimers, the Lord in His infinite wisdom took unto Himself, his child and our beloved husband, father, grandfather, and great-grandfather

EVERT DE HAAN

We thank the Lord for all the blessings He gave us in Dad. Throughout his life his trust in the Lord was inspiring for all who knew him. His love for the Psalms, his organ playing, and his wonderful sense of humor will be sadly missed by us all.

Survived by his loving wife of 61 years,
Greta de Haan (nee Groen)

Helen and Herman Aikema
Caroline and Ed Visscher
Meghan, Madeleine, Nathan
Cameron and *Heidi Aikema*
Josiah, Levi
Vincent and *Charmain Aikema*
Vanessa and *Tim Rook*
Sean
Warren Aikema
Alice and Bas de Haas
Michael de Haas
Lisa de Haas
Gerry de Haan
Jenny and Klaas Broersma
Keith Broersma
Conrad and *Anita Broersma*
Garrett Broersma
Ed and Flo de Haan
Ed and Angela de Haan
Jared, Marcus
Angela de Haan
Fiona de Haan (†)
Matthew de Haan
Thomas de Haan
Rachel de Haan
Ron and Shirley de Haan
Brian de Haan and *Jolena de Haas*
Deanna and *Aren VanDyke*
Tim de Haan and *Kristi Schutte*
Stan de Haan and *Andrea VanderHorst*
Calvin de Haan
Natalie de Haan
Bob and Clara de Haan
Jeremy de Haan
Heidi de Haan and *Ron Thalen*
Anthony de Haan
Kimberley de Haan
Colin de Haan
AND
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Tracey Kuntz
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Rob vanSpronsen
Phone (204) 745-2278 – school or (204) 745-3996 – home
E-mail: rvans@merlin.mb.ca
Applications should be sent to the Secretary of the Board:
Anton Borst
PO Box 1450, Carman, MB R0G 0J0

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Please submit a résumé, and references to

Mr. A. Ben Harsevoort, Principal
Heritage Christian School
Box 400, Jordan Station, Ontario, Canada L0R 1S0
Phone: (905) 562-7303; Fax: (905) 562-0020
Home: (905) 664-1234
Email: principal@hcsjordan.ca or hrsvrt@cogeco.ca

Behold, children are a heritage from the Lord. Psalm 127:3

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Arie J. Hordyk
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(905-331-7625); email: hordyk@worldchat.com

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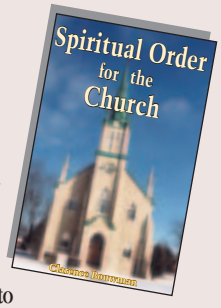

by Clarence Bouwman

The ascended Saviour is Head of the Church. People, then, may not regulate matters in Christ's Church as they see fit. Instead (as the *Belgic Confession* has it), "we believe that this true Church must be governed according to the Spiritual order which our Lord has taught us in His Word."

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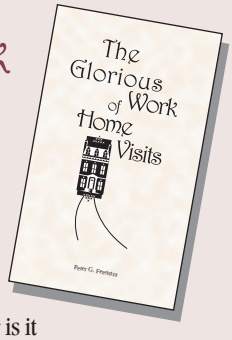

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Rev. Peter G. Feenstra is minister of the Owen Sound Canadian Reformed Church, Ontario. He has served this church since 1992.

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