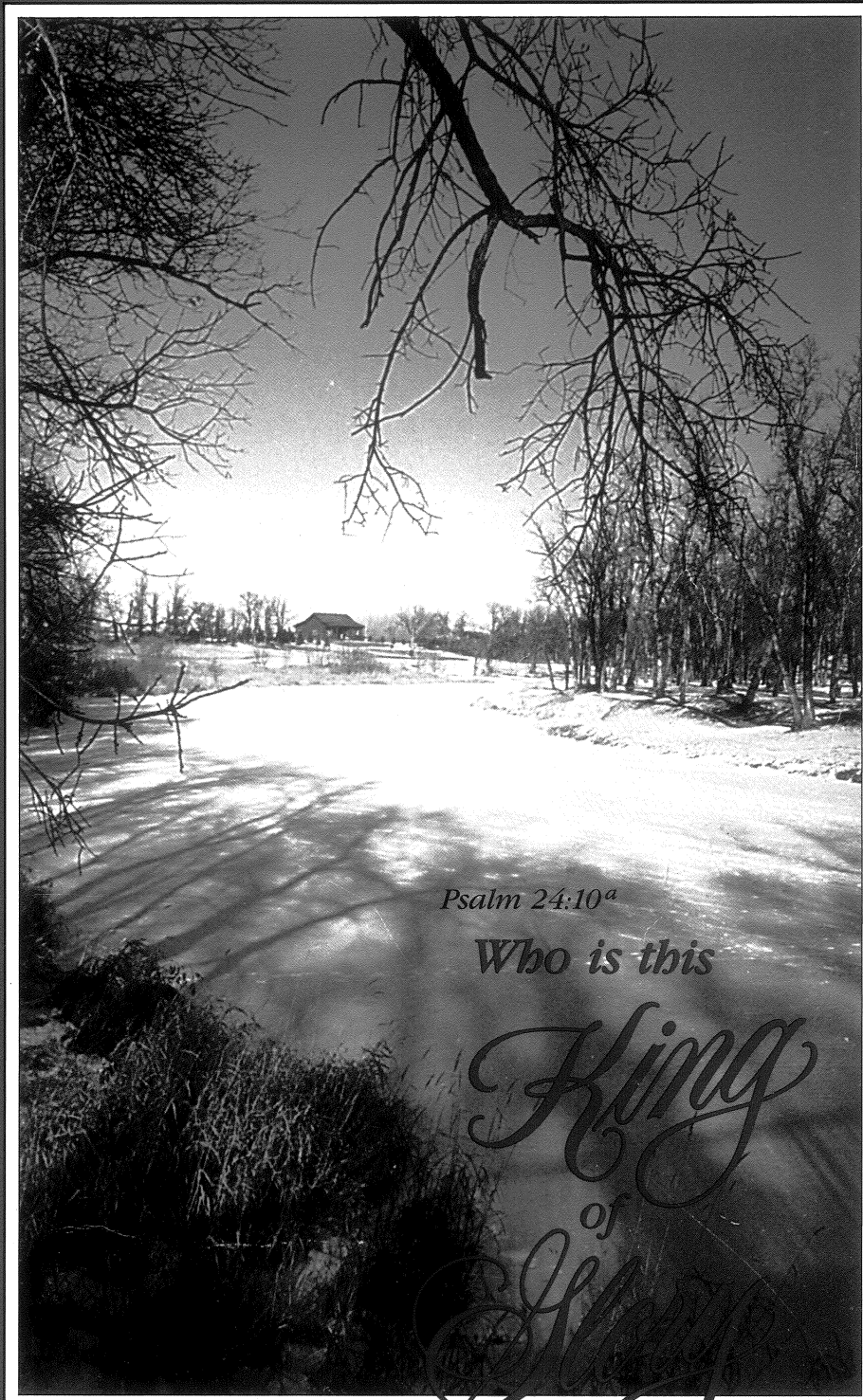




# Clarion

THE CANADIAN REFORMED MAGAZINE



*Psalm 24:10<sup>a</sup>*

*Who is this*

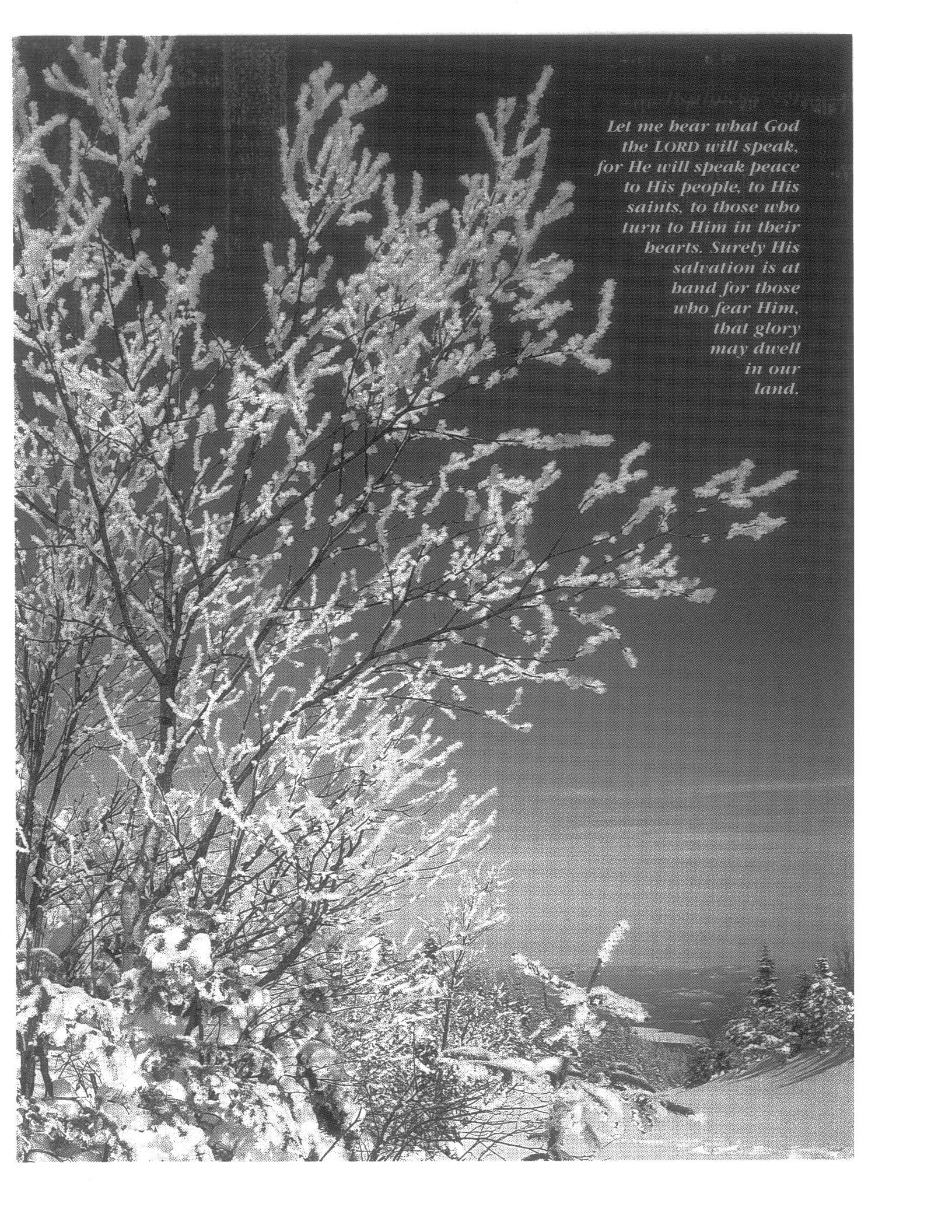
*King*

*of*

*Glory*

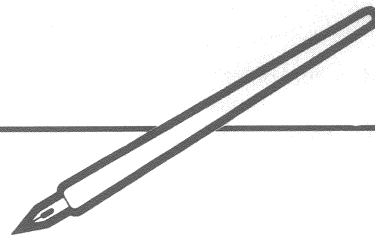
YEAR END ISSUE

1989



*Let me hear what God  
the LORD will speak,  
for He will speak peace  
to His people, to His  
saints, to those who  
turn to Him in their  
hearts. Surely His  
salvation is at  
hand for those  
who fear Him,  
that glory  
may dwell  
in our  
land.*

By W.W.J. VanOene



## *All under control*

At times it seems that forces are unleashed which can not be restrained or controlled but, once set into motion, push on irresistibly. Is it not so that, once the wheel has been set into motion, we oftentimes have to look on without being able to stop or even change its course? Frequently one will have sighed: "I wished I had not started this thing, for if I had known the consequences, I would never have done it!"

We see the same thing all around us. For as long as tight control was kept over all the aspects of the lives of the citizens, things remained quiet in the Soviet Union and other countries under communist regimes. Once the reins were a little relaxed, however, a movement began which appears to be unstoppable, unless such excessive force and repressive measures are used that submission is forced upon the population at the cost of thousands upon thousands of lives. Of this the so-called People's Republic of China is a frightening example.

The euphoria in East Germany may have subsided somewhat (a newscaster spoke of "a hangover the morning after"), yet there, too, a development has started of which we can see the beginning but the end of which is not yet in sight.

Encouraging as these developments may appear to be, there are also such as go into an opposite direction, the direc-

tion of deterioration and increased slavery and oppression. We are referring to the slavery and oppression by the evil one.

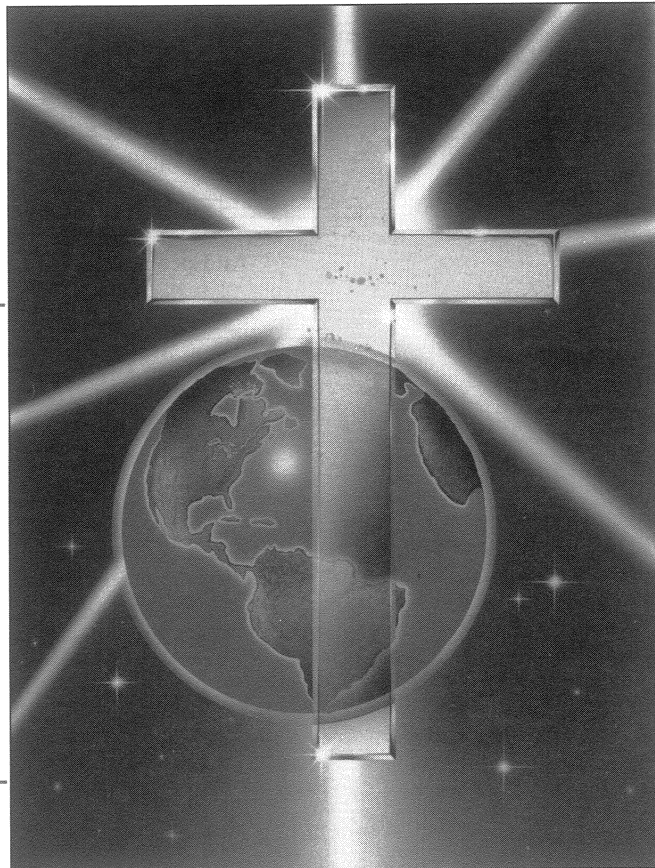
Ever since man gave in to the temptation to become disobedient to his God and Father, a development has been going on from bad to worse to worse. Especially in our days even the outward appearance of decency and restraint is abandoned more and more. Here, too, relaxation of the reins has resulted in a gradual deterioration which shows an ever-increasing speed.

It becomes almost monotonous when we mention the lack of respect for human life from the moment of conception on until the moment when the Lord determines the journey to have

---

*"When considering what is happening all around us, we are to remain convinced that all is firmly under control and that whatever happens and is being done has to serve the ultimate goal."*

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reached its final point. On the other hand, there is a ridiculous claim for and defense of "animal rights" which should be respected. When a politician qualifies this hypocrisy as "Spare the wolves, kill the babies," cries for an apology and even for his resignation are heard left and right.

When, on the basis of a provincial law, a judge issues an order forbidding an abortion, lawyers for the federal government argue before the Supreme Court that the order should be squashed, since this particular matter comes under federal jurisdiction; but when it appears to be more expedient, in another case the federal government argues that this particular aspect is a matter for the provinces to make further provisions.

More examples could be given of double-talk and conflicting actions and statements. However, what was remarked here was said only to show that the moral and ethical climate becomes more and more stifling. The vapours from the abyss cover the earth in an increasing measure, and it becomes harder to breathe all the time.

When forces are unleashed which push forward with seemingly irresistible force, is there no way to control and restrain them? Are we not all caught up in developments which carry every one along without a possibility of extricating oneself from their force and thus being forced to let oneself being taken along to the very end?

## Hymn 62

Allein Gott in der Höh

Nikolaus Decius, 1539



1. All glo - ry be to Thee, Most High,



To Thee all ad - o - ra - tion;



In grace and truth hast Thou drawn nigh



To grant us Thy sal - va - tion.



Thou show - est Thy good will to men,



And peace shall reign on earth a - gain;



We praise Thy Name for - ev - er.

3. O Jesus Christ, our God and Lord,  
Son of the heav'nly Father,  
O Thou, who hast our peace restored,  
The straying sheep dost gather;  
Thou Lamb of God, to Thee on high  
Out of the depths we sinners cry:  
Have mercy on us, Jesus!

4. O Holy Spirit, precious gift,  
Thou Comforter unfailing,  
From Satan's snares our souls uplift,  
And let Thy power, availing,  
Avert our woes and calm our dread.  
For us the Saviour's blood was shed;  
We trust in Thee to keep us.

We realize that we are referring to what happens in the world around us and not to what occurs in the church, although we are to be aware of the "energy of error" which works among those who still call themselves church and Christians, and which causes them to deviate farther and farther from the Truth.

Yet we can understand the cries which went up from God's people in Old Testament times: "Why dost Thou stand afar off, O LORD? Why hidest Thou Thyself in times of trouble?"

Israel may then have gloried in the LORD and sung of Him that He is King, girded with strength, there were also moments when they asked where the LORD was and why they did not see any proof of His power and government of all things. Amidst

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*"The Lord teaches us in His Word  
that the prayers of the saints  
govern the world."*

---

all things and experiences, however, they did hold on to the faith in the majesty, faithfulness, power, and grace of the God of the covenant.

In the midst of all the developments in political as well as moral respect we should not lose sight of God's power and faithfulness either.

Do we, too, not run the risk of looking at the developments and of judging them and their effects by what we see? And do we not oftentimes live and think as if there were no God who has the whole world in His hand? Are we always aware of the Lord's power and do we always *live* by the confession that all creatures are so in His hand that without His will they cannot so much as *move*?

When considering what is happening all around us, we are to remain convinced that all is firmly under control and that whatever happens and is being done has to serve the ultimate goal.

As example we can mention the decree of emperor Augustus which caused Joseph and Mary to go to Bethlehem, so that — according to the prophecy — the Christ was born in the city of David. God has things under control.

Moreover, realizing that all things are firmly under control, and that this control is that exercised and maintained by our God and Father, we shall also be aware of the manner in which we can influence the course of events.


Are we, as children of this mighty God, powerless and ineffective in the midst of all that happens? Is all we are able to do just sit down and watch the course of events as Jonah was sitting there under his shelter to see what was going to happen to Nineveh?

The Lord teaches us in His Word that the prayers of the saints govern the world. This is a bold statement, but expresses the plain truth.

Being fully aware that our God reigns, we shall also be active in remembering all that happens in prayer before His throne. Forces that have been unleashed are not uncontrollable or irresistible. Their course can be changed and bent; they can be stopped in their tracks.

Let there be a people that remembers church and world in their prayers before the throne of mercy and power.

All is under control, and on this control even we can exercise influence, according to God's promises.

Let's do it. 



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# Branch or Dayspring?

By K. Deddens

## Hymn or prophecy?

We have before us the last verses of what Zechariah prophesied at the birth of his son John (=Johanan = God is gracious) when he was filled with the Holy Spirit.

We are used to calling these verses a *hymn*, a song of praise of Zechariah. Someone objected that it is only said here that Zechariah prophesied, but that later on the early church used this and other passages of Scripture as songs. In general, it is true that we should be very careful and not read later liturgical practice into the text of Scripture itself. However, we maintain that Zechariah's prophecy was spoken and written in the form of a hymn. The whole passage (vs. 68 - 79) has definitely the structure of a hymn of praise. It starts with, "Blessed be the Lord God of Israel. . . ." This is a liturgical formula, which is also often used in the Psalms, for instance Psalm 41:13 and 72:18. Moreover, also in the Old Testament the term 'to prophesy' is used when the following prophecy is presented in the form of a song, while also the context shows that we have to do with a hymn, a song. This is confirmed for instance in 1 Chronicles 25:1, where we read that the sons of Asaph and others "should prophesy with lyres, with harps, and with cymbals."

*. . . through the tender  
mercy of God, when the day  
shall dawn upon us from on  
high to give light to those  
who sit in darkness and in  
the shadow of death, to guide  
our feet into the way of  
peace.*

*Luke 1:78,79*

## Future or past?

The matter whether or not a hymn is sung here is also important in connection with the *contents* of what Zechariah is saying. The RSV translates verse 68 by "through the tender mercy of our God, when the day shall dawn upon us from on high." This seems to be *future*. However, the Greek manuscripts leave also the possibility that we have here the *past* tense. If the words of our text speak about our Saviour, which they do in our opinion, most probably the past tense was changed into a future tense in younger manuscripts, because the copyist thought that the Saviour, then, still had to be born. Therefore, we have to read Zechariah's words here in the past tense: not: "the day shall dawn," but "the day dawned." This translation is provisional. For now the question comes up: how is this past tense possible, if the Saviour is involved who still has to be born? The answer is: in a prophetic poem this is quite well possible. Moreover, the salvation work of God in the coming on earth of His Son has, at that moment, started already. The day began to dawn already. The beginning of God's visiting His people was a fact at that time. But God was also to continue and to complete this work of salvation.



## “When the day shall dawn?”

The RSV translates, “When the day shall dawn upon us from on high.” This sentence is not clear. One can find in a footnote an alternative translation: “whereby the dayspring will visit. . . .” The word translated by *dayspring* is a very special word. In Greek the term *anatotè* is used. Originally this word meant the *rising* (namely, of a heavenly body), it, then, received the meaning: the area where the sun rises, the East. So we read in Matthew 2:1 that wise men came to Jerusalem from the *anatotè*, i.e., from the East.

However, the word has more meanings. In the Greek translation of the Old Testament this word *anatotè* (and also the verb, connected with it) is also used to point to the rising of a star or the rising of the sun. Two examples are: In Numbers 24 we read the prophecy of Balaam. In verse 17 it says, “a star shall come forth (= rise) out of Jacob.” In the prophecies of Malachi we read, “but for you who fear my name the sun of righteousness shall rise” (Malachi 4:2).

But this is still not everything. The word *anatotè* can also have the meaning of *origin*, as well as: *branch*, *shoot*, or *sprout*. Thus it is used in the Greek translation of the Old Testament Hebrew word for *the branch* in the house of David. I give again just two examples. In Jeremiah 23:5 it is said, “Behold, the days are coming, says the LORD, when I will raise up for David a righteous Branch.” Also in Zechariah 3:8 (also in 6:12) the Greek word *anatotè* is used to translate the Hebrew word for *Branch*. In all these examples we have prophecies about the coming Messiah. He shall rise like a star or like the sun, while, at the same time, He is the Branch of the house of David.

When we now return to our text, the word *anatotè* in Zechariah’s prophetic hymn, and read commentaries, we find that most of them make a choice. The one commentary defends that Christ is mentioned here as the *Dayspring*, the *Sun of righteousness*, while the other points to the fact that Christ is the *Branch* from the house of David.

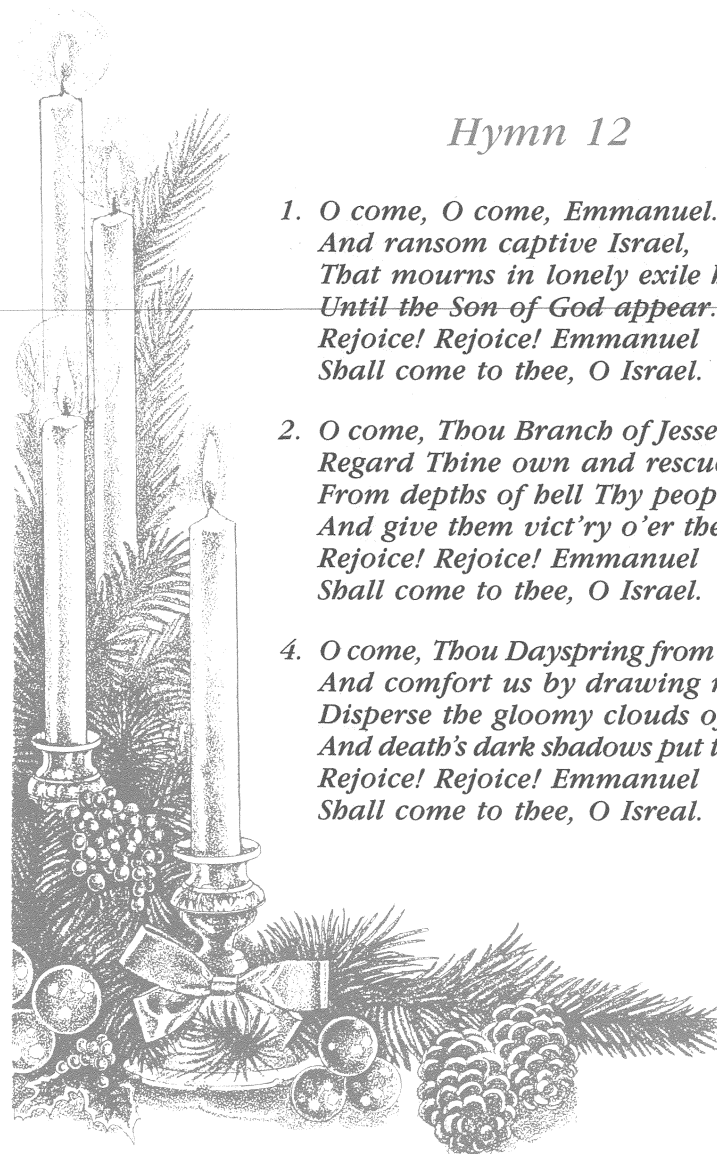
However, is it necessary to make such a choice? Zechariah was prophesying at the occasion of the birth of his son John. He was inspired by the Holy Spirit. Singing his hymn, his song of praise, he had a great variety of messianic prophecies of the Old Testament in his mind. This can easily be discovered in these twelve verses. In this prophetic song Zechariah speaks very little about his son, John the Baptist, who was just born, and than only about John in his function as the pioneer and herald of the coming Jesus Christ, the Messiah Himself. In this

way Zechariah sings in his song that the *anatotè* has visited us. This visitation has started already with John’s birth, and it will be completed in the coming of Jesus Christ who is both the Branch of David and the rising Sun. The double meaning of the word *anatotè* allows us to apply it to both *the branch* (or *the shoot*) and *the star* (or *the sun*), so that two Messianic images are brought together in this one word. God visited His people. He looked after His people, He took care of them, by sending from above His Son. This visiting started already with the coming of Christ’s herald John the Baptist. But it will be completed in Jesus Christ, who is at the same time the Davidic Messiah, *the Shoot* from Jesse, *the Branch* from David’s house, and the *Star* from Jacob, *the Sun of righteousness*. We have here the fulfilment as well of what is sung in

Psalm 132, “There I will make a horn to sprout for David; I have prepared a lamp for my anointed (vs 17). The Messiah is coming from above, from God’s dwelling place. But He will rise on earth. He will spread light, because He is the Light of the world. The result will be that those who sit in darkness in the shadow of death, in the cell of death, will be visited by Him, to guide their feet into the way of peace, to the glory of God’s tender mercies.

I conclude with a rendering of vs. 78 in this way, “. . . through the tender mercy of God, with which the *Branch*, the *Dayspring*, has started to visit us from above to give light to those who sit in darkness. . . .”

May these words be of great comfort for all who hear and read them also in today’s darkness. C

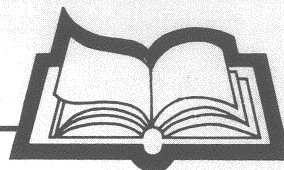


## Hymn 12

1. O come, O come, Emmanuel.  
And ransom captive Israel,  
That mourns in lonely exile here,  
Until the Son of God appear.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel.
2. O come, Thou Branch of Jesse’s stem,  
Regard Thine own and rescue them;  
From depths of hell Thy people save,  
And give them vict’ry o’er the grave.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel.
4. O come, Thou Dayspring from on high  
And comfort us by drawing nigh;  
Disperse the gloomy clouds of night,  
And death’s dark shadows put to flight.  
Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel.

By J. De Jong

*One man among a thousand I found, but a woman among all these I have not found.*  
Ecclesiastes 7:28b



*... she was found to be with child of the Holy Spirit.*  
Matthew 1:18b

## One of a thousand

It's a somber conclusion that Qoheleth, the teacher of wisdom in Israel, comes to after a long process of investigation. And it's one that seems highly questionable at that. He does not seem to have a good word for women. His words run counter to the mood of our time. What are we to do with such a passage? Does not such a passage dampen our sense of festivity?

This saying of Qoheleth must be seen in its context. The Preacher lived late in Israel's history, and he sums up the end result of this history at various places in his book. He looks at events from the point of view of human actions with God's promises. And his conclusion is: men always go from bad to worse. All is vanity! (1:14) Here again he concludes, "adding one thing to another to find the sum," that true wisdom cannot be found among men. He searched everywhere, without relenting, but found only folly and madness.

There was one thing he came across in his search, and this concerned not women in general, but the *loose* woman, the one who makes it her profession and aim to lure men into wanton deeds. Here the Preacher echoes the language of Solomon, who said that the loose woman was "as bitter as wormwood, sharp as a two-edged sword." Proverbs 5:4. Solomon could know!

The discovery concerning the loose woman colours his concluding remarks. He does not say that men are better than women, nor does he want to accentuate a certain difference between men and women. His words do allude to a relative difference between men and women, and so link up with the Biblical teaching that sin originates first of all in the woman, Gen. 3:6. But at most this is only a relative difference, and one that is certainly not emphasized in the passage. For men are pictured as falling into snares and temptations here, too. In fact, Qoheleth wants to say that *no one* is trustworthy or stable among men. Among mankind as a whole, there is no one who stands firm in faith, who is fully reliable, trustworthy, and faithful in his dealings. It is a conclusion that runs throughout Scripture! "We all like sheep have gone astray . . ."

Yet we may say that the Holy Spirit has a deeper intention with these words. For Qoheleth's words still give a positive ring to his somber conclusion. His language represents a form of hyperbole, but one that is open for a double meaning. A new layer of meaning springs forward when we compare his language with that of Elihu in Job 33:28. There Elihu describes the search of the suffering man

for the *one in a thousand*, who is described as a *mediator*, an interpreter, a messenger who provides true and solid instruction from heaven. But Elihu intimates that such a one can be found! The one in a thousand is accessible, if only we look heavenward!

That is the glorious gospel hidden by the Holy Spirit in the hyperbole of the Preacher! If one looks among men, and if one brings Israel's history to its summation, the only conclusion can be: vanity and vexation. And there can only be sorrow because of the avalanche of injustice, cruelty and hatred evident among men. But the world is not hopeless! God on high answers its need.

Where the complete inability of men to bring any change in their own condition has become self-evident, there the LORD shows that He brings the desired change. Where Qoheleth cannot find one man in a thousand, God *gives* Him. And because He was in the process of giving Him to the world also in the day of the Qoheleth, He cannot but let the testimony to His existence be heard also in the language of this seeker of wisdom. The one man in a thousand is coming!

Indeed, it was for His sake, and for the sake of His coming that God brings a change among men. All change in the hearts of men comes through Him, and for His sake. Qoheleth could not find a woman among mankind. But for the sake of the coming Saviour — God found her! For when His time had come, the angel appeared to Mary and said, "Hail, O favoured one, the LORD is with you!" Luke 1:28. And Matthew testifies to God's glorious work in her. In the day of Qoheleth she could not be found. But in the hour of God's mercy, at the dawn of redemption, "she was found to be with child of the Holy Spirit."

This is the gospel of the Saviour's birth. Outside of Him, there is no one that can be righteous or find favour with God. But in Him, not just one, but many are made righteous. For He is the one in a thousand, the Man who at the same time is unique, above all others, the Head of the new mankind, Jesus the Saviour! He is distinct from all other prophets and all other interpreters or mediators. His coming is the divine breach into the cycle of a broken and lost humanity. It represents a new beginning and renewed hope for men and women! For in Him sin can be taken away! Therefore, we may rise up to join the chorus of praise to God who long ago had appointed Him in order that we may be saved!

C



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# Worthy of full acceptance<sub>3</sub>

By C. Trimp

## Preamble to Article III

The previous article briefly delineated modernism's view on the power(lessness) of God in relation to the problem of suffering in this world. In this article we intend to begin with our commentary on what has previously been said. This commentary will be presented in four points, the first two of which are introduced in this article (III).

### 1. The myth of the chaos or the revelation of Genesis 1 to 3

Behind many modern narratives about sickness and suffering in this world the idea of the imperfection of God's creation is rearing up its head. An energy of chaos is active among us; evidently this power has the run of this world, unhindered. It is a power of darkness and death, a power which God (so far) has been unable to subdue; or, so to speak, God has so far not succeeded in His option to bring about a blissful world. If we are to take another step in this direction, all of us will end up in the old heresy of gnosticism. If so, the reasoning goes as follows: this world is not really God's world at all. This world is a product of an antagonist of the exalted God. Beyond the creation of this world — we might also say prior to that creation — there was a fall, an act of apostasy against the supreme God and we, without our assent, happened to be dragged along in this fall. We are condemned to live in this world, but only to the same extent to which a good patriot during the Nazi occupation belonged in a prison; so we, too, are really out of place here on this earth. Strictly speaking, we are the hostages of chaos in its battle with God.

If we don't want to stretch out that far in our thinking, because we might defame creation too much, then we are stuck with only one choice: we must remain loyal to this world, and we are therefore obliged to mobilize all human powers for a gigantic act of liberation. The reason for this is that the archburglar must be driven out

if this world is ever going to be reconstructed into a paradise. So we must give God considerable assistance in this war of liberation. Good can only be victorious when we, human beings, totally dedicate ourselves to this goal.

This amounts to the titanic effort of man within the framework of the humanistic view of life.

In this context we should pay special attention to the way in which this view and similar views about God are discussed.

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*“But he who begins at Auschwitz actually begins far too late. He has to begin at Gethsemane and Golgotha.”*

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His name is not kept concealed but is actually frequently mentioned. But this mentioning often lacks respect for the self-revelation of God.

The living God, we know, started to speak with His people in Genesis 1. Here we are not being told some kind of story about God's capturing a piece of the world from the powers of chaos. Instead, we see Him call forth a radiant creation by means of His almighty power. “And God saw everything that He had made [in creation], and, behold, it was very good” (Gen. 1:31a). The fall did not precede creation; on the contrary, the fall that did take place was a falling away from God by His most splendid creature, in His own image and likeness, namely, man on this earth, the very same earth we are living on today. True, it happened ‘being prompted by the devil,’ but that does not

at all diminish our ‘deliberate disobedience’ — as our children are taught in catechism class. We, as humanity, abandoned the word of life; we knew better than God (cf. Belgic Confession, Art. 14). The creation of this world was not caused or preceded by a falling into sin. Sin invaded creation and was given admittance by its steward (cf. Rom. 5:12). We should not talk about an imperfect act of creation but about a creation that is defiled by man himself. From that day on another king rules this earth. This ruler is the power of sin, and whoever is in the service of this king receives death as wages (cf. Rom. 5:12, 6:6, 12-14, 16-23). This power of death is a formidable opponent of God. At the same time, death is a formidable instrument of wrath in the hands of God. The entire Bible attests to this: God knows how to make use of enemies of Himself and of His people and of His kingdom, by manipulating His foes as instruments of His wrath before He ultimately destroys them. That is the state of affairs ever since the event described to us in Genesis 3. We must not speculate about a mysterious blank page in the narrative of Genesis 1, but we should instead humble ourselves because of the catastrophe of Genesis 3.

### 2. God is the Father of His Son Jesus Christ

Also our second comment deals with how we speak about God. Certainly, people talk about God but *not* about Him as the Father of Jesus Christ. That is why a liberal-Jewish publication like Kushner's became such a tremendous hit. But he who talks about God without talking about Jesus Christ, does not talk about God at all. He relates a number of things about his own concept of God. Yet, “no one knows the Father except the Son and any one to whom the Son chooses to reveal Him” (Matt. 11:27b). The true God is the Father of His Son Jesus Christ. This is also the decisive idiom of our theme. What is the essence of this theme? We

shall try to answer that question in the next three points.

A. In the first place it should be pointed out that *the love of God* for His creation and mankind became manifest in Christ. "For God so loved the world that He gave His only Son" (John 3:16); and in its apostolic creed the church has from the beginning extolled before God this word about the Only Begotten Son of the Father and professed this word before man. Among other things, this word means most definitely that whatever God wanted to communicate and give, He communicated and gave in His Son. Without Him there is no love of God, because in Him the love of God was manifested. That is why the Scripture reference about the Only Begotten Son lets us know that no alternative route to salvation exists. Trying to figure out another route is a futile undertaking. There will not be a second revelation of God's redeeming love, because there is not another beloved Son (cf. 1 John 4:7 et. seq.). That is precisely why so much in this world is doomed to failure. All suffering and all misery that are generated by these failures, do exist to teach us that we must renounce our own alternatives.

B. *The true God is the Father of Jesus Christ.* This, moreover, means in the second place that God takes our revolt, our sin and His resulting wrath so seriously that He *did not spare* even His own Son (Rom. 8:32). In His unsearchable love He surrendered for us all His only Son to inexpressible anguish and agony — the excruciating pangs of hell. If there is anything that surpasses and exceeds our intellectual capacities: *here* is the prime example of it. Just think: to be God's Son and then to be abandoned by God; always having lived in the pure love of God and then to be drowned in His wrath; never having known sin and then to be made one and all sin (2 Cor. 5:21) — is there anything on earth more paradoxical than this? This was truly an authentic "holocaust," a sacrificial offering that is totally consumed by fire.<sup>1</sup>

One can meditate on and talk and complain a great deal about Auschwitz; one doesn't hold it for possible that man is actually able to treat his fellow man in such a beastly manner. But he who begins at Auschwitz actually begins far too late. He has to begin at Gethsemane and Golgotha. Then and there God took His own abhorrence of sin so seriously that He sacrificed His own Son because of it. In the total, unrestrained reality of His wrath He delivered up His own Son to die the hellish death of being forsaken by Him.

God can, namely, renounce everything but Himself. Thus he cannot renounce either His love or His wrath.

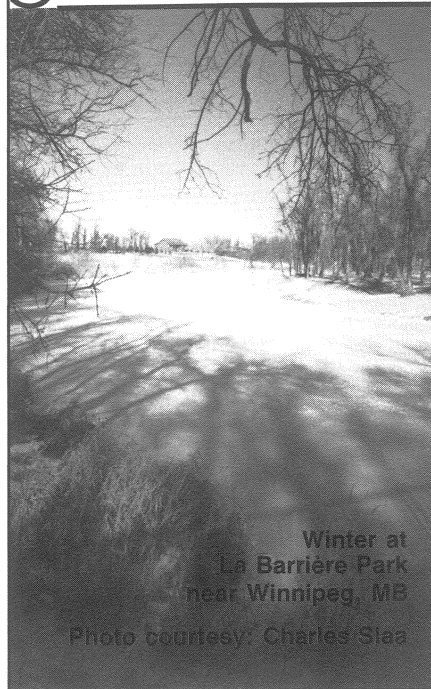
It is also with a view to this reality that the apostle calls out to us that the Word of God is "sure and worthy of full acceptance"! We can read this in 1 Timothy 1:15, 4:9.

This is the reason the apostle can write in another letter: When God put forward Christ Jesus as an expiation by His blood on Golgotha, He demonstrated His righteousness even when, from that day forward, He is going to perform a most unprecedented act: justifying sinners who have faith in His Son (Rom. 3:25, 26). Quite a "theodicy," this! Wouldn't you agree?

The self-justification of God is evidently given in His Son, whom He gave up for us all. Whenever man starts asking questions about the origin of all the misery in this world, God's answer will be called out to him from Golgotha.

Therefore, when the church speaks about "His fatherly hand" by which all things befall us (L.D. 10), we should realize that we are talking about the hand of this selfsame God, the Father of Jesus Christ (L.D. 9). We are talking about that very same hand which had previously determined the course of events in Jerusalem, namely, the suffering and death of His own Son (Acts 4:28). That is why the apostle spells it out so clearly for us: "There is now no condemnation for those who are in Christ Jesus" (Rom. 8:1). But also: "if any one has no love for the Lord [imagine that!], let him be accursed" (1 Cor. 16:22).

## OUR COVER



Winter at  
La Barrière Park  
near Winnipeg, MB

Photo courtesy: Charles Slaa

Just assume now for a moment that someone *after* the events at Golgotha wanted to live without Christ; that someone was bent upon shaping and healing this world in an alternative fashion, again without Christ. How would such a person ever be able to hold his ground before God? For if God did not spare His own Son, why should He spare the enemies of the cross of Christ?

No sacrifice exists for the sin of treading under foot the *only* sacrifice for sin (cf. Hebr. 10:26-31). Yes, this response is an answer coming out of a thunderstorm. It is coming to us out of the thunder of Golgotha. Should someone wish to speak up before God's presence, Golgotha is the place to do it.

C. *The true God is the Father of Jesus Christ.* In the third place this means, too, that God has highly exalted His Son, because of His self-abasement into the agonies of hell (Phil. 2:6-11). He saved Him from the power of death and made Him Lord of all things. He has subjected to Him "all principality and power" (Col. 2:10) and made them subservient to His rule. He entrusted to Christ both the rule and the judgment of the world.

This world has to deal with Him and will be dealt with by Him. The Bible tells us about the "Lamb standing, as though it had been slain (Rev. 5:6) and of the wrath of God and of the Lamb (Rev. 6:16). Everybody, one day, will be confronted with Him who carries about in His own body the scars of God's wrath.

That is why it is not possible for a Jewish teacher to dispense words of wisdom to us about the problem of suffering in this world. For he does not know the Son. He is putting his faith in virtuous man. He does not know about the Lamb who was slain, and neither does he expect the Lamb's wrath.

It is a bad omen that a book like Kushner's can become a bestseller in a country<sup>2</sup> where, in the course of time, the Christian church has expounded to millions of people the name of the Only Begotten Son of the Father. This publication success is symptomatic of spurning the Christ of the Scriptures, of negating the cross and of having an aversion to the cross as the place of God's wrath and the propitiation for our sins.

<sup>1</sup> "Holocaust" is derived from the Greek "holokautoma," used in the O.T. (the Septuagint) to signify a sacrifice which is completely consumed by fire. The Latin translation (the Vulgate) has, for instance, in Leviticus 1:3 "holocaustum." Present English usage of "holocaust" has, in addition, the extended meaning of "great or wholesale destruction and slaughter." Thus, by further extension, the word is used to signify the mass destruction of the Jews by their Nazi executioners.

<sup>2</sup> I.e., in the Netherlands.



## *The year in review*

By J. Visscher

We have come to the end of another year and it stands to reason that this final issue of 1989 would be incomplete without a look back at some of the highlights. December is almost naturally a month for reminiscing, for lingering over what has happened and what will never happen again. And what has 1989 wrought? It has produced another period of much activity in our church life.

### **Calls and ministers**

The fact that about 25% of our churches have been and continue to be without pastors and teachers has led to the issuing of quite a number of calls. Of the twenty or more calls extended only a few received a positive response. The Burlington (Ebenezer) church saw its minister, the Rev. D. DeJong, go with early retirement for health reasons, and tried to persuade the Rev. R. Aasman to take his place, but to no avail. The church at Fergus made overtures to the Revs. Berends, Feenstra, Hofford, and Mulder, but without success. The church at Grand Valley received a "no" from the Rev. Berends, but a "yes" from Rev. P. Aasman. Needless to say, that last response was met with much relief. The church at Lower Sackville, although still vacant, was helped out by the Rev. J. Kroeze, who continues to wait for his approval to take up missionary service in Brazil. At times he may feel like the proverbial man in the middle with his sending church pulling him one way and his assisted church pulling the other. All will no doubt turn out well in the end, as long as they do not pull him apart. The church at Orangeville, which had received a positive response to their call to the Rev. W. den Hollander of Winnipeg in 1988, was put on hold until the summer of 1989. Obviously the work of calling entails not only a good deal of

perseverance but also a good dosage of patience.

Having looked briefly at the vacant churches in the Ontario-North classical region, we turn to those in Ontario-South. There too a number of vacancies exist. The church at London turned its attentions to the Revs. P. Aasman, de Boer, and Nederveen but to no avail. The church at Smithville saw its minister, the Rev. C. Bosch, depart to the world down under and beckoned to the Rev. R. Aasman but he declined and to the Rev. B. Berends and he is still deliberating when this is being written. The church at Lincoln saw its minister depart, not to the down under (he's already been there) but rather to the far north. This led them to extend calls to the Revs. P. Aasman, R. Aasman and G.H. Visscher; however, they all declined. The church at Watford saw its minister depart and called the Rev. P. Aasman, who declined, and Can-

didate D. Moes, who accepted. Mention should also be made of the church at Hamilton which continues to experience a vacancy as the mission church in Ontario-South.

From the East we turn to the West, and there for some reason the picture improves. In the classical region of Alberta and Manitoba there are at the moment two vacancies. The Providence Church at Edmonton continued its calling work but has yet to receive a positive response, both the Revs. G. Wieske and G.H. Visscher declined their calls. The church at Winnipeg managed to hold on to its departing minister for some time, but finally had to let him go East. They then invited the Revs. R. Aasman and P. Feenstra to serve them, but their replies were negative. The church at Neerlandia had its vacancy filled when the Rev. Wieske accepted his call.

Finally, we come to that classical region which encompasses the churches in British Columbia and Washington (U.S.A.). The vacancy experienced by the church at Chilliwack was filled with the arrival of the Rev. M. Van Luik. This meant that for a time there were no vacant churches in Classis Pacific. What an idyllic situation! Alas, it did not last, and was soon ended, when the minister of the church at Lynden, WA, decided that his calling was to follow the former ministers of Smithville, Chilliwack and Hamilton to the land down under and so serve in the Free Reformed Churches of Australia. No doubt Lynden will wait with its calling work until the Rev. van Delden has received his visa, and that may take some time yet.

From a national perspective there is little doubt that at the moment the vacancy situation is more pressing in the East than in the West. As such this is not a



*The Theological College in Hamilton, ON*

reason for complaint but a reality that may well be corrected over time, as it has been in the past when the pendulum has also swung from East to West and West to East. We can be sure that in His own good time the Lord will provide each of His churches with a pastor.

### Ministers to Holland and Hamilton

Much can be said about ministers, and often is, but we shall restrict ourselves to a few highlights. As mentioned already, the Rev. D. DeJong of Ebenezer Burlington retired for health reasons and has decided to return with his wife to the Netherlands. During his time in Canada he served the churches in Brampton, Edmonton, and Calgary, as well as Burlington. He pastored these churches with real dedication and conviction. His sermons will long be remembered for they really opened up the Scriptures. That some of his years among us were not without controversy relating to Christian education and the doctrine of the church is well known. This is, however, neither the time nor place to go into that. It is our hope that he, together with his wife, Wilma, will experience many blessed years there and perhaps still be of some service to the churches.

While one Burlington minister was busy moving overseas, another Burlington minister was making plans to move across the Bay to Hamilton. It just happens that he too is called De Jong. The Rev. J. De Jong of the church at Burlington-South was called upon by General Synod 1989 to succeed Prof. Dr. K. Deddens at our Theological College as Professor of Diaconology and Ecclesiology. This appointment becomes effective in 1990 which means that his time in the parsonage continues for some more months. This will no doubt give the congregation and the minister some preparation time, the one for calling and the other for teaching. We congratulate our brother with his new charge and wish him well. Let no one underestimate the formidable task that awaits him. To be the only one charged with teaching our future ministers church history, church government, preaching, catechism instruction, counseling, evangelism, office-bearer training, missions and so forth, is a weighty responsibility indeed.

### Churches

Besides the special work of calling, the regular activities associated with the life of the churches continued unabated in 1989. The worship services were held unhindered — a real but often overlooked blessing. The catechism classes were attended by the young and in those places where post-confession classes were held, also by the not so young. The study sci-



Rev. D. DeJong

eties met and dealt with a dazzling array of different topics.

Many of our churches witnessed growth in numbers through births and baptisms. Some also welcomed into their midst new members from other churches, or through evangelism efforts. On the whole the increase in the latter area remains small. We continue to be regarded as a "Dutch" church by the community at large. At the same time there are indications that we are continuing to experience difficulties in the area of evangelism. There are some members who doubt its legitimacy and there are other members who are becoming impatient with the roadblocks and the false dilemmas. The situation will continue to require patience and wisdom.

Growth, whether from internal or external sources, brings with it a certain amount of dilemmas, albeit nice dilemmas. In the church of Coaldale the matter of future expansion is again being faced. Will it be a new and large church



Brampton's church-building

building or will it be a new congregation in the Taber area? Having served that congregation in the 70s I am rooting for the latter. It would sure offset the isolation to have another church and another colleague nearby. But then, who am I to say? I shall not meddle, only express a preference.

Coaldale is not alone with its problem, the churches at Cloverdale and Langley are faced with it too. The former has surpassed the 500 member mark again and the latter the 700 member mark, meaning that if you come late to the worship services of either church, the ushers will give you a cold, hard chair to sit on. To alleviate that problem, a new congregation is being organized between the two that will at least give them some breathing space for the future. It will hopefully be instituted in January of 1990.

With regard to our church buildings there is little to report in the way of new buildings being constructed in 1989. The church at Orangeville did an extensive renovation job on its building, adding a new entrance, consistory room, catechism room and baby-sit. It has been needed for a long time and is no doubt being thoroughly enjoyed. The church of Burlington (Ebenezer) was also busy with a large addition, but then the unimaginable happened. Fire consumed both the old part and the new. We have been informed that little remains to be salvaged. What went up in smoke was more than a building, it were also memories — memories of worship services held, of baptisms administered, weddings solemnized, and funerals witnessed. I remember the old structure well. On the other hand, there is reason for gratitude in that lives were spared and that the church is not a building but a people. A new house to worship the Lord can always be built, and no doubt it will be built better than ever. So often it is out of the ashes of our tragedies that the Lord causes new plans and new hopes to arise.

From church buildings we proceed to parsonages. I am aware of only one new manse and that is the one that now stands in Orangeville for the den Hollander family. Apparently it was not built on site but was prefabricated and moved on to the foundation. If that conjures up images in your mind of inferior construction, forget it. I have been told that this house is the handiwork of a Mennonite construction company. Now we may not agree with them on all points theological, but we will surely agree that they know how to build solid homes. May that be the case here too.

### General Synod 1989

This past year also proved to be a year for various ecclesiastical gatherings.

In the first place, General Synod 1989 met in the spring of the year in Winnipeg. (Was it really spring there too?) For three weeks the delegates poured over their papers, employed their tongues and plucked away at their computers. The results are now there for the churches to read, to study and to weigh. We shall refrain from an in-depth evaluation and only interject the remark that this Synod may become known as the "steady as she goes" Synod. In most cases decisions taken in the past were maintained, and in some cases, clarified.

But then, this Synod may also become known as the appointment Synod. After all, it appointed 50% of our new faculty at the Theological College. As mentioned already, the Rev. J. De Jong received one appointment and the other went to Prof. Dr. N.H. Gootjes who had been busy since the beginning of this decade in Pusan, Korea. Dr. Gootjes will fill the chair of systematic theology at our College, and we have every hope that he will fill it well.

In addition to these appointments Synod also received quite a few visitors from both near and far. Prof. Dr. J. Faber and his wife were flown to Winnipeg and there thanks were expressed for all the years of faithful service and also a present was bestowed in the form of a future trip to Australia. Delegates were also welcomed from our sister churches in the Netherlands, and from the Orthodox Presbyterian Church.

Having visited Synod I can attest that

while computers were everywhere, joggers were too. And would you believe that leading the pack was the most senior member of Synod? I will mention no names but will only remark that it is a shame that the Acts do not show us some of the interesting wardrobes seen prancing around the streets of Transcona. That a lot of smoke was evident around the church building at certain times had nothing to do with the noxious weed but a lot to do with bated, or should I say, deflated breath. How all this "computerese" and jogging disease relates to the decisions of Synod is for you to judge.

### International Conference of Reformed Churches 1989

Besides General Synod, another gathering also took place in 1989. It was the Second Meeting of the ICRC in Langley, B.C. and it was hosted by the church of Langley on behalf of the entire federation. For two weeks in June delegates from our sister churches, and from other Reformed or Presbyterian churches around the world met and dealt with a number of pertinent topics. On the whole the mood was frank, brotherly and upbeat. Many aspects relating to church life and to the role of the church in this world were discussed. Occasionally different approaches and perspectives came to the fore but they never seriously threatened the unity of faith that was experienced.

Admittedly the topic of the ICRC raises mixed feelings in our own circles. Some of our members are fearful of this

type of ecumenical activity and place a large question mark behind certain views and practices of the Presbyterian churches present. There are also other members who strongly support this type of gathering and feel that it represents a much needed counter-balance if our churches are to avoid sectarian ways and isolationist tendencies. Let it be said that ecumenical endeavours are never without risk and always demand proper vigilance, but does that not apply to every activity in life? The true guideline in all things is not fear and insecurity, but faithfulness to the Word of the Lord and obedience to His calling. As far as the ICRC is concerned, it would be best to suspend the attack for now and to wait until the *Proceedings* are published. Then each of you can judge this matter for yourself.

### Theological College

We have already made reference to the Theological College a number of times, and not much more needs to be said about new appointments. Nevertheless, an extra word is in order when it comes to the retirement of Prof. Dr. J. Faber. When he officially departs from the lecture room it will mean that the last member of the original faculty has departed the College scene. It all brings back many memories. In 1969 he started his work at our College as a fresh foreign import and I was able to start my theological training under him, as well as under the Professors F. Kouwenhoven and L. Selles, and the lecturers Revs. H. Scholten and G. VanDooren. What difficulties we as students inflicted on them, always challenging their decrees and their Dutch-Canadian theological hybrid of a system, and what a work load they dropped on us! But always there was Dr. Faber to direct the faculty and the students. All his students will remember his unique laugh and his encyclopedic knowledge. No department was ever foreign to him. When Prof. Kouwenhoven passed away so suddenly, he taught much of the O.T. disciplines. When the Rev. H. Scholten became ill, he taught church history. Truly, the College of the churches owes much to him, and to his colleagues now either retired or promoted to glory. He leaves it in fine shape.

He also leaves it at a time when the enrollment picture is beginning to look brighter. The last number of years has seen a decline in enrollment, however, this year, as well as future years, there is promise of better things to come. Six new students began their four-year study and more are preparing in the wings. As a result our professors need no longer fear unemployment, and the churches will in due time experience a filling of vacancies and an infusion of new blood. And



General Synod Winnipeg 1989

that is the way it should be. Without it our churches would begin to stagnate and die, for there must be a constant influx of new men to proclaim the Gospel and serve the churches.

In addition to new students, we also have a new Principal at our College. Prof. Dr. C. Van Dam will take over from the retiring Dr. J. Faber and serve for the next three years. Thereafter the position will go to Prof. J. Geertsema, and further than that we shall not speculate but leave it in the hands of the Governors and future General Synods.

Seeing that we are dealing with the College anyway, this is also an appropriate time to mention the cause of the Library. It is presently housed in a fitting and functional place, a place that stands as a proud tribute to all the collecting done over the years by the Womens' Savings Action. Without the ladies the present building might not be there and the present Library would be another story. But does all that mean that it is now time to rest on laurels? Certainly not! The needs of our Library continue, and even increase. As a former Governor I was often frustrated by the fact that at times there were insufficient funds to buy the periodicals and books needed. Let us do what we can to rectify that situation and let me even be so bold as to issue a challenge. It is this: let the contributions to the Women's Savings Action from our churches in the East match those of the West. During the last fiscal year the churches in the West gave twice as much to the College Library than did the churches in the East. Come on, Ontario!

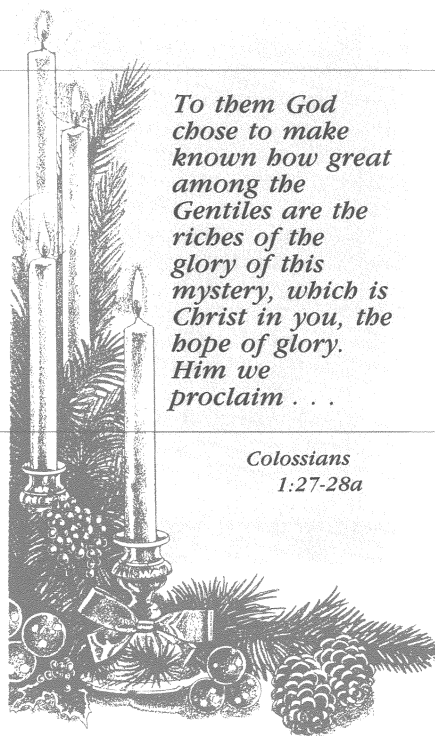
### Mission work

From the College we turn to the mission fields. There too activity abounds. The Rev. H. Versteeg who serves in Irian Jaya was able to enjoy a well-deserved furlough in 1989. He has been extremely busy doing everything possible to prepare the young churches there for that time when he will have to say "farewell." It appears that Indonesia will tolerate no more new missionaries and that the churches there will have to fend for themselves.

In Brazil there were also comings and goings for various reasons. The Rev. R.F. Boersema and his family moved temporarily to the U.S.A. in order that he might pursue further studies. He plans to take up his work again in February of 1990, only then not in São José but in Recife. During his study leave he was called back to help out, when complications arose with sr. Meijer and the baby she was expecting. For medical reason the P.K. Meijer family returned to the Netherlands to await the arrival of their child. The subsequent death of the baby came as quite a shock, however, the Lord

comforted and strengthened them in their grief. They have since returned to the mission field and have taken up their work once more.

During this time they also saw their ranks augmented with the arrival of the J. Kuik family as mission-aid workers. Our br. Jake Kuik is no stranger to Brazil, having been raised there when his parents served in Brazil, and has adjusted quickly to the situation. His knowledge of Portuguese and the local customs have undoubtedly proven to be great assets. The fact that he and his wife, Darlene, recently received their permanent visa has given



*To them God  
chose to make  
known how great  
among the  
Gentiles are the  
riches of the  
glory of this  
mystery, which is  
Christ in you, the  
hope of glory.  
Him we  
proclaim . . .*

*Colossians  
1:27-28a*

their work, and the work of their fellow mission-aid workers, br. and sr. G. Glas, new impetus.

It may also give new impetus and encouragement to the church at Hamilton as they consider the situation of the Rev. J. Kroeze and his family. The possibility of entering Brazil on a tourist visa is real and legal and would seem to give better hope when it comes to obtaining a permanent one.

From the foreign mission we turn to the native mission. Those familiar with the work of the Rev. M.K. Marren know that he is busy in the northern part of B.C. While he continues to use Smithers as a base, new opportunities beckon him on

a regular basis to Babine Lake and the natives living there. It will take some time to determine whether or not this will become a regular feature of his work.

### Evangelism

Closely connected with the work of mission there is also that of evangelism. Comment has already been made on the mixed reception that this activity receives in the churches. Yet it would be a serious omission if we failed to mention the work done by so many home mission committees. Through them quite a number of churches continue to organize Vacation Bible Schools during the summer months. The Voice of the Church continues to broadcast regularly in the East and the West. The magazine Evangel is regularly produced and distributed in many communities.

Also during 1989 the churches in the Golden Horseshoe area of Ontario: Ancaster, Burlington, Hamilton, Lincoln, have advertised the Bible course translated from the Dutch and produced by the Reformed Evangelism Taskforce. The initial response has been encouraging and should produce more opportunities for the spreading of the Gospel.

At the moment the Taskforce is giving serious consideration to the development of a new course, but then one that will be of a more basic nature. A manual for evangelism work is also in the works.

### Organists

The leap from evangelism to organists may appear to be a strange one, but it needs to be made. In the past a lot of attention has been focused on the organs we have, or should have in our churches, but that may have been at the expense of the men and women who occupy the organ benches. I too love the pipe organ, but I have been led to wonder about the rationale of churches who purchase such a fine, expensive instrument while they may have no qualified organist around to play it. Hence there is a need for qualified keyboard artists, and it is good to see the *Reformed Music Journal* start up in our midst to help promote such a goal. May its subscribers be many and its influence such that congregations will be led to sing even better.

### Christian education

While Christian education is not a direct ministry of the church, we have always recognized the close connection between church and school and that forces us to pay some attention to this area as well. Whenever it is mentioned it seems that the first word that is heard is "shortage." The year 1989 did not experience an abolition of that word, indeed the problem seemed to be as pressing as

ever. This was surely brought home to us in dramatic fashion with the announcement that the Watford school had to be closed because of a lack of teachers. At the same time other schools were forced to cut back grades or do some creative staffing.

The second most common word in education these days, may well be the word "College" as in Teachers College. In some of our circles this institution continues to receive mixed reviews. And it is true that it faces some daunting challenges related to attracting more students, especially the male variety, and to accreditation. Still, the question might well be asked, "where would our schools be without it today?" The College serves a real need in our community and it will continue to do so. The task ahead is not to undermine it but to buttress it and to make it even more effective.

Surely, that is needed, also in light of the continuing expansion of our school system. In the Fraser Valley of B.C. another major addition is needed at the

Credo High School and has been agreed upon in order to accommodate the ever increasing number of students. It will cost at least \$750,000.00. In Ontario, the Guido de Brès High School is faced with the same problem and the cost figures I have heard are even higher. Across the country various elementary schools are also experiencing overcrowding.

It seems obvious that staffing and facilities will continue to present us with problems well into the future. On the one hand, that may be regarded as lamentable, but on the other hand, every problem constitutes a fresh challenge. To attract qualified teachers, to improve our buildings, and lest we forget, to strengthen our Reformed educational vision, is the program for the 1990s.

#### **Old decade-new decade**

And that brings us almost to the end of this review. A year is drawing to a close, even more than that, a decade is nearly over. This month our reminiscing will be stretched beyond the ordinary. We

will recall not just one year, but ten years. It has been a year of activity and a decade of change. Growth has taken place on all fronts. Synods have come and gone: 1980, 1983, 1986, 1989. Ministers have come and gone too.

At times the road has been rough and the debates loud, but still through it all the faithfulness of the Lord filters through. We confess that our Saviour is the One who gathers, defends and preserves the church, but between what we confess and how we act there often lies a discrepancy. The temptation is always there to turn God's work into man's work, to assume that it depends on us. How humbling, but also how comforting to realize that we are mistaken in our assumptions. The Lord reigns!

Yes, and He will continue to do so, also in the year 1990 and in the decade of the 1990s. What will the next year or ten years bring? We do not know and let us not speculate either. Our task is to be faithful in the ways of the Lord and to leave the future to Him. C

## *To Our Readers*

### *Restructuring or renewal?*

*In the past year we have learned of many upheavals in communist-bloc countries. Words like glasnost (openness) and perestroika (restructuring) have been bandied about and seem pivotal to the changes that are taking place in the East bloc.*

*The question may be asked whether the restructuring of the societies is indeed also a renewal for the better, or is it perhaps merely a shuffling of humanistic priorities? With all the attention paid to the grand-scale movements occurring in Eastern Europe, the subtle societal restructuring in the so-called free countries in the West tends to disappear from view and scrutiny. We must be on our guard that we are not caught up in the present state of hope and happiness, even though we do not deny that there are also positive elements in these changes. We urge you to read Reformed Perspective for analyses of the general news.*

*With Clarion we aim to provide the readers with ecclesiastical news-under-scrutiny in which underlying thoughts are exposed and analyzed. We thank the members of the Editorial Committee — Prof. J. Geertsema, Prof. Dr. K. Deddens, Drs. J. De Jong, Prof. Dr. C. Van Dam, and Rev. W.W.J. VanOene — , and our other faithful contributors, for their dedication in providing us with upbuilding articles. May these articles serve the renewal of our minds, so that we truly have the mind of Christ and may be a blessing to our fellow members, our neighbours, and our nation. We thank you, subscribers, for continuing to support the magazine by your subscriptions and advertisements.*

*As we embark on a new year, let us take up our respective tasks with renewed hearts and minds, seeking the honour and glory of God's great and holy Name in all our undertakings. May you receive the blessing of the Lord in the year to come.*

*W. Gortemaker*

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# *The seventh Latin American Mission Conference at Curaçao, Netherlands Antilles*

*By K. Deddens*

## **Participants**

From October 18 to 25, 1989, the seventh Latin American Mission Conference was held at Curaçao, Netherlands Antilles.

On this island of the Caribbean, four missionaries of the sending church of Rijnsburg, the Netherlands, are working. They are Rev. J.J. Schreuder (who is now in his last year as missionary, and who is more or less set apart for the work of translation), Rev. J. Glas, Rev. J. Klapwijk,

and Rev. W.J. Keesenberg (who is actually the successor of Rev. J.J. Schreuder).

All three local helpers attended the conference, Mrs. I.O. Martina-Giribaldi, Miss L. Leshommes (both helping in Bible lessons), and Miss S.S. Martina (social worker). From the northeast of Brazil (mission field of the church at Surrey, B.C.) both missionaries were present, Rev. R.F. Boersema and Rev. P.K. Meijer. They were accompanied by the mission workers Mr. G. Glas and Mr. J.C.J. Kuik. From

the mission church of Hamilton, Ontario, the missionary Rev. J.G.R. Kroeze (temporarily in Lower Sackville, Nova Scotia) was present. The delegation from the south of Brazil, Curitiba and environment, consisted of Rev. Th.J. Havinga (missionary of the church at Assen-Zuid, the Netherlands), while the other missionary Rev. E.A.W. Mouissie and the mission aid worker Mr. J. Souman were not able to attend the conference. I myself was present as teacher of missiology at the Theological College at Hamilton, while also my wife partially participated in the conference. Finally there was a guest on behalf of the mission work in Suriname, namely Rev. D.G. Buchanan from Philadelphia, Pennsylvania, on behalf of the O.P.C. Foreign Missions. Sometimes the conference was also attended by Drs. G. Kloppenburg and his wife. Drs. G. Kloppenburg studies theology in Kampen, the Netherlands, and he has now a full-time job with the Antillian Bible Society.

## **Opening**

On Wednesday, October 18, the conference was opened by the oldest missionary of Curaçao, Rev. J.J. Schreuder. He expressed his gratitude that so many of the missionaries and mission workers could be present. Unfortunately neither Drs. C.J. Haak who is the teacher of missiology at Kampen, could be present, nor the two missionaries of South Africa. There had been no response from the side of the mission workers in Peru, sent out by the Free Church of Scotland. Rev. R.F. Boersema was chosen as chairman, and Rev. J.J. Schreuder was appointed as vice-chairman.

The agenda of the conference consisted of reviews and discussions of mis-



*Front row (l-r): Miss S.S. Martina, Mrs. I.O. Martina-Giribaldi, Rev. J. Klapwijk, Rev. Th. J. Havinga, Rev. J. Glas, Rev. J.J. Schreuder, Rev. P.K. Meijer.*

*Back row (l-r): Mr. G. Glas, Rev. D.G. Buchanan, Rev. R.F. Boersema, Mr. J.C.J. Kuik, Rev. J.G.R. Kroeze, Dr. K. Deddens, Miss L. Leshommes, Mrs. G. Deddens-de Graaf, Rev. W.J. Keesenberg.*



sion activities on the several fields, and also of the following topics:

1. Contextualization,
2. Functional equivalence in Bible translation,
3. Successful mission,
4. Characteristics of growing churches,
5. Mission preaching,
6. Concubinage and profession of faith.

### Extension of mission work

As far as the reviews of the work in the several mission fields are concerned, it may be said that the trend towards decentralization, mentioned at the previous conference, was continued.

In Curaçao the missionaries started, besides the mission centre, with worship services at three other places, namely Santa Rosa, Buena Vista, and Seru Fortuna. At these places, services are held in the local language, papiamentu, and three new congregations are still in the making. There are also two evangelists who are involved in the work, namely br. G. Lai and br. F. Kirindongo.

In social work mostly individual assistance is requested. Besides the social work, there is also the accompaniment of groups of young people. There are programs for radio and TV broadcasts. There is not yet a complete new book of praise in the papiamentu language, but the missionaries are working on it.

In the northeast of Brazil, São José and Maragogi went through difficult times. Especially in São José there was some regression in the attendance of the services on Sunday. Rev. R.F. Boersema left for study (but he came back when Rev. P.K. Meijer suddenly had to go to the Netherlands), Rev. P. Aasman did not come to the mission field, and Rev. J.G.R. Kroeze is still waiting for his visa. In Greater Recife, mission work started among the working class people. When in the beginning of next year Rev. R.F. Boersema has rounded off his study, he will continue this work in Camaragibe.

As far as mission aid is concerned, the nursery in São José is still at the place of the Glas family. In Maragogi br. J. Kuik picked up the work of br. J. Souman, after an interruption of a few months.

As far as the south of Brazil is concerned, after a period of nine years the Rev. P.W. van de Kamp finished his mission work and went back to the Netherlands. The work in Curitiba (Bacacheri/Boa Vista) could be continued, but special attention was given to Boa Vista. Rev. E.A.W. Mouissie is working there. Rev. Th.J. Havinga started his work in São Sebastiao. Br. and sr. J. Souman came to the Curitiba area for the work of mission aid, and a new missionary is about to come, namely Rev. J. Jansen, who is at present preparing himself in the Neth-



Landhuis Zeelandia, Curaçao

erlands. Since 1988 there are also services in Roca Grande. Generally speaking the work in the south of Brazil is growing.

In Surinam there is still a house congregation as the result of the mission work done by the Reformed Churches in the Netherlands during the seventies. These churches however, gave up the mission work in Paramaribo and in the eighties the O.P.C. started mission work there. Rev. R. English has been at work in Paramaribo since 1987, and it may be said that the work has been blessed. Another missionary, Rev. K. Hubenthal, hopes to arrive at Surinam mid-1990.

In a meeting with the brothers and sisters of Curaçao, much information was given by several missionaries, also by means of two video tapes from the northeast and the south of Brazil. Also with regard to Curaçao the participants of the conference received a good impression of what is going on in the mission work there. The program of this meeting further included singing, playing music, and folklore.

### Contextualization

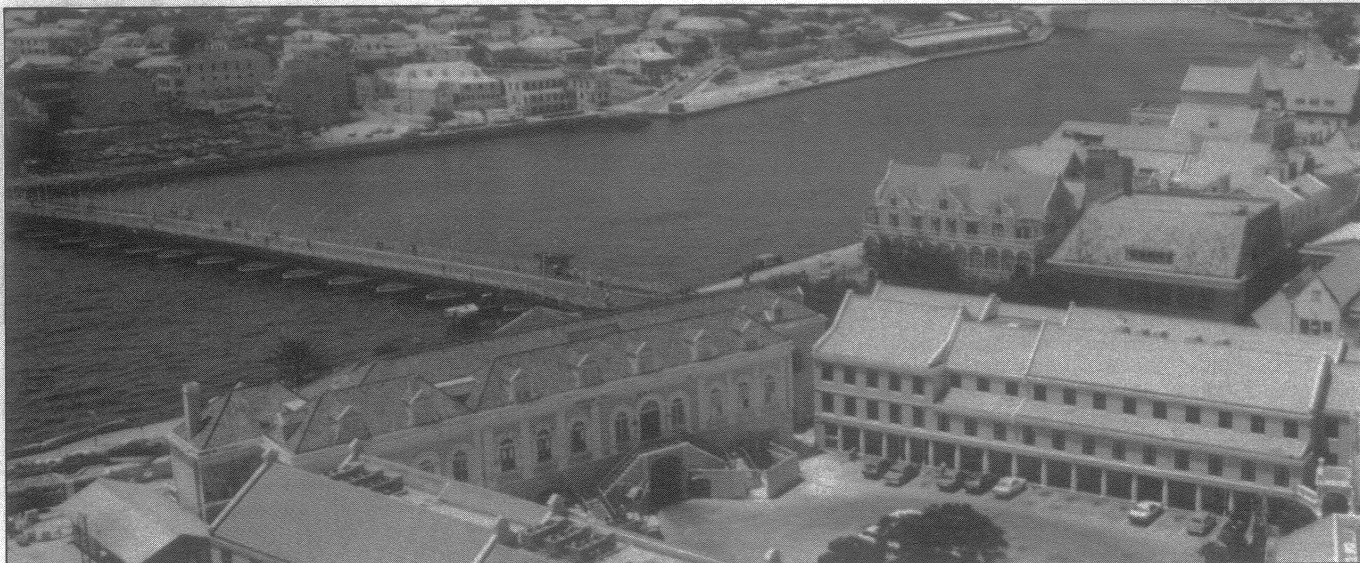
The first important topic of the conference dealt with contextualization. The discussion was held in two groups, an English-speaking and a Dutch-speaking group. One of the conclusions was that the contextualization concept has a legitimate place in Reformed mission, although many of the models proposed for contextualization are incorrect or inadequate. Some of the qualifiers of contextualization suggested were: biblical, antithetical, and Reformational. The conference appreciated the following description of contextualization: "It is seeking to communicate and apply the Gospel in such a way

that those who receive it, understand it, recognize its antithetical quality, and are able to express and practice their faith in terms of the non-sinful customs and lifestyle belonging to their native culture." Also some practical conclusions were drawn, especially in connection with the worship services. They were the following: 1. According to Scripture there are fixed elements that have their place in the worship service, but freedom is given with regard to how these elements are carried out. 2. It is necessary that the Psalms be sung in the worship services, but they need not be sung to Genevan tunes. 3. It is desirable that on Sundays there is also a time for instruction which involves more congregational participation.

### Bible translation

The second topic which was discussed on the conference was *Functional equivalence in Bible translation*. The general feeling of the missionaries was that the functional equivalence method was superior to the formal correspondence although problems were noted. The question was raised, "Is there a firm line between translation and paraphrase in this method?" The answer must be: "no." Sometimes additional information is required to be able to communicate what the original hearers would have understood. One of the questions was also, "What is the motivation behind the new translating method?" The answer was, "It is easier to understand. That which was immediately clear to the original hearers is no longer so today due to cultural differences. The new translational method seeks to overcome that problem."

I myself asked the question: "Did not the Dutch General Synod of Kampen reject the functional equivalence mode of



Centre of Willemstad, Curaçao

translation?" And, in addition to this: "How did the church of Rijsburg agree to support this translational project in Curaçao?" The answer was: "Rijsburg asked Dr. J. van Bruggen to evaluate the principles of translation; on his advice it was decided to do so."

Finally, it was said that translations with transactional (= literal) language were felt to flatten the emotional impact of Scripture. During the conference the participants of the conference visited "Kas di Beibel" ("House of the Bible") in Curaçao, in order to make their acquaintance with the Antillian Bible Society.

### Successful mission

In the discussion about "Successful Mission" it was said that the goal of mission work is conversion and faith. We are aware that it is part of God's decree that there are people who reject the Gospel. This rejection, too, happens by means of mission work. In the preaching of God's Word people are to be urged to come to a choice. It was further discussed that a church which does not want to grow is disobedient. The desire to grow must be shown in the activities of the church. It was also discussed that the pioneer of the "Church Growth Movement," Donald A. McGavran, accused the Reformers that they have developed a doctrine of the church which is "missionarily inadequate." According to his opinion the contents of the Reformed confession form an obstacle for "the spread of the gospel." This accusation of McGavran is a false one. Not orthodoxy is hindering church growth, but traditionalism which presents itself as orthodoxy. Purity in doctrine, on the contrary, stimulates mission. It was also discussed that it is incorrect to say that "non-spiritual self or society oriented

factors" make somebody a disciple. Without knowledge of sin, without faith and conversion, nobody can be a disciple. Finally the question came up whether there are some general guidelines concerning the time when someone should be allowed to make profession of faith.



Dr. K. Deddens at the foot of Mount Christoffel (374 m.), the "Roof of Curaçao"

The answer was that after the period of instruction and before public profession of faith, a period of probation must be set in which the fruits of faith are to be made visible.

### Characteristics of growing churches

In connection with the previous topic, we discussed also what the "characteristics of growing churches" are. The emphasis was on the practical aspects. It was stressed that church growth does not only deal with quantities but also with quality. There must be an organizing growth. A growing church is a church in which one feels himself at home. Also a good structure is indispensable for church growth. It is important that the members of the congregation are activated. The office-bearers have to unfold initiatives in order to make the congregation active. The services should be a feast for all participants.

### Mission preaching

Special attention was given to the topic "Mission Preaching." What is the specific nature of the preaching of a missionary in comparison to the preaching of a minister at the home-front? Is that only a matter of the address of preaching? The answer was that there is also differentiation in the presentation. In Hebrews 5 the distinction is made between babes and adults. This is important for us when we have a mixed audience. It is good when the gospels receive much attention in mission preaching, but that should not lead to one-sidedness. It is important that the whole Bible is put on the order-paper, with its redemptive-historical connections. The Old Testament must not be neglected! Especially the first

chapters of Genesis are of great significance for mission preaching. It is not less important that the whole doctrine is preached according to the Scriptures. Therefore preaching of the doctrine of the Scriptures as summarized in the Heidelberg Catechism is very desirable and useful. As far as the liveliness of preaching style is concerned, it must be manifest that the preachers themselves are *moved* by the message.

### Concubinage and profession of faith

Already some years ago, the consistory of Curaçao made the decision that those who live in concubinage are not to be allowed to make public profession of faith, unless we are obliged in exceptional cases to act in a different way. The difficulty is that in former days slaves were not allowed to be married, but concubinage was actually permitted.

In the discussion the question came up whether or not those who live in concubinage are married in the scriptural sense. Also the question was discussed about confession of sin regarding the relationship in concubinage.

Is it not necessary to urge those who are living in concubinage to be married? What to do if the partner refuses this? Must the couple then be separated? What about profession of faith if the other party does not want to marry?

The conclusion was that it is necessary to be careful with profession of faith in cases like these.

### Confessional basis of the conference

In connection with a question at the previous conference, the basis of the conference was discussed. Should we now follow the basis of the I.C.R.C.? It was decided to keep the same setup as in the past. In answer to the question, "Who decides whom to invite?" it was said that the convening mission field has to do this in consultation with the other mission fields. Members of the conference are mission workers of the Canadian Reformed Churches and the Gereformeerde Kerken (vrijgemaakt) who are working in Latin America and the Caribbean. The conference will also invite representatives of the OPC mission in Surinam, the Free Church of Scotland in Peru, and the Reformed mission work in South Africa, as well as those who teach Missiology in Hamilton and Kampen. The question came up whether also representatives from the sending churches should be invited? It was answered in the affirmative, since, in this way, "we can close the communication gap that sometimes exists between the mission field and the sending church."



*They made it to the top of the highest mountain of Curaçao. Sitting (l-r): Rev. Meijer, Miss Leshommes, Miss Martina, Mr. Glas, Mrs. Havinga. Standing (l-r): Dr. Deddens, Mr. Kuik, Rev. Kroeze, Rev. Havinga (between the two Schreuder boys).*

### Evaluation

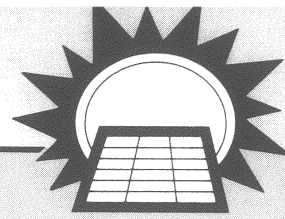
At the end of the conference we had an evaluation. The general opinion was that this seventh conference, too, was very useful and helpful. The language was partially English and partially Dutch, but that did not create any problems. There were too few topics in the social field. Sometimes the technical theological terminology was hard to follow by the non-theologians. But the discussions were generally speaking practical. Finally: the program was rather heavy, the participants should have had one leisure evening.

### Personal note

It was a reason for gratitude that I was able to attend this conference, and that my wife could accompany me. In the sixties I started the mission work on Curaçao, and we met again many people with whom we then worked, as well

as a second generation. It was a challenge to preach again in papiamentu in Buena Vista in the morning, and to have a discussion about the sermon with people from Curaçao. After the sermon in the afternoon in the mission centre where many people attended the service, we had an enjoyable social gathering with them. On the free Saturday quite a number of us accepted also a different challenge: to climb the Christoffel mountain (374 meters high, the last part being almost perpendicular). I could not keep up with Rev. Kroeze, who seemed to be a born climber! Very pleasant was a swim in the clear Caribbean sea, with the temperature above the water at about 33 degrees Celsius.

In conclusion, it is our hope and prayer that the LORD will bless the mission work at Curaçao, and in Brazil, and that many may join the church of Jesus Christ! C



By Mrs. J. Mulder

*“... the LORD whom you seek will suddenly come to His temple; ... But who can endure the day of His coming ...?”* Malachi 3:1, 2

### Dear brothers and sisters,

When Malachi spoke these words, a remnant of God's people had returned from the land of their exile. They were, however, still subjects of the Persian empire. Moreover, they had to cope with many hardships, famine and drought. And although they outwardly kept up the temple service, in reality they were turning away from the God of the covenant. They doubted His love and the promises of His coming. They wearied the LORD with their continual complaints. (Chapter 1:2; 2:17)

The words of the prophet gave them a rude awakening. “Yes,” he said, “the LORD is coming indeed, but who can stand the day of His coming?” The Israelites acted as if they were seeking the LORD, but actually they were only looking for an end to their troubles. They wanted a Saviour who would free them from oppression, who would bring them prosperity and peace. But in the meantime they did not truly rely on the LORD, and they kept up a sinful lifestyle. (Chapter 3:5)

Malachi's message was a warning for those who doubted God's love and justice. Christ's advent would be unexpected for them and it would not be a joyful event. He would come to His temple to dwell among His people. He would bring peace indeed, but peace through judgment. He would purify His people and refine them as gold and silver is refined. (Chapter 3:3)

When the Lord Jesus Christ came into this world, many of His own people did not acknowledge Him, because they were expecting a Saviour of their own choosing. Many did not receive Him because of the hardness of their heart. They wanted an earthly King

to free them from all their troubles and afflictions. They did not expect a Saviour who, though He was in the form of God, emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself and became obedient unto death, even death on a cross. (Phil. 2:6-8)

We are going to celebrate the birth of our Lord Jesus Christ again. But many people do not acknowledge the great significance of His coming into this world. They are looking for a solution to all their troubles, longing for a time of peace in a world full of unrest. But they do not receive Christ Jesus as their true and only Saviour. The High Priest who through His lowly birth, His suffering and death, has established His Kingdom of justice and peace in the lives of all those who believe in Him. The Prophet who has made the Father known to us and who is now seated at God's right hand, at whose Name every knee should bow in heaven and on earth. The King who will come again to judge the living and the dead.

Who will be able to stand the day of His second coming? If the LORD would mark all our transgressions, nobody could! But we see Jesus, the pioneer and perfecter of our faith, upon whom God has laid all our iniquities. He bore our sins and now makes intercession for us.

Only through Him, our Lord and Redeemer, and walking in faith before Him we can joyfully celebrate His birth and look forward to His glorious return.

Come, Lord Jesus! Maranatha!  
Evermore with us abide.



## Our birthday calendar for January 1990

### LIZ KONING

c/o Allen Gray Auxiliary Hospital  
7510-89 Street, Edmonton, AB

*Liz will be 29 years old on January 2nd.*

### CHRISTINE BREUKELMAN

Box 666 Coaldale, AB T0K 0L0

*Christine will turn 18 on January 7th.*

### ROBERT WIERENGA

Box 113 Neerlandia, AB T0G 1R0

*Robert will be 9 years old on January 10th.*

### HENRY DRIEGEN

72 Ross Road, RR 1  
Abbotsford, BC V2S 1M3

*Henry will celebrate his 34th birthday on January 17th.*

### GRACE HOMAN

"Anchor Home," 361-30th Road South, RR 2  
Beamsville, ON L0R 1B0

*Grace will also be 34 years old on January 17th.*

### JANINE SMID

"Anchor Home," 361-30th Road South, RR 2  
Beamsville, ON L0R 1B0

*Janine, who is now also a resident of "Anchor Home," will turn 20 on January 19th.*

### HENK ORSEL

705 Surrey Lane, Apt. 1201  
Burlington, ON L7T 3Z4

*Henk (my fellow citizen here in Burlington!) will be 59 years old on January 27th.*

I wish all these brothers and sisters, both the older and younger ones, a most memorable and enjoyable birthday!

*O come, Thou Branch of Jesse's stem,  
Regard Thine own and rescue them;  
From depths of hell Thy people save,  
And give them vict'ry o'er the grave.*

*Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel.*

*O come, Thou who hast David's key,  
Save us that we eternally*

*In paradise regained may dwell;*

*Forever shut the gates of hell.*

*Rejoice! Rejoice! Emmanuel*

*Shall come to thee, O Israel.*

I wish all readers a blessed Christmas and the guidance of the LORD in the year 1990.

Yours

**Mrs. J. Mulder**

1225 Highway 5, RR 1  
Burlington, ON L7R 3X4

## 40th Wedding Anniversary

Dad and Mom were married in Enschede, the Netherlands, on January 6, 1950, and moved into a comfortable, new home. A mere six months later, however, they sold their home and all their furniture to emigrate with the rest of the Kuik family to Canada.

For the first eight years they lived in the Homewood/Carman area, where Dad first worked in the sugar beets and then in the print shop in Carman and on their own farm. In the meantime he also served as fieldman and assisted in the placement of many new immigrants in the area. With the arrival of these brothers and sisters in the Lord, it became possible to institute a church just over a year after the Kuiks had been placed there all on their own.

In the summer of 1958 Dad and Mom moved to Winnipeg in order that Fenny, their second child, could attend the school for the deaf there. After four years as foreman at a local print shop, Dad started his own printing business, a one-man shop that has grown to employ a full-time staff of 50. Although 65 now, Dad is still very involved in the affairs of the business.

Dad and Mom bear the cause of the church and the school on their hearts and have always been ac-



*Gerry and Joanne Kuik*

tively involved. They received from the Lord seven children, two sons and five daughters, and now have 34 grandchildren. Daily they experience His steadfast love and faithfulness and acknowledge that it is *sola gratia*.

We, their children, wish them many more years together in good health.



## Hymn 55

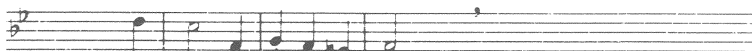
St. Matthew

Revelation 21: 1 - 8

William Croft, 1708



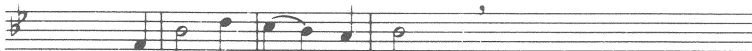
1. Lo, what a glo-rious sight ap - peared



Be - fore ad - mir - ing eyes:



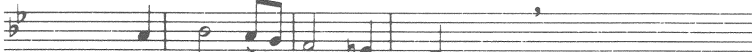
The for-mer seas had passed a - way,



The for-mer earth and skies.



From heav'n the new Je - ru - salem came,



For Christ as bride pre - pared.

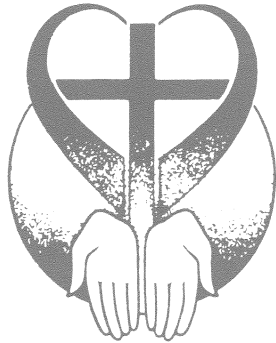


A voice re - sound - ing from the throne



These won - drous things de - clared:

2. "Now God in glory down to men  
Has moved His blest abode.  
He dwells with them; His people they,  
And He His people's God.  
His gracious hand shall wipe the tears  
From every weeping eye,  
For pain and grief shall be no more,  
And death itself shall die."
3. The One who sat upon the throne  
Said, "I make all things new!  
Write down the words that you have heard,  
For they are firm and true.  
It is all done! Lo, by My power  
Is paradise restored.  
I am the First, and I the Last,  
The one eternal Lord.



CRWRF

## Annual Report 1989

Fall's coat of many colours heralds the rapid approach of frosty temperatures. How fortunate we are to note that fact without anxiety about adapting to the change. Warm clothing and central heating preclude worry. Not so for many others on our shrinking globe. Climatic changes such as drought, flooding, or simply the onset of cooler weather can mean the difference between health and sickness, life and death. It is not rare, for example, for children in war-torn, drought-stricken parts of Africa to be without a single piece of clothing. When evening temperatures drop, there is nothing to

ward off the cold. Our hearts cry out against such suffering, compelling us in Christ's name to help where we can. And the aid extended though insignificant when measured against world needs, **does** make a *significant difference* in many lives.

This past year, your faithful giving met the following needs:

### **Acheho Children's Home, Kenya**

Our manager, Mr. James Randa, and his wife, Florence, take a real interest in each of their "beloved sons and daughters" and write regularly of their educa-

tion, discipline, special activities and spiritual development. You would enjoy reading the Randas' letters and those we recently received from the children who are justifiably proud that the Acheho choir won first place this year in the provincial music festival.

The need to provide food, shelter, and a Christian upbringing to homeless children continues unabated in Africa, so we are glad to be presently investigating the possibility of supporting another such home.

### **Development work in Bangladesh**

Bangladesh is home to over 110 million people crammed into a delta area plagued by floods and drought. The need in this largely Moslem country is great indeed. 1989 saw our organization reintroduced to the work we had supported through the efforts of Peter and Geraldine Ysselstein a few years ago. This work among the landless poor in north-west Bangladesh had impressed us as being truly appropriate development. So we are happy to be able to contribute once again. Our aid will cover all costs for the project initiated by the Ysselsteins which includes literacy and health programs, women's programs, and income generation programs. The work in Khanjanpur now serves close to 700 families, bringing new skills, increased income, improved living standards, and renewed hope to the poorest of the poor.

### **Development in Somalia**

Reports this year that the Madany's agroforestry work in Homboy was "catching on" have been encouraging. Relationships have been formed, and many farmers have participated in the planting of fast-growing leucaena trees — the main goal being to provide fodder for livestock



The Acheho choir proudly displays its trophies. The children won first place in a provincial music festival and went on to compete at the national level.



'A stitch in time saves nine,' Mrs. Florence Randa, home matron and nurse, tackles the mending — an ongoing task

during the dry season. (Well-fed cattle means milk all-year round and better nutrition for the people.) Oetje, a nurse, found her contacts with the women allowed her to promote the tree-planting also as well as encourage improved child-care and nutrition.

Thus we were very sorry to hear that this project can no longer continue. The Somali government agency responsible was not willing to renew the Madanys' contract, and since that time, civil war between the north and south has caused the situation in Somalia to deteriorate so that return would not be possible anyway.

Do pray for the Madanys who will now be involved in broadcasting a Christian radio program into Somalia. Pray too for the work they have had to leave and for those who have come to know the Light, that they may be encouraged and persevere in their faith.

### Christian Blind Mission International

Again this year we supported the work of C.B.M.I. which provides sightsaving operations to thousands, preserves the sight of thousands more through medication, and gives vocational training to the incurably blind. But its assistance goes beyond this. In Pakistan, for example, special education is provided to multi-handicapped children and disabled men and women are taught new skills to enable them to be independent. C.B.M.I. also helps to supply food, clothing, and shelter to Afghan refugees, especially widows, orphans, and those who have lost sight or limbs as a result of the war.

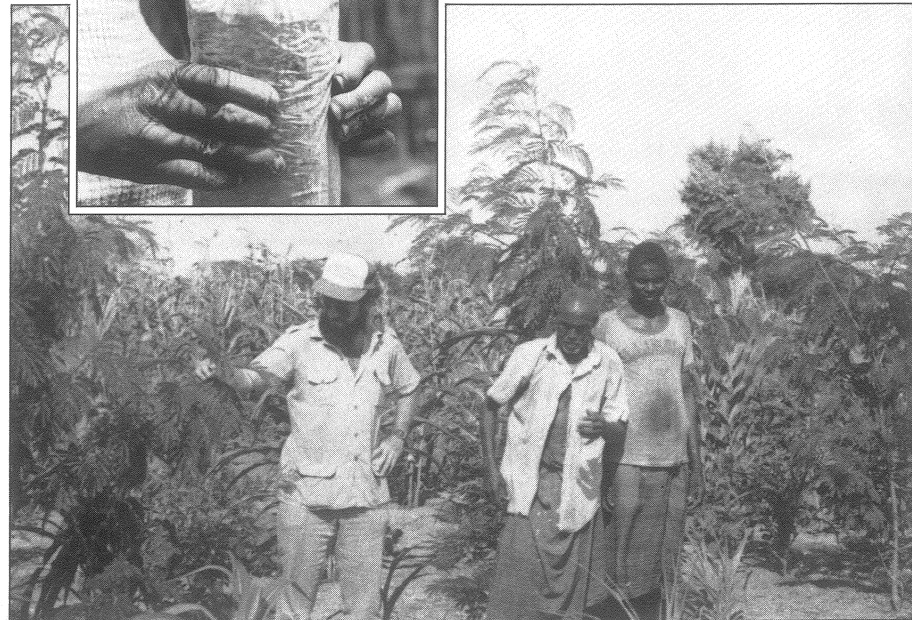
### Emergency aid to Sudan

Money from our Emergency Fund as well as gifts received via our special Thanksgiving Collection were sent to aid the starving in Sudan, Africa's largest



A *leucaena* seedling

Michael Madany visits a planting of *leucaena* fodder trees in one of the participating farmers' fields. This agroforestry project unfortunately had to be terminated.



country. Both sides in the six-year conflict have used food as weapon; in fact, it has been said that "the market is the biggest gun in the war." However, the southern Dinka people have been worst hit by far and our money, channelled through the Canadian Foodgrains Banks, has contributed to the purchase of 4,000 metric tons of wheat for them. The wheat is shipped to Kenya where it is traded for maize and cooking oil before being trucked into southern Sudan.

Relief officials report that the combined effects of seasonal rains and the massive relief effort now underway have saved the area from what could have been a repeat of last year's war-induced famine when an estimated 250,000 died. Talks continue, but a settlement between the largely Moslem north and the mainly animist and Christian south does not seem likely. Yet, peace is the only real hope of ending the starvation and suffering in Sudan . . . . .

### Refugee care in Thailand's Ban Vinai Camp

Repatriation is talked about a great deal of late as the United Nations High Commission for Refugees continues discussions with both the Laotian and Thai governments. Interviews conducted with the Hmong people who have been at Ban Vinai the longest (10-12 years already!)

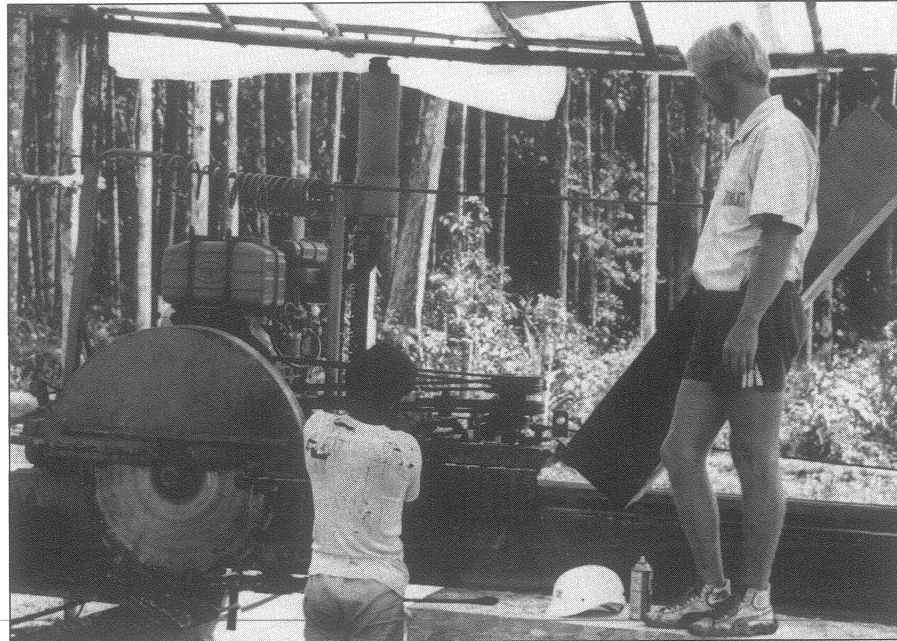


indicate that the majority plan to repatriate eventually. These people realize that sponsorship to the west is often an elusive dream and monitoring of retournees indicates thus far that they are not ill-treated. (Such is not necessarily the case for those who repatriate to Vietnam and especially Cambodia, whose future is far from certain. Sponsorships for these refugees are still urgently requested and your enquiries are welcome.)

Do pray for those who must live in such close quarters in Ban Vinai (34,000 in 1 1/4 square miles) and for the plight of refugees elsewhere, eg. Hong Kong where tens of thousands of Vietnamese refugees, considered 'illegals' rather than true refugees by the Hong Kong government, are crammed into warehouse-type structures and exist there month after month . . . .

### Refugee aid — Papua New Guinea

Volunteer Richard Bultje, who works among Irian Jayan refugees in P.N.G., writes that his job at the sawmill now includes supervising some of the building going on at the camps. At present, schools, churches, an aid post, and storage sheds are a priority. As he daily interacts with the people, Richard has opportunities to speak of his faith, communicating mainly in English and Pidgin, a popular trade language. He also meets with a small group on Wednesday evenings for Bible study.



*Richard Bultje oversees maintenance at one of two sawmills which provide lumber for schools, clinics, etc., for the five refugee villages*

### Looking back

Many of you will recall that the first project CRWRF embarked on back in 1965 was support of an orphanage named "Love Home" in Korea. Miss Kim, one of the young women we supported, recently returned to Korea for a visit. All of the people she had grown up with (40+) came

together for a joyful reunion and she reported that except for two, all are Christians and are working as productive members of their society. To hear of such fruits is cause for rejoicing!

### Conclusion

Our energies this year were devoted to the usual work of project supervision, researching possible new projects, and informing you of needs. We also received some of the attention which the government has focussed of late on charities. Our audit, early in the year, was successful, but we have had to do a little restructuring administratively to meet requirements.

As we reach year's end, we are grateful for the aid we have been able to give in 1989, and encouraged by possibilities to expand efforts in 1990. We look to you for continued prayer and financial support to meet our goals (\$115,000 is budgeted for 1990), as always seeking the blessing and guidance of our Heavenly Father so that we may indeed make a difference in our hurting world. **C**



*These structures will be used to dry cut lumber — essential buildings in this area of heavy rainfall*

Gifts for the work of CRWRF may be directed to:

CRWRF  
PO Box 793  
Burlington, ON L7R 3Y7

All gifts are gladly received. For donations of \$10.00 or more a receipt for tax deduction will be issued.

# Facts about the ICRC

By M. van Beveren

It is a serious matter when two of our ministers, appointed to serve our churches, go completely outside their mandate. They did so not just once, but again and again.

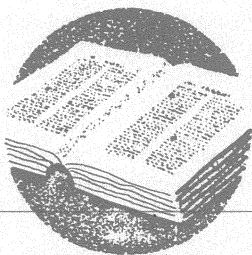
Such misbehaviour was reported by Rev. D.G.J. Agema in a speech in 1987 when he gave information about the origin of the International Conference of Reformed Churches. He then had the speech recently printed in *Clarion* (Vol. 38, No. 16, 17). The actions of those two brothers were serious enough for Rev. Agema to alert our church members with the words, "Also within our churches there seems to be a decline in the respect for authority." And the following admonition was clearly pointed: "It is for this reason of utmost importance that those who are called to give leadership give the proper example of respect for authority in remaining within the bounds of a mandate."

Rev. Agema did not mention the names of his two colleagues, but everyone interested can easily identify them.

It appears, however, that Rev. Agema was too hasty in his judgments. His allegations were based on his opinion that the two ministers were sent by Synod to the Constituent Assembly of the ICRC as "observers," whose mandate it was only to observe and report back. Prof. J. Geertsema briefly noted already that those brothers were not sent as mere observers but as "delegates," that is, as persons who were to take part in discussions and actions. That fact shows that Rev. Agema's charges were unfounded. Even Rev. Cl. Stam (*Clarion*, Vol. 38, No. 21) had to admit that those delegates should not be faulted.

Apart from the ethical question, one may ask how it was possible that Rev. Agema failed to make a proper assessment of what had transpired. The answer is that he neglected to abide by the wording of General Synod 1980. Such oversight is inexcusable when one claims to give reliable information and tries to educate our people by means of far-reaching conclusions and assertions.

I am sorry to find similar omissions in Rev. Stam's article in *Clarion*, Vol. 38, No. 21. He starts out by defending Rev. Agema's criticism on the Dutch churches for the way they had organized the ICRC. He writes, "The sister churches were placed before an accomplished fact at the constituent assembly in 1982 in Groningen that various churches other than sister churches had been invited." Rev. Stam tries to make us believe that our



## International Conference of Reformed Churches

Synod 1980, when it decided to send delegates to Groningen, did not know that other than sister churches would be invited as well, and he volunteers that "we were led down a path which we did not have to follow!" When we go by the Acts, however, we find that our Synod 1980 was very well aware that the Dutch churches were inviting not only the sister churches abroad but also the churches (plural) *with whom preliminary ecclesiastical contact was established*. See page 123 of the Acts. Those churches were Presbyterian churches with their Westminster Standards, as everyone knew at that time. Further information can be had from the Report of the Committee on Correspondence with Churches Abroad which is included in the Acts.

When Rev. Stam continues his article, he states that our churches joined the ICRC "provisionally and conditionally." Rev. Stam does not pretend to quote a Synod decision. But it is a mystery why he chooses to go by his "understanding and recollection," as he puts it, instead of quoting the decision of Synod 1983. That decision reads: "to join the ICRC with the clear instruction to move the following amendments to the proposed Constitution . . ." (followed by five proposed amendments). Rev. Stam may write that in his "opinion" our membership was subject to the approval of these amendments — and that may have been in someone's mind — but it is important to note that the decisions and considerations of Synods 1983 and 1986 do not give a hint in that direction. It stands to reason that any of our future synods will have the freedom to decide to leave the ICRC. But that does not make the decision of 1983 to join the ICRC a conditional decision.

I am happy to read that Rev. Stam states that he does not suggest that we must "immediately" terminate our membership. But if in his opinion our membership in the ICRC is subject to that absolutely essential condition, would it not be consistent for him, also as a member of the Committee for Relations with Churches Abroad, to strive for termination without delay?

It is interesting to ask, "What, then, is the condition which Rev. Stam considers to be essential?" Well, that a stipulation be included in the Basis of the ICRC that the delegates subscribe only to the standards of the churches of which they are a member.

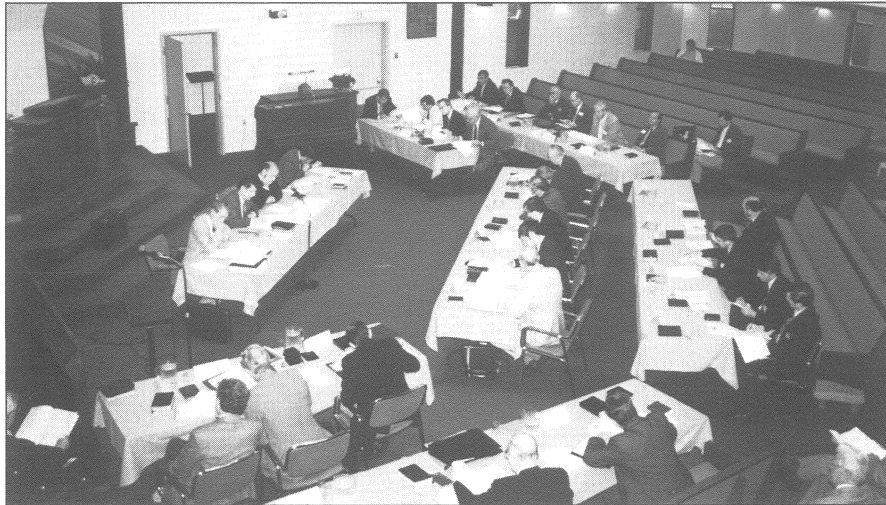
I had no objections that our churches made that proposal. But is it necessary to cry wolf because the proposal was not accepted by the ICRC? Did it ever enter anyone's mind that the Ecclesiastical Contact with the Orthodox Presbyterian Church means that our churches now subscribe to the Westminster Standards? Did any of our sister churches in Australia and the Netherlands, when they estab-

lished a sister-relationship with the Presbyterian Church in Korea, deem it necessary to stipulate that they did not accept — to use Rev. Stam's wording — "each and every article or formulation" of the Westminster Confession? Of course not. Such a stipulation would be completely superfluous. Every church abides by her own confessions only. And then keep in mind that a sister relationship is a bit closer than membership of a conference! The Dutch churches stated it clearly and simply: "By subscribing to the Basis of the Conference the delegates only acknowledge that there is nothing in any of the confessions that could prevent full cooperation in the work of the Conference."

As Rev. Stam knows, I was not in favour of the proposal to have a study committee on Theological Affirmation with the mandate to present an agreed statement on what is a true church. I do not believe that the wording of the Belgic Confession and of the Westminster Confession in this respect can be harmonized. Every attempt to do so I consider a fruitless effort. I also expected that the intention of the mandate would be misunderstood and that a reaction such as published by Rev. Stam would follow. He sees the mandate of that committee as "a very dangerous and potentially divisive development."

Is it warranted to come to such an assessment? Rev. Stam's words would have been milder if he had taken into account that the matter was placed on the table of the Conference by the Presbyterian Church of Eastern Australia (PCEA). Since that church in her close contacts with our sister churches, the Free Reformed Churches of Australia, encountered differences regarding the marks of the church, she asked the ICRC for guidance in the matter, which in the light of the command for the unity of faithful churches, is a legitimate request. Whether the ICRC took the wisest approach is a different matter.

I am convinced that the Conference should have paid more attention to the background of the request. It could then have advised the PCEA to try to come to a better understanding of the issues through continued discussion with the Free Reformed Churches of Australia, the more so since our sister churches there had just established temporary ecclesiastical contact with the Free Church of Scotland, a sister church of the PCEA with the same Westminster Standards. Such advice would have been more in line with the local situation and would have given higher expectations of beneficial results, seeing that our sister churches had already declared that there is a mutual desire to serve God according



The second ICRC in session in Langley, BC

to His Word and that efforts to reach sister-relations would be continued.

It is regrettable that the Conference did not go that road. And it is Rev. Stam's (and my) privilege to criticize the decision to establish a committee with such a mandate. But Rev. Stam is going too far when he jumps to the conclusion that the trend of the ICRC is: "work towards agreed doctrinal statements which all member churches ought to accept and implement." That allegation has no ground.

For, first of all, as Rev. Stam knows very well, if that committee would ever come to conclusions and if the Conference would ever adopt them, those conclusions would not be binding for any church. That is a guarantee laid down in the Constitution. Next, while I have reservations about the expression "agreed statement" in the committee's mandate, Rev. Stam speaks about an "agreed statement of faith," adding of his own accord the words "of faith," thereby suggesting that doctrinal statements are intended, something like an addition to the confessions. Such overstatements do not serve any edifying purpose. Surely we need an open and frank discussion, but then on the basis of the real situation!

It is of foremost importance that in our discussions we refer to the proper wording of any decision, be it of our synods or of the ICRC. If we don't do that and go by our "impressions," we create confusion, and debate will be very difficult. Similarly, Rev. Stam's quotations of remarks from unidentified individual sources are obviously of a subjective nature and not relevant in a responsible and fruitful discussion. They suggest more than they prove.

The key issue in our attitude towards the ICRC is indeed the relationship between the Three Forms of Unity and the Westminster Standards. Everybody un-

derstands, of course, that not only our attitude towards the ICRC is involved but also our approach to the Orthodox Presbyterian Church, to the Presbyterian Church in Korea, and to the Free Church of Scotland. And if the divergencies between the Three Forms of Unity and the Westminster Standards are indeed as serious as Rev. Stam suggests, also our present relations with our sister churches should be re-discussed since all of them have recognized the Westminster Standards as a Reformed confession. For they did so, not *in abstracto*, placing the Westminster Standards merely in the "Reformed category," as Rev. Stam does, but they accepted those Standards as a basis on which to have close relations, even the closest ties of sister relationship.

I welcome a frank discussion about the key issue. Such a discussion will not be difficult if we make proper use of the abundance of material and information that is stored in the Acts of our synods of the past twenty years and of the documents published by our sister churches.

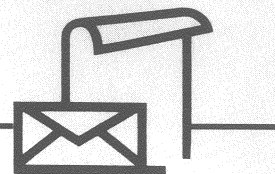
Let me conclude by quoting a decision of one of our sister churches.

"In spite of some differences between these (Westminster) Standards and the Three Forms of Unity,"

Synod Pretoria 1986 decided

"in the line of history, to recognize the Westminster Standards as a Reformed confession and to instruct our deputies for correspondence with foreign churches, when contacts are made with foreign churches that subscribe to this confession, to raise these issues *in all modesty* [italics are mine, M.v.B.], so that in the light of God's Word, together we may proceed in that confession of the truth."





## Anarchy, hierarchy, or harmony

Dear editor,

In the *Clarion* of September 22, 1989 (Vol. 38, no. 20), there appeared a letter to the editor apparently written by Dr. Bernard Smilde. The remarkable or striking thing about this letter is its rather catchy headline: "Anarchy on the organ bench with the blessing of Synod."

Apparently Dr. Smilde is convinced that Synod, by its failure to make the new *Liedboek voor de Kerken* music notation binding for all organists, has in fact given them the green light to do their own thing, or as he so succinctly puts it, "every one must do what is good in his own eyes." Synod, however, has affirmed that "it is not in the province of Synod to make such a decision." Apparently Synod was not at all anxious to "compel consistories, organists and congregations . . . to change the traditional practice of singing certain Psalms with the use of chromatically altered notes." What do we prefer? Anarchy or hierarchy? Obviously there must be more to this matter than a choice between these two unpleasant alternatives. Since it was I who overtured General Synod to make a decision in this matter, it is understandable that I should want to respond to Dr. Smilde's letter.

Allow me to begin my response by expressing my unreserved agreement with Dr. Smilde when he writes that "it is gratifying to know that also in the twentieth century the Genevan Psalter continues to occupy an honourable place in many churches." He further notes that the melodies found in this Psalter "form a wonderful unity and are characterized by both simplicity and majesty. Therefore, they are worthy vehicles for the Psalms." When we articulate some points of disagreement, our differences do not stem from a lack of appreciation or respect for the treasures which the Reformation has bequeathed to us.

Dr. Smilde states that it is gratifying to know that the Anglo-Genevan Psalter of the Canadian Reformed Churches (*Book of Praise*) has followed the example of the *Liedboek voor de Kerken* for its music notation. We would be well advised to take a closer look at this *Liedboek voor de Kerken* and also at the "new" music notation that is utilized by the *Liedboek*.

The *Liedboek voor de Kerken* with its new notation made its first appearance in 1973. It was published by the Interkerkelijke Stichting voor het Kerklied in The Hague. The fact that this *Liedboek* is an interdenominational effort and that it contains, in addition to the 150 Psalms, also 491 Hymns (Gezangen) already tells us something about its origin and content.

This "new" music notation is the end product of "experts" in the realm of church music, appointed by the Interkerkelijke Stichting voor het Kerklied, who advocate the return to the use of the so-

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*"Sing to Him a new  
song . . ."*

*Psalm 33:3*

---

called "authentic" or "original" melodies. It is somewhat ironic that these experts had to devise a "new" music notation in order to restore old melodies to their original form. It is regrettable that the instructions of Louis Bourgeois, with regard to the correct use of the Genevan melodies, are spurned because they do not fit the new musicological mode. It is lamentable that the melodies which the singing congregation itself has shaped, formed and refined through hundreds of years of use, are put aside in order to accommodate the need to be "original." The fact that the *Liedboek voor de Kerken* with its new music notation has Dr. Smilde's endorsement comes as no surprise. Dr. Smilde has contributed texts as well as melodies to this *Liedboek*. It is therefore logical that Dr. Smilde would state that this new notation is "one of the very best notations for the Genevan melodies."

Dr. Smilde further states that if Synod had sought the advice of musical experts, these experts would have advised Synod to follow this new music notation as much as possible. Dr. Smilde is undoubtedly an expert. He is a minister, poet, and musicologist. It is of importance to note that disagreement with Dr. Smilde's musicological viewpoint does not imply that there is no longer a recog-

inition of his status as an expert. Dr. Smilde is, however, not the only expert, and I am sure that he would not wish to see the term "expert" assigned and confined only to those who agree with him. There are many other experts on church music. The advice which Synod would have received would depend very much on which expert it had consulted. It is not at all impossible that Synod would have received the following "expert" advice: "The *Liedboek voor de Kerken* music notation is historically inaccurate, musically unsound, and functionally a bit of a disaster. Do not succumb to pressures to legitimize one specific musicological viewpoint at the exclusion of all others. Stick with the traditional, tried and proven music notation."

The Haarlem St. Bavo organist, Klaas Bolt, in "De Gemeentezang in Crisissituatie" (*Het Orgel*, May 1979), notes that as the result of the *Liedboek* music notation, there has developed a crisis situation for congregational singing and that the new *Liedboek* notation will have disastrous consequences for the accompaniment of the congregational singing.

Br. Dirk Janz. Zwart has published an extensive and in-depth report on the whole matter of this "new" music notation. Br. Zwart is recognized as one of the foremost authorities on the history, development, and notation of the Genevan melodies. Br. Zwart in his book *Het Kerklied — Om het Behoud* (1981, Repro-Holland, B.V., 100 pages) observes that with the introduction of the *Liedboek* music notation the future of church music and congregational singing has been put in jeopardy. He notes that confusion will reign in the realm of congregational singing because the congregational singing has become subordinate to the propagation of a specific musicological viewpoint. Many more experts could be quoted, both pro and con.

It may well be asked, "How then did this new *Liedboek* music notation find its way into our *Book of Praise*?" Synods 1980 and 1983 instructed the Standing Committee for the *Book of Praise* to use the new *Liedboek* notation only for the purpose of achieving uniform notation

and a suitable format. This was confirmed by Synod Winnipeg 1989. It appears that neither Synod nor the Committee for the *Book of Praise* were fully aware of the implications which the use of this new music notation would have for our congregational singing.

According to Article 55 of the Church Order, "in the worship services the Psalms will be sung in the rhyming adopted by General Synod and the Hymns approved by General Synod." (Acts of Synod 1989, consideration no. 1.) No provisions are made for Synod to make decisions on what harmonizations or music notation must be used, and then to make those decisions binding for the congregations, consistories, and organists.

In contrast to Dr. Smilde's sentiments, I am not that elated with the inclusion of this new notation in our *Book of Praise*. But my letter to Synod was not an overture to get rid of this new notation, but to address the very same concern which Dr. Smilde mentions in his letter, namely, "the arbitrariness of people."

Dr. Smilde also notes that Synod, by deciding that the new notation is not binding has, in fact, decided "that everyone

must do what is good in his own eyes." However, the fact that you acknowledge a matter to be outside of your area of jurisdiction does not imply that you, by that fact, give the person who has jurisdiction the right to do whatever he wants. The real problem for Dr. Smilde is not that an organist may decide to "do what is good in his own eyes," but rather that an organist may decide to do something different from what is good in Dr. Smilde's eyes.

Dr. Smilde expresses the hope that Canadian Reformed organists will be "wiser than their ecclesiastical authorities by playing the melodies according to the notation in the *Book of Praise*. I hope Dr. Smilde appreciates the fact that the binding decision which he demands of General Synod 1989 with regard to the *Liedboek* music notation was not implemented by previous Synods with regard to the traditional notation. If the traditional notation had been made binding, then Dr. Smilde's expressed "hope" that organists would continue to use the new *Liedboek* notation might have been construed as inciting disorder in this sphere of activity. The word "anarchy" comes to mind.

Fortunately for Dr. Smilde and for all of us, that is currently not the case. General Synod 1989 has correctly affirmed that a decision in this matter "is not within the province of General Synod." No hierarchy! There is no longer a need to worry about "anarchy on the organ bench" or about an organist doing "what is good in his own eyes." All of us can now follow the example of General Synod and begin to mind our own business. Leave the matters which concern the task of the organist with the ecclesiastical assembly that has appointed him. If there are differences of opinion between organist and consistory on the technical matters concerning music notation, then in the final analysis the organist will have to learn to respect, submit, and obey, even if he is convinced he is right. Then the organist will not try to be "wiser than his ecclesiastical authorities," but he will report to his consistory, and give account of all matters related to his task. He will strive for agreement and unity also in the matters of church music and congregational singing. The word "harmony" comes to mind.

Sincerely,  
Ron Dykstra  
Surrey, BC

## Watford's memories!

A barbecue was organized for the farewell evening of Rev. M.H. Van Luik and family in early August 1989, in Watford.

After the barbecue the farewell eve-

ning was continued inside the school with various people expressing their appreciation and gratitude to our parting pastor and teacher. A large photo album was presented to the Van Luik family, con-

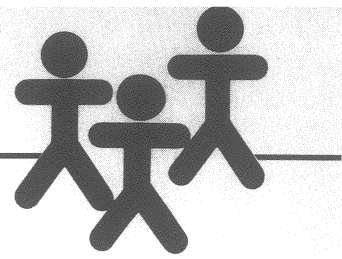
taining pictures of each family of the congregation. The young people society presented a nice plaque with the text of Rev. Van Luik's farewell sermon engraved on it.



Rev. and Mrs. Van Luik, centre, lend a hand in preparing the corn for the cornroast



Rev. Van Luik, left, mingling with the church members outside the school building



## Prayer at the Reformed School

From the *LINK*, the magazine of the Maranatha and Emmanuel Christian schools in Fergus/Guelph, we clip an important article on PRAYER.

The following quotes are taken from an article which was recently published in the *CRTA* magazine. It is a reprint from the magazine of the Australian Free Reformed Teachers' Association, entitled "Prayer at the Reformed School." When the author (Mr. A. Plug) writes 'we', he means 'teachers', but the word can usually be substituted for the word parents. After the author has written about the necessity of and commitment to prayer, he continues with a section about "Praying for our Students."

*We pray with our students; we also pray for our students.*

*And again, because we see these students as sharers with us in the Covenant relation with God, we will also diligently place them and their needs before the face of the Lord. We will do this in their presence — our students are encouraged and strengthened by the fact that their needs also are remembered in prayer; we must not neglect to do this when we are alone with God.*

Under the heading "Teaching and Learning," the author writes:

*Let's finally pay some attention to the need for our students to be taught to pray. Yes, they won't learn it by themselves, they do have to be taught. While this is primarily the task of the parents, this does not preclude the Reformed School from playing a valuable supportive role.*

*How of course, it's true: we can't give our students faith, and we can't make them live in communion with the Lord. Only the Holy Spirit can do that. But we also know that the Spirit uses means, one of them being the faithful instruction and example of Christian teachers, themselves living in humble submission to the Word of God, and themselves sustained by a humble walking with God in prayer.*

*In our Reformed families, we have always started the children young with prayer. That is as it should be. But it should also be a part of the growing-up process*

*that children are weaned away from a reliance on "form-prayers" as soon as it is possible to do so. They need to be encouraged to make their own personal response to God's goodness in their own situation and in their own words. And once they come to an age of discernment, there is a need for parents to intentionally instruct their children in a life of prayer.*

*As teachers, we can help with this learning process. In the first place, by*



*means of our own example. There is no substitute for that. That is how we ourselves learned to pray. In many respects, we still model our prayers, private and public, on the example of our parents and others who have taught and guided us.*

*Further, we may choose to give our students the opportunity, from time to time, to lead in prayer themselves. He concludes with "Talking about Prayer."*

*We may also be called upon, at certain times, to intentionally talk to our students about prayer and praying.*

*When we do that, our students will come to understand why we say and do the things the way we do them, and learn from it for themselves. Besides, then we ourselves are confronted with the realities of our own prayer life. Does it indeed say and reflect all the things we want it to? Does our own prayer life, then, also have the impact that it should have on our day-to-day thinking, speaking and acting?*

*When we talk with our students about prayer, the following matters could be brought up:*

*1. Our reverence for the incomprehensible greatness and majesty of God, Who chooses to be our Father, and before Whom we would be less than nothing, if it were not for His electing grace.*

*2. Our need for personal prayer as the "most important part of our thankfulness"; and the fact that God wants to give us His grace and communion through prayer.*

*3. In our prayer we have no secrets from God, and there is no corner of our life or being that can be withheld from Him. We willingly open our hearts and lives to Him, with all our sins and failures and we try to keep nothing from Him.*

*4. An effective prayer life is carried out regularly and requires self-discipline to continue. We take the time and trouble to do it properly (even, or perhaps especially, when it doesn't come easily). We can refer to the way Daniel prayed regularly, even when he was risking his life to do it — Daniel 6.*

*5. What to pray? I refer to the model prayer which the Lord Jesus gave us, worked out in concrete examples drawn from everyday life.*

*6. We use prayer to arm ourselves in the struggle of faith. Sins and weaknesses are concretely and specifically confessed. They can then also be concretely confronted and, in the power of the Spirit, overcome.*

*7. Prayer and diligent Scripture reading go together. We can only pray as we ought when we have first listened to what Father says to us in His Word. Also, vice versa, diligent Scripture reading is only truly fruitful when accompanied by prayer. Only the Spirit can make us discern spiritual truths, and He comes by way of prayer. True Covenant communion with God always implies an open two-way communication. When God speaks, we listen. When we speak, God will hear.*

*8. Christ is the ground of our prayer. He has made the two-way communion possible again. He is also the first and greatest blessing we receive as a fruit of the communion.*

## The role of the Christian parent in the educational process

The schools in Manitoba and Alberta held their usual March Convention. The list of speakers was impressive, and the various reports reflected the success of the 1989 Convention. From the Bulletin of the Covenant Canadian Reformed School, Neerlandia, we pass on colleague P. Groenwold's report of the public address delivered by Dr. A.E. Green Jr:

In his public address Wednesday evening, Dr. Greene spoke about the role of the Christian parent. He examined some of the requirements foundational to Christian education.

In Matthew 18, where the Lord Jesus spoke to His disciples about the importance of regeneration, He urged them to become like children. Why did Christ use this imagery? It is because children are dependent; they trust in you, need you, and are weak and vulnerable. Like children, we have to grow and mature, yet we will be hampered by our weaknesses. The apostle Paul, for one, was very much aware of his limitations. He prayed to God regarding a "thorn in the flesh" and asked that it be removed. When the Lord refused and said that His grace was sufficient for Paul, the apostle boasted all the more gladly about his weaknesses, so that Christ's power might rest on him.

The gospel of Matthew contains five sermons, one of which can be found here in chapter 18. This particular sermon deals with fellowship-relationships in the kingdom of God. The Lord was educating His disciples, who failed to understand that He would have to die. Instead, they were preoccupied with the question, "who is the greatest in the kingdom of heaven?" The Lord made clear to them that, if they were to even *enter* the kingdom, they must become like little children first.

Parents must express love and care for their children. This does not imply that these children are given unfettered freedom. Certainly, limits must be set which are not to be trespassed. To further illustrate what love and care involve, Dr. Greene gave the example of Mother Teresa. When she was asked about her work in the slums of Calcutta, "How do you do it?", she replied that she considered anything done to the destitute in her care, she considered done to Jesus. It was suggested that Mother Teresa must have been thinking of a passage such as Matthew 25:37-40. She received these desperate children as if they were the Lord Himself.

Parents must also remember that their children are bearing gifts and that it is their task to elicit these gifts. Children must be taught to use their talents well and return them to the Lord as they serve Him. The Lord has a stern warning for those who lead their children into the opposite direction. "But if anyone causes one of these little ones who believe in Me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea." (Matthew 18:6)

Parents and educators should also take the verses that follow to heart. What does the Lord mean when He orders us to pluck out our eye if it causes us to sin? Dr. Greene suggested not to take this command literally. (Wouldn't we all have dismembered ourselves if we did? — P.G.) Rather, we are taught here to develop a scriptural worldview. This often requires a total and radical change, something even the apostles had to learn. Were they not bitterly competitive when they were arguing about who of them was the greatest? The prevailing U.S. and Canadian worldview contains some of that same bitterly competitive spirit. We ourselves are not isolated from this perspective, but are deeply affected by our culture. Dr. Greene gave us a simple example of how the secular worldview is ingrained in our system. He dropped a tape measure on his lectern and asked, "Why does it fall?" Of course, we were quick to point out that it happened because of the law of gravity. If that is where our explanation rests, we never arrive at the crux. For in

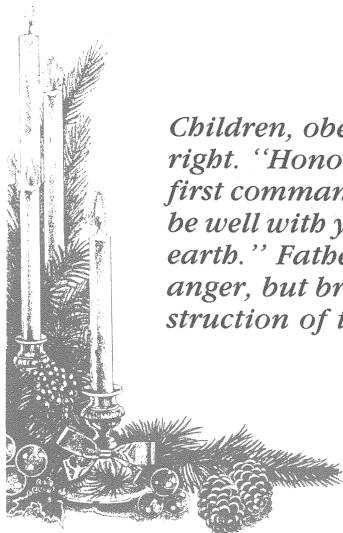
the final analysis, the tape measure fell at the word of God! In Jesus Christ, God holds all things together. Indeed, we must learn to see, that at the word of God animals move, the sun and moon rise, or even headaches disappear (the aspirin is the means, but God the source of the remedy). It is the parents' task to show their children an orderly world. It is a world full of holiness, in which we notice the presence of God in the order He has built (see Psalm 8).

What does it mean to cut off one's hand? It has everything to do with the way we handle the world. All too often we tend to push God off into the private realm of our lives. Yet, as we offer ourselves as living sacrifices to God, we must come to the realization that all of life is holy. There is nothing secular about it.

When we are commanded to cut off our foot if it causes us to sin, we are taught that we must consider the way we walk through life.

In his concluding remarks, Dr. Greene stated that children are often despised. (Much like the apostles did who couldn't be bothered when mothers brought their children to the Lord — P.G.) If we are to treat our children with loving care, we must listen to them and learn to be compassionate — to "rejoice with those who rejoice" and "weep with those who weep." Parents must pray to God for help to see their children for what they are. They need to be strengthened in their task to show their children the world as filled with the glory of God.

C



*Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may be well with you and that you may live long on the earth." Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.*

*Ephesians 1:1-4*

# Guido de Brès High School Graduation — 1989

By R. Schoen



Third row, l-r: Richard Lof, Theodore Lodder, Edward VanderLaan, Mark VanderVelde, Michael VanDasselaar, Edwin VanDyk, Arnold Ludwig, Gerald Harke, John Gelms, Ike Groenwold, Richard VanVeen, Tim Denbok, Gerard Woudenberg, Ian Bos, Edwin Jans.  
Second Row: Richard Nordeman, David Kampen, Henry DeJager, Alvina Boot, Leslie Schoeman, Simone Apperloo, Corinne Feenstra, Jeanette Ravensbergen, Arlene VanYken, Rhonda Wieske, Anita Bosscher, Brenda Bartels, Gerda Bosscher, Tammy Blokhuis, Esther Buist, Paul VanderLaan, Eric DeGelder, Nick Nyenhuis, Brad Kampen.  
First Row: Toni Scholtens, Brenda DeBoer, Andrea Sieders, Cindy Schoeman, Petra Boersema, Chris Schoon, Elaine Togeretz, Emma Bosma, Sandra Buitenhuis, Erna Jans, Anita Aalbers, Cathy VanDelden, Sara VanDooren, Karen Harsevoort, Elaine Alkema.  
Absent: Tony Roukema

It was amidst the radiant colours of fall that the thirteenth graduation at Guido de Brès High School took place.

The evening began at six, as forty-nine graduands met with parents and special friends in the High School gymnasium to share a warm meal served by mothers of next year's graduating class. Besides nourishment for the body, there was food for thought — and laughter — in the poetry composed by staff members about each graduate. After photo arrangements and socializing, the second part of the festivities took place in the Bethel Gospel Tabernacle.

The full audience of at least eight hundred guests rose to welcome the graduands as they entered to take their reserved seats. The chairman of the school board, Mr. W. Oostdyk, had the honour of opening the evening.

The principal, Mr. J.G. VanDooren, spoke words of welcome. He referred to the teacher-student relationships that are fostered through the year. Clearly, God's promises are reflected in education.

Before the diplomas were presented, the Guido girls' choir, led by Mrs. L. Snow, sang two songs, J.W. Hayford's "Majesty" and F. Schubert's "Holy, Holy, Holy."

Dr. W. Helder, the vice-principal, announced the presentation of diplomas. It was a beautiful sight once again to see the public manifestation of God's promises.

Steven VanBodegom, the president of the Student Council, introduced the speaker for the evening, the Rev. P.G. Feenstra. In his address to the graduates, entitled "Out of Your Mind," Rev. Feenstra challenged the graduates to ponder how they would use their minds in the future. He emphasized that we "haven't arrived," because we remain in the school of life, a school in which God



establishes the course. Often we are wasting our minds in the pursuit of our own well-being, especially in the twentieth-century mentality of "switch on, mind off." We were reminded that we are to set our mind on the mind of Christ, using our minds to test the spirits. Rev. Feenstra closed his speech with a reminder to each graduate to gird up his mind and set his hope on Jesus Christ.

Before the presentation of special awards, Sonya Vanderlaan, accompanied by Mrs. L. Snow, sang a beautiful rendi-

tion of Borop and Liles' "Proclaim the Glory of the Lord." Awards were then presented for proficiency, participation, good citizenship, and academic performance.

Under the direction of Mrs. L. Snow, the Guido girls' choir shared their praise to the Lord in the singing of J. Haydn's "The Heavens Are Telling."

Leslie Schoeman had the honour of being the valedictorian. Leslie spoke about the good and bad memories of life at Guido, but also emphasized the com-

mitment of teachers and parents in bringing up the child in the ways of the Lord. After prayer and the singing of the national anthem, everyone went to the auditorium for refreshments and congratulations.

May these graduates, like many of us who have gone on before them, continue in the school of life, seeking the course that God has set out for them. "May the Lord be always on our mind."

C

## *Credo Christian High School Graduation — 1989*

*By an observer*

On Monday evening June 26 thirty-eight Credo graduates filed into an already overcrowded Langley church build-

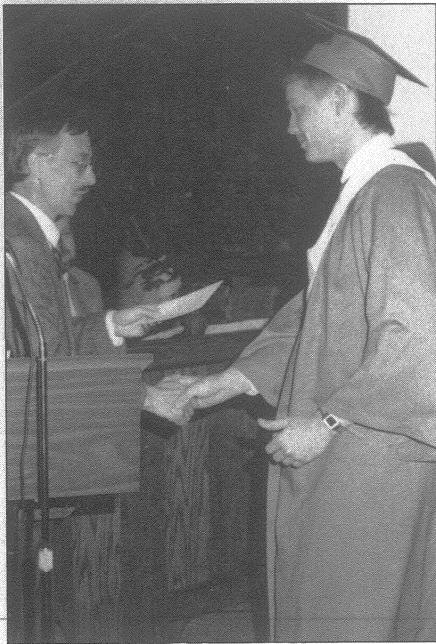
ing to mark the completion of 12 years of Christian education.

Parents, friends and special guests

were welcomed by student Derek Hoogstra, after which the principal Mr. E. Vanderboom led in opening devotions. His



*All the graduates gathered together at the banquet*



School Board Chairman, Mr. G. Vandeburgt  
Principal, Mr. E. Vanderboom  
Student, Peter Schouten

opening remarks to the graduates were based on the Scripture reading found in 1 Peter 2:1-10. He outlined the growth that has taken place in the lives of the graduates and which tonight was being crowned. He further outlined the need for continued growth and urged the graduates to carry out their responsibilities as "salt of the earth" and as "light on a lampstand."

On behalf of the parents, Mr. P. VanWoudenberg spoke words of encouragement to the graduates and further exhorted them to continue in the ways they have been directed these past years.

Diplomas and board presentations were distributed by Mr. E. Vanderboom

### 1989 Bursary/Scholarship Award Winners

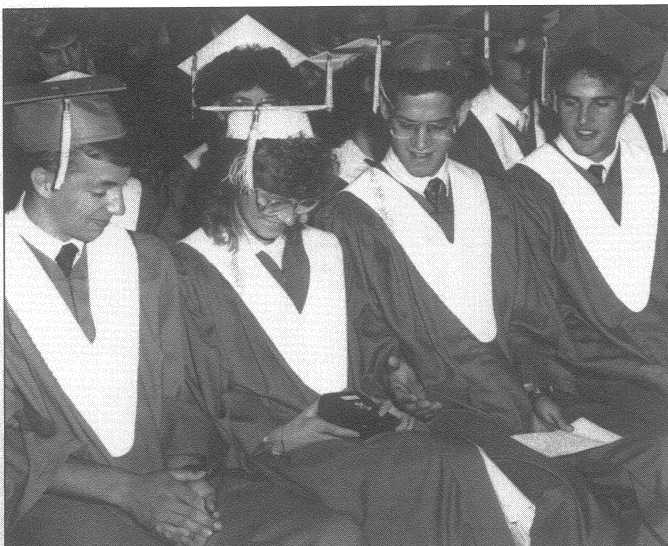
\* Our 'larger community' has been most generous in making available to Credo Christian High School senior students financial awards. It has been our observation that the availability of bursaries and scholarships has encouraged many to 'continue their education.' It is our prayer, that our graduates who continue on to post secondary education may daily use God's Word as a guide and source of strength.

Wilma Bergsma	\$ 400	McDonalds Restaurants of Canada
Anita de Vries	\$ 225	Passport to Education Scholarship
Richard Faber	\$1,000	Kwantlen College Entrance Scholarship
	\$ 500	Passport to Education Scholarship
John Flokstra	\$ 275	Passport to Education Scholarship
Brian Koning	\$ 500	Simon Fraser University Entrance Prize
	\$ 500	Passport to Education Scholarship
Bard Ludwig	\$ 275	Passport to Education Scholarship
David Louwerse	\$ 225	Passport to Education Scholarship
	**	Science Council of Canada Book Award
David Pruijm	\$ 500	Passport to Education Scholarship
Ken Schouten	\$ 225	Passport to Education Scholarship
Tom Sikma	\$ 250	British Columbia Christian Athletic Association Scholarship
	\$ 500	Passport to Education Scholarship
Deborah Vandergugten	\$ 500	Passport to Education Scholarship
	\$ 800	First Heritage Savings Credit Union
	\$1,100	Trinity Western University Entrance Bursary
Robin VanDriel	\$ 275	Passport to Education Scholarship
Lyan VanEllenberg	\$ 500	Passport to Education Scholarship
	**	Governor General's Academic Bronze Medal
Mary Ann VanWoudenberg	\$ 275	Passport to Education Scholarship
Colleen Wiegers	\$ 275	Passport to Education Scholarship
	\$ 200	Social Credit — Langley Constituency Scholarship
Tanya Wiegers	\$ 225	Passport to Education Scholarship
FVSF winners	\$2,350	

\$11,875

\*\* The Governor General's Academic Bronze Medal is awarded to the student that achieves the highest academic standing in the graduating class.

On behalf of the Awards Committee  
H.H. Moes



Governor General's  
Bronze Medal  
Winner Lyan  
VanEllenberg  
admiring her  
prize

and Mr. G. Vandeburgt while Mr. H. Moes introduced each of the candidates in terms of their past accomplishments and future aspirations.

The graduates responded by singing "Thy Word" (a rendition of Psalm 119) after which Brian Koning spoke words of reminiscence and appreciation on behalf of the students.

A growing number of scholarships and awards were presented after which the audience responded by singing "Great is Thy Faithfulness" followed by closing prayer by Mr. G. Vandeburgt.

We experienced an evening of nostalgia and good memories as well as a renewed commitment to the cause of Reformed education that was once again crowned with blessings in this manner.



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# Fraser Valley Scholarship Foundation

By S.P.C. Vander Molen

The Fraser Valley Scholarship Foundation's roots go back several years prior to its formal incorporation. An anonymous donor who wished to provide a financial award to assist a deserving student to further his/her education enlisted the aid of the retired principal of William of Orange School, br. W. VanderKamp, and asked him to receive the applications and decide on who should receive the award.

After a few years, other interested donors approached br. VanderKamp and indicated a willingness to add to the available awards. A subsequent meeting led to the decision to incorporate the Foundation under the Society Act of B.C., and also to apply to Revenue Canada

Taxation for registration as a charitable organization, so that donations received would qualify as a tax deduction to the donor.

The Foundation's purpose is to make available scholarships and bursaries to all high school and post-secondary students who pursue or continue post-secondary education and who meet the qualifications prescribed by the Foundation's board of directors. It is our conviction that students who show potential for outstanding achievement in advanced education should be recognized. Many qualities are considered in deciding who the awards are made to, but of prime importance are qualities related to leadership, character,

and scholastic achievement. Applicants are expected to submit a letter of introduction, a budget, and a recent transcript of their marks.

Applicants for scholarships must have achieved a minimum academic standing of 80% and must be members of a Canadian or American Reformed Church. Bursaries are awarded to students requiring financial assistance to pursue or continue their studies.

Our fund-raising efforts during the first two years of operation have consisted of placing announcements in the *Church News* of the Fraser Valley together with personal letters directed to those in our church community whom we felt were



The Scholarship Winners for 1989

proponents of advanced education and might therefore be willing to make a financial contribution towards our awards programme. Although our goals have been relatively modest, we have been pleasantly surprised at the results of our fund drives. In the first year, we awarded two scholarships and two bursaries totalling \$1,800. This second year we awarded a total of \$4,000, consisting of three scholarships and five bursaries.

We are pleased to announce the following 1989 award recipients:

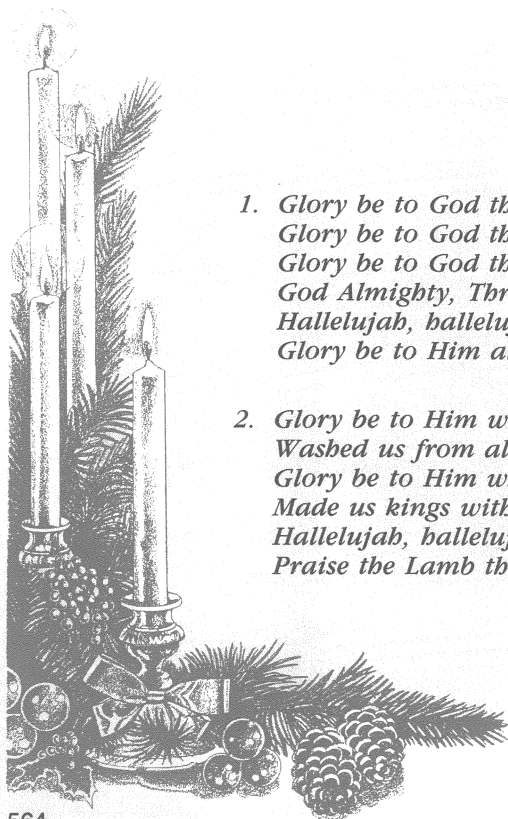
As far as we are aware, our Foundation is the first of its kind within our Reformed community. To this point we have confined our activities to the Fraser Valley region of British Columbia, primarily because evaluating applications from distant places becomes more difficult when the student is not known to any of the five board members. We therefore encourage other groups to undertake a similar venture and will gladly offer our experience and assistance to helping other organizations establish themselves. If any reader



Fraser Valley Scholarship Committee member Mr. Jake VanLaar making presentation to David Pruum

Erica Blom	\$400.00	FVSF bursary
<i>Canadian Reformed Teachers' College</i>		
Petra Blom	\$400.00	FVSF bursary
<i>Canadian Reformed Teachers' College</i>		
Brian Koning	\$850.00	VanderPol's Eggs Ltd. scholarship
<i>Credo Christian High School</i>		
Bart Ludwig	\$450.00	FVSF scholarship
<i>Credo Christian High School</i>		
David Pruum	\$400.00	FVSF bursary
<i>Credo Christian High School</i>		
Henry Vandermolen	\$400.00	FVSF bursary
<i>Simon Fraser University</i>		
Robin Van Driel	\$650.00	VanderPol's Eggs Ltd. bursary
<i>Credo Christian High School</i>		
Jason Van Vliet	\$450.00	FVSF scholarship
<i>Trinity Western University</i>		

would like to assist us financially we would be happy to receive donations addressed to the Fraser Valley Scholarship Foundation, 11743 Ridgecrest Dr., Delta, B.C., V4E 3A4. C



## Hymn 5

- Glory be to God the Father,  
Glory be to God the Son,  
Glory be to God the Spirit,  
God Almighty, Three in One!  
Hallelujah, hallelujah!  
Glory be to Him alone!*
- Glory be to Him who loved us,  
Washed us from all sin and stain!  
Glory be to Him who bought us,  
Made us kings with Him to reign!  
Hallelujah, hallelujah!  
Praise the Lamb that once was slain!*
- Glory to the King of angels,  
Glory to the Church's King,  
Glory to the King of nations!  
Heav'n and earth, your praises bring.  
Hallelujah, hallelujah!  
To the King of glory sing!*
- "Glory, blessing, praise eternal!"  
Thus the choir of angels sings;  
"Honour, glory, power, dominion!"  
Thus its praise creation brings.  
Hallelujah, hallelujah!  
Praise the mighty King of kings!*

By Rev. W.W.J. VanOene

*At this time we publish installment no. 66 which was erroneously left out earlier this year. Our sincere apologies to Rev. VanOene for this oversight.*

Furthermore, Synod adds the warning that such profound doctrines, which are far beyond the understanding of the common people, should be discussed as little as possible in the pulpit, and that one should adhere in the preaching of the Word and in catechetical instruction to the presentation offered in our Confessional Standards.

1. "... that our Confessional Standards admittedly follow the supralapsarian presentation in respect to the doctrine of election . . . ."

The underlying principles of this passage are the legitimacy of the distinction between "infra" and "supra" and the assumption that the Reformed Churches have decided in favour of infra-lapsarianism. We wonder whether this assumption is correct. Is this compatible with the following clause: "the Synod of Dort has made no pronouncement upon this disputed point?"

2. The passage "... it is evident . . . from the wording of Chapter I, Article 7, of the Canons of Dort . . . that this in no wise intended to exclude or condemn the supralapsarian presentation" must be considered an official interpretation of a creedal statement (I, 7). This statement, however, is not supported by any evidence. Furthermore, the interpretation given is ambiguous: if "supra" is not excluded, is it then included? And how is this in keeping with the assertion that our Confessional Standards follow the infralapsarian presentation of the doctrine of election?
3. According to this first conclusion of Utrecht the two "presentations" (of infra and supra) are the two poles between which the faith of God's people in His elective dealings moves to and fro; however, if this is true, is it then correct to admonish the churches that "such profound doctrines, which are far beyond the understanding of the common people, should be discussed as little as possible in the pulpit"?

Our first question here is whether this holds for both "infra" and "supra," since Utrecht uses the plural: "such profound doctrines." Our second question is: Do these words refer to Canons I, 14: "... without vainly attempting to investigate the secret ways of the Most High"? The Canons (I, 14), however, are essentially different from the Conclusions of Utrecht in their representation; they do not make a distinction between "the common people," who are far below the level of understanding of "these profound doctrines", and erudite church members, whose understanding might be better and more profound. The Canons spoke to all God's people and did not make a distinction between the understanding of "common people" and of the higher "gnosis" of the more educated church members.

We are convinced that the Synod of Utrecht retained the distinction between "infra" and "supra" in spite of the admonition of Canons I, 14.

4. In this first Conclusion of Utrecht the church resorted to a theological statement; in creating and elaborating on the distinction between "infra" and "supra" the church came dangerously close to vain philosophy.

## B. ETERNAL JUSTIFICATION

In regard to the second point, eternal justification, Synod declares:

that the term itself does not occur in our Confessional Standards but that it is not for this reason to be disapproved, any more than we would be justified in disapproving the term Covenant of Works and similar terms which have been adopted through theological usage; that it is incorrect to say that our Confessional Standards know only of a justification by and through faith, since both God's Word (Rom. 4: 25) and our Confession (Article XX) speak explicitly of an objective justification sealed by the resurrection of Christ, which in point of time precedes the subjective justification; that, moreover, as far as the matter itself is concerned, all our churches sincerely believe and confess that Christ from eternity in the Council of Peace undertook to be the Surety of His people; taking their guilt upon Himself as also that afterward He by His suffering and death on Calvary actually paid the ransom for us, reconciling us to God while we were yet enemies, but that on the basis of God's Word and in harmony with our Confession it must be maintained with equal firmness that we personally become partakers of this benefit only by a sincere faith.

Wherefore Synod earnestly warns against any view that would do violence either to Christ's eternal suretyship for His elect, or to the requirement of a sincere faith to be justified before God in the tribunal of conscience.

1. It may be admitted that one should not disapprove of the term "eternal justification" simply because it does not occur in our Confessional Standards (or in the Bible); however, the issue at stake was and is not the term proper, but the meaning of "eternal justification."
2. According to the second Conclusion "it is incorrect to say that our Confessional Standards know only of a justification by and through faith." The following is given as evidence:
  - (a) the (doubtful) distinction between "objective" and "subjective"; this distinction which is of scientific origin, is not appropriate for a creedal statement;
  - (b) Romans 4: 25 and Article XX of the Confession. This evidence, however, is unsatisfactory and insufficient. Article XX states that God "therefore manifested His justice against His Son, when He laid our iniquities upon Him . . . and raising Him for our justification." This is not what Conclusion B calls "an objective justification sealed by the resurrection of Christ."

3. The interpretation of Romans 4: 25 presented by Utrecht is questionable. It is perhaps one of a number of interpretations, but the church should not bind itself and others to one distinct interpretation if there is a different and better interpretation that stays closer to the *analogia fidei*. Our "objective justification" did not precede Christ's resurrection, but His resurrection preceded our justification, and our justification is by faith!
4. Although more remarks could be made about this Conclusion and its manner of reasoning, may it suffice to place a question mark behind the clause that "the requirement of a sincere faith" is there, and must be preached (only) in order "to be justified before God in the tribunal of conscience." This is an unwarranted limitation of the glorious truth of justification by faith alone.

#### C. IMMEDIATE REGENERATION

In regard to the third point, immediate regeneration, Synod declares:

that this term may be used in a good sense, insofar as our churches have, over against the Lutheran and Roman Catholic churches, always professed that regeneration is not effected through the Word or the Sacraments as such, but through the Almighty and regenerating operation of the Holy Spirit;

that this regenerating operation of the Holy Spirit, however, should not be in such a way divorced from the preaching of the Word as if these two were separate from each other. For though the Confession teaches that we should have no doubt concerning the salvation of our children dying in infancy despite the fact that they have not heard the preaching of the Gospel, and though our Confessional Standards nowhere express themselves about the manner in which such regeneration takes place in these and other children, it is, on the other hand, no less certain that the Gospel is a power of God unto salvation to everyone that believeth, and that in the case of adults the regenerating operation of the Holy Spirit accompanies the preaching of the Gospel.

Even though Synod does not dispute that God is able also apart from the preaching of the Word — as, for instance, in the pagan world — to regenerate those whom He will, yet Synod judges that on the basis of the Word of God we are not able to make any declaration in respect to the question whether this actually occurs, and that, therefore, we should adhere to the rule which the revealed Word offers us, and should leave the hidden things to the Lord our God.

1. We do not believe that "this term may be used in a good sense," not even in contradiction to the Lutheran and Roman Catholic doctrine. On the contrary, whereas the Lutheran and Roman Catholic doctrine is one-sided, the term "immediate regeneration" introduces the opposite one-sidedness.
2. Generally speaking the usage of the word "regeneration" in this and in the following Conclusion is entirely different from the usage of this word in the Heidelberg Catechism (Lord's Day 3 and 33), the Belgic Confession (Articles XXIV, XXXV) and Canons II/IV . . . .
3. After the manner of a compromise (and 1905/1908 was a compromise) the Conclusions of Utrecht endeavour to set forth also the opposite by stating "that this regenerating

operation of the Holy Spirit, however, should not be in such a way divorced from the preaching of the Word as if these two were separate from each other." If this is true — and it certainly is — it must follow that the term "immediate regeneration" can *not* "be used in a good sense," and for that reason a church should refrain from making such a statement.

4. Within the context of this Conclusion there is not sufficient ground for the reference to Canons I, 17, notably the statement "concerning the salvation of our children, dying in infancy," because:
  - (a) the Canons in I, 17, do not make a statement about the (supposed) regeneration of these children, but about their election and salvation;
  - (b) 1905/1908 should have taken careful notice of the admonition — its own admonition incidentally — at the end of this Conclusion, that "we should adhere to the rule which the revealed Word offers us, and should leave the hidden things to the Lord our God" (Cf. Deut. 29: 29);
  - (c) When we make a statement about the regeneration of "children dying in infancy," we introduce a meaning of the word "regeneration" different from the usage of this word in the Three Forms of Unity (See C. 2).
5. The clause "that in the case of adults the regenerating operation of the Holy Spirit *accompanies* (emphasis ours) the preaching of the Gospel" deprives Article XXIV of its strength. This Article states: "We believe that this true faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Spirit, regenerates him and makes him a new man. . . ." In Article XXIV the Church does not confess that the Holy Spirit merely "accompanies" the preaching of the Gospel, but that "faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Spirit, regenerates him." This is the truly Reformed usage of the term "regeneration."
6. Our objection in general is to the compromise-like approach of this Conclusion: "on the one hand — on the other hand." We fail to see how the Report submitted to the Synod of the Christian Reformed Church of 1962 could call this a "statement of biblical doctrine."

#### D. PRESUMPTIVE REGENERATION

And finally, in regard to the fourth point, presumptive regeneration, Synod declares:

that according to the Confession of our churches the seed of the covenant, by virtue of the promise of God, must be held to be regenerated and sanctified in Christ, until upon growing up they should manifest the contrary in their way of life or doctrine;

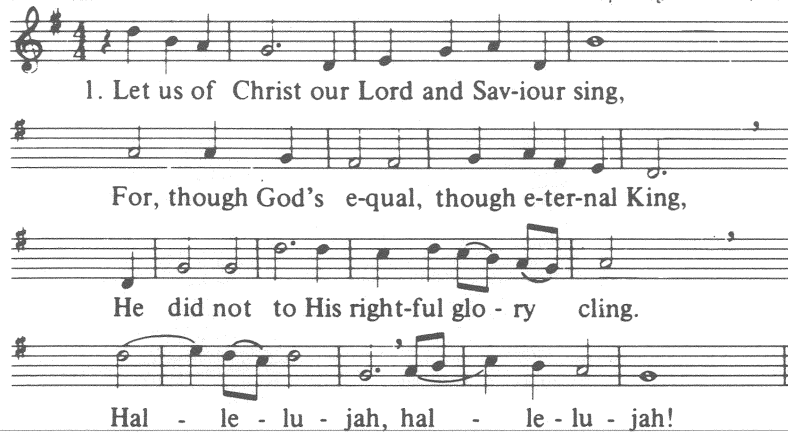
that it is, however, less correct to say that baptism is administered to the children of believers on the ground of their presumed regeneration, since the ground of baptism is found in the command and the promise of God; that furthermore, the judgment of charity with which the Church regards the seed of the covenant as regenerated, does not at all imply that each child is actually born again, seeing that God's Word teaches that they are not all Israel that are of Israel, and of Isaac it is said, "In him shall thy seed be called" (Rom. 9: 6, 7), so that it is imperative in the preaching constantly to urge earnest self-examination, since only he that believeth and is baptized shall be saved.

## Hymn 19

Sine Nomine

Philippians 2: 6 - 11

Ralph Vaughan Williams, 1906



1. Let us of Christ our Lord and Sav-iour sing,  
For, though God's e-qual, though e-ter-nal King,  
He did not to His right-ful glo - ry cling.  
Hal - le - lu - jah, hal - le - lu - jah!

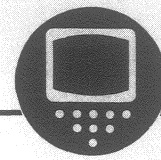
2. Himself He emptied that He us might save;  
Himself for us, God's chosen ones, He gave,  
And, born as man, our Lord became a slave.  
Hallelujah, hallelujah!
3. He bore the weakness of our human frame  
And He obedient unto death became,  
For on a cross He died, in bitter shame.  
Hallelujah, hallelujah!

## *Feast of Christ's Humanity*

*The feast we call  
Annunciatio Mariae,  
when the angel came to Mary,  
and brought her the message from God,  
that she should conceive His Son,  
may be fitly called the  
"Feast of Christ's Humanity"  
for then began our  
deliverance.  
The mystery  
of  
the humanity of Christ,  
that He sunk Himself into our flesh,  
is beyond all human understanding.*

*Martin Luther*

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## of Regional Synod (East) of the Canadian Reformed Churches, London, ON, October 25, 1989 and November 22, 1989.

1. *Opening.* At 10:00 a.m. br. H.J. Wildeboer on behalf of the church at London calls the meeting to order; he requests the singing of Psalm 146:1,3 and reads from Scripture Philippians 2:1-12. He asks the LORD for His guidance. He welcomes the brothers and expresses the wish that Synod may serve the honour of the Lord Jesus Christ and thus the up-building of the churches.

2. *Credentials.* The credentials are examined and found in good order. Both classes Ontario North and Ontario South are duly represented by the brothers appointed.

3. *Officers.* Officers elected are: Rev. Cl. Stam, chairman; Rev. R. Aasman, clerk; Rev. J. Mulder, vice-chariman.

4. *Agenda.* The provisional agenda is adopted after four letters have been added, namely from br. J.R. Bremer (Burlington-West); Rev. R.F. Boersema (São José, Brasil); br. W. DeHaan, br. J. Wubs (Watford).

5. *Correspondence.* An appeal of the church at Burlington South against a decision of Classis Ontario North of June 1989 is discussed and decided upon in closed session, since it concerns a matter of discipline.

6. *Committees.* Synod decides to appoint two committees to prepare answers to the appeals of the brs. DeHaan and Wubs and the one of Rev. Boersema. Synod will further deal with them in a next session of Synod.

### 7. Reports.

a. The church at Brampton reports that the archives of Regional Synod, kept by the church at Toronto, are in good order.

Thankfully taken note of.

b. *Deputies ad Art. 48 C.O.* (Revs. P.G. Feenstra and J. Mulder) report that they attended Classis Ontario South of September 1989 and gave concurring advice to admit Candidate D. Moes (called by the church at Watford) into the ministry in the Canadian Reformed Churches.

c. *Deputies ad Art. 48 C.O.* (Revs. R. Aasman and C. Bosch) report that they attended Classis Ontario North of March 1989 and that they concurred with the decision of Classis to approve the retire-

ment of the Rev. D. DeJong of Burlington-East according to Art. 13 C.O.

### 8. Appointments.

a. *Deputies ad Art. 48 C.O.:* For Classis Ont. North: the Revs. R. Aasman and J. VanRietschoten, alternate the Rev. Cl. Stam.

For Classis Ont. South: the Revs. P.G. Feenstra and J. Mulder, alternate the Rev. G. Nederveen.

b. *Treasurer:* br. P.L. Schuller; the church at Lincoln is appointed to audit the books of the treasurer.

c. *Archive-keeping Church:* the church at Toronto. Church to check the archives of Regional Synod: the church at Brampton.

d. The church at Toronto will be asked to appoint the brothers K. Lindhout, P. VanderSchaaf, K. Veldkamp in a committee which will function as liaison with the office of the Registrar General of Ontario for the application of Marriage licences for ministers.

It was thankfully noted that br. P. VanderSchaaf has served the churches in this function since 1957.

9. *Correspondence (cont.)* Synod deals with the letter of a brother who is appealing the comments and decisions made during the June Classis Ontario North 1989 concerning the call a minister within this classis was considering to a church with which the Canadian Reformed Churches have no ecclesiastical correspondence.

Synod judges that the comments made at Classis Ontario North of June 1989 by the chairman of the convening church in his opening words and by a delegate in the "Question Period," were personal remarks which do not belong to the decisions of classis.

1. Therefore it is not the task of Regional Synod to express itself on the appropriateness of these remarks.

2. Concerning the judgment of the chairman of classis that the delegate's comments were "out of order," Synod agrees with the appellant that these comments were within the privilege of the delegate's use of the personal question period and therefore should not have been ruled "out of order."

10. *Personal Question Period.* The question is raised whether a Regional Synod has a closing date for incoming mail. The convening church sets such a date.

11. *Censure ad Art. 44 C.O.* Censure is not necessary.

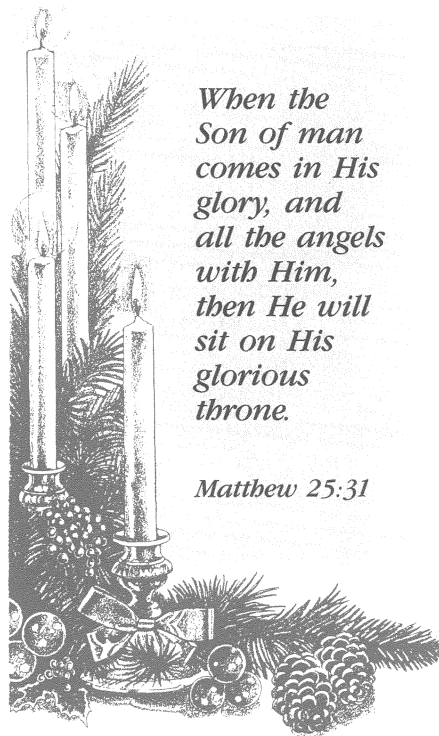
12. *Adjournment.* It is decided that Regional Synod will reconvene on November 22, 1989 at 10:00 a.m. in the London church building, D.V.

The chairman requests the singing of Psalm 67:1 and closes this session with prayer and thanksgiving.

13. *Re-opening.* On Wednesday, November 22, the chairman, Rev. Cl. Stam, re-opens Synod. He welcomes the brothers, requests the singing of Psalm 16:1,3, reads from Holy Scripture Psalm 16 and leads in prayer.

14. *Treasurer.* The report of the treasurer of Regional Synod, br. P.L. Schuller, and the auditor's report is dealt with. All appears to be in good order. The assessment stays the same. The reports are gratefully acknowledged and br. Schuller is thanked for his work and discharged of his responsibility for this period.

15. *Appeal Rev. Boersema.* The com-



*When the  
Son of man  
comes in His  
glory, and  
all the angels  
with Him,  
then He will  
sit on His  
glorious  
throne.*

*Matthew 25:31*



mittee appointed in the previous session submits and clarifies its proposal, which is discussed.

Synod decides to declare this appeal admissible and judges:

1. Classis Ontario South of December 14, 1988 did adequately address the appeal of Rev. Boersema;

2. Synod cannot deal with the second part of this appeal since Synod has not been provided with the necessary documents.

16. *Appeal W. DeHaan, J. Wubs.* The committee appointed to prepare an answer to these appeals presents its proposal and clarifies its recommendations.

After discussion Synod decides:

1. The decision of Classis Ontario South of September 13,14, 1989 was proper; the procedure followed by the consistory of Watford to call Candidate D. Moes cannot be termed as being contrary to the provisions of the Church Order.

2. To deny the appeals.

17. *Next Reg. Synod.* The church at Orangeville is appointed as convening church for the next Regional Synod, to be held in the fall of 1990.

18. *Censure ad Art. 44 C.O.* Censure is not necessary.

19. *Acts, Press Release.* The Acts are adopted; the press release is approved.

20. *Closing.* The chairman speaks words of farewell; the vice-chairman thanks him for the pleasant and efficient way he chaired the meetings.

Hymn 2:2 is sung and Rev. J. Mulder leads in prayer and thanksgiving. Synod is closed.

For Regional Synod,  
J. Mulder, vice-chariman

### **Combined Meeting of the ILPB and the Administrative and Marketing Committees, held November 4, 1989, Hamilton, Ontario.**

Representing the:

Men's League: P. Torenvliet & G. Helder  
Women's League: M. DeGelder & L. Schutten

Young People's League: G. Bos & J. Poppe

Administrative Committee: T. Heyink, R. Pieterman, H. Van Middlekoop

Marketing Committee: R. VanAndel

1. The Chairman, P. Torenvliet, opened the meeting in the usual Christian manner, and welcomed everyone present, in particular the new League representatives, Mr. Joe Poppe and Mrs. Lise Schutten, as well as Miss Heather Van Middlekoop, the new secretary of the Administration Committee. Outgoing representatives Mrs. Cathy Bosscher, Mrs. Aaf Reinink and outgoing Administration Committee members Mrs. Willa Dale Smid and Mrs. Trisha Kort were thanked, although they were absent.

2. Agenda was established, the minutes of the previous meeting held April 8, 1989 were approved.

3. Progress was reported on: *Minor Prophets* by P. Lok, was published in October and sales are brisk.

*Meditations on Ecclesiastes* by J. Moesker, a companion booklet for the other book *Ecclesiastes* by M.J.C. Blok, is ready to be typeset. An estimate from Premier is forthcoming.

*Luke volume 1* by C. Hagens, is going to be input and will be sent to an editor.

*Luke volume 2* is to be divided and the first half of volume 2, once it is translated, combined with volume 1. The second half of volume 2 will be combined with volume 3, still to be translated.

*Romans* by Joh. Francke, is being edited, and should be ready for publication in 1990.

*Revelation volume 2* by L. Selles, is being edited, and should be ready for publication in 1990.

*Galations* by M.J.C. Blok is being edited and should be available again in 1990.

*The Church in the last Judgment* by B. Holwerda, is being edited.

*Believe and Confess volumes 1 and 2* by C. Bos, no change.

*Acts volume 1* by C. VandenBerg is being translated.

*Philippians* by Dr. K. Deddens is being edited for the second time.

4. Sales department reported for year ending May 31, 1989. Sales at the Ontario Women's League Day in October were very good.

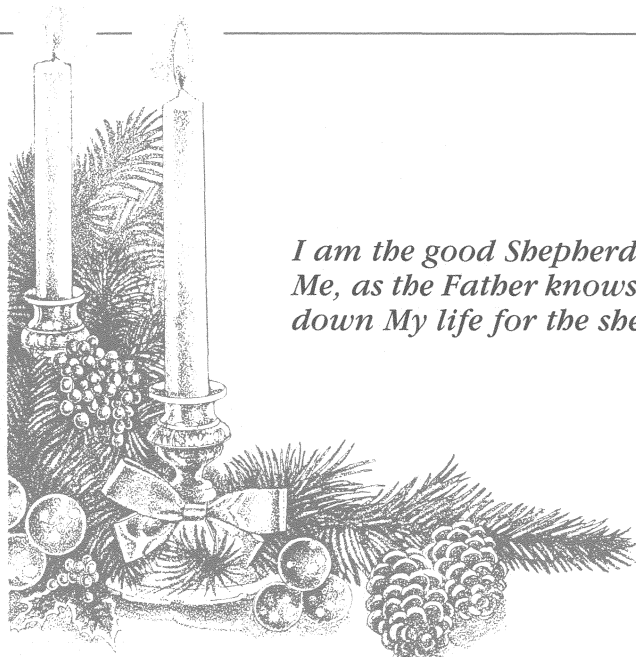
A new outline supplied by Pro Ecclesia Publishers in Australia entitled *Ephesians* by J.C. Smelik is now available for sale.

5. Financial Report was given for year ending May 31, 1989. Publications costs for *Minor Prophets* were discussed.

6. Marketing Report was given. Some new ideas were discussed.

7. After a lengthy discussion about computer procedures, programs and desktop publishing, as well as several other items, the meeting was closed with prayer. A delicious lunch was enjoyed.

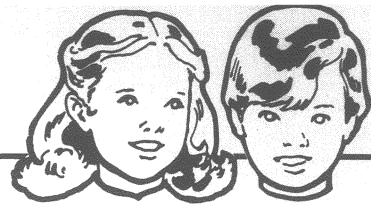
Thea Heyink  
Administrator



*I am the good Shepherd; I know My own and My own know Me, as the Father knows Me and I know the Father; and I lay down My life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed My voice. So there shall be one flock, one Shepherd.*

*John 10:14-16*

By Aunt Betty



## Christmas Carols



"Joy to the World," "Silent Night" — Christmas carols everywhere.

We sing them.

We hear them at the store, in the mall, on the street.

The Bible tells us about all the singing at the very first Christmas.

Just listen!

The old priest Zechariah sings "Blessed be the God of Israel." Mary sings "My soul magnifies the Lord." Even the angels from heaven join in the chorus with their "Glory to God."

And it doesn't stop there!

In the temple old Simeon sings of God's salvation and "a light . . . to the Gentiles."

What a lot of singing!

What joy in the Lord!

Could it be any different?

No! There could only be joy and singing!

Because what was happening that first Christmas?

Something so great, so wonderful that we can never really understand it.

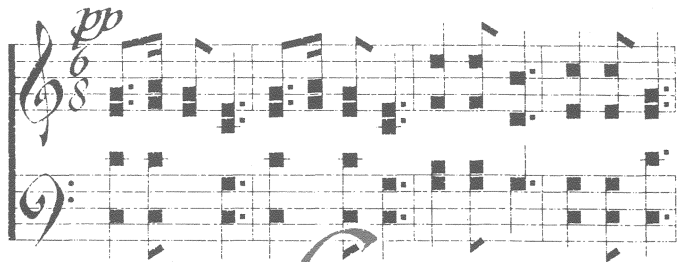
In His love for us sinners God sent His own dear Son into our human world.

God's own Son became Mary's little baby in the stable of Bethlehem.

The Bible says: "God sent forth His Son, born of woman . . . that we might receive adoption as sons." Galatians 4:4

Yes, that's why all the singing!

God sent His Son that we may be sons, too.



# Silent Night



God became man that we, too, may be His children once again.

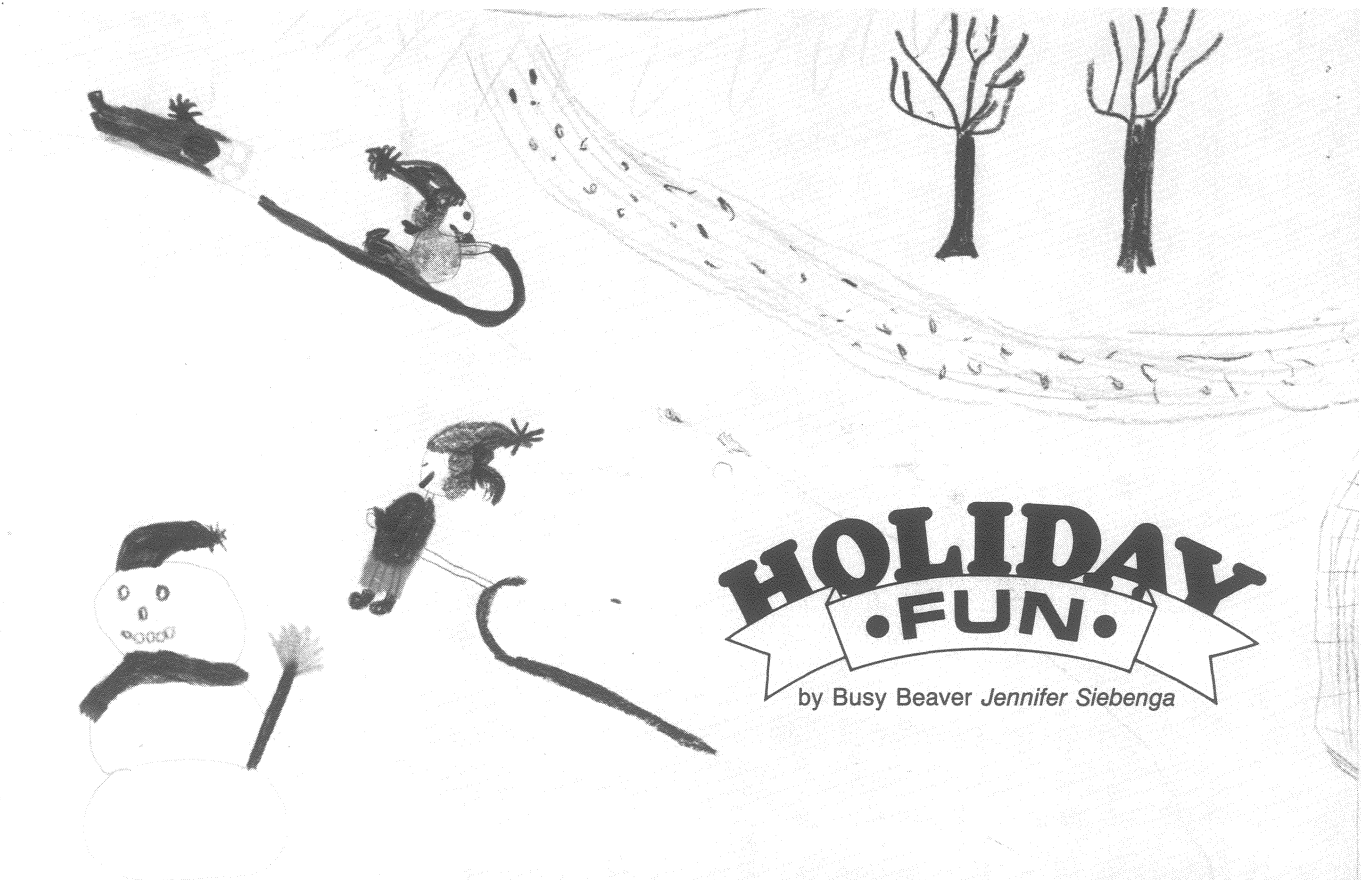
No wonder everyone was singing!

No wonder there is joy at Christmas.

It is joy "in the Lord."

And that's why the angels sang:

"GLORY TO GOD."



# HOLIDAY FUN

by Busy Beaver Jennifer Siebenga



How We Celebrate



# Christmas

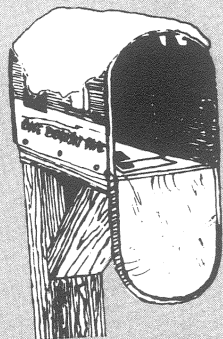


We celebrated Christmas by going to church and gathering with our family, playing games and talking. We read the Christmas story also.

From Busy Beaver *Jeannette Jansen*

We celebrate and should celebrate Christmas by going to church. We had a Christmas programme. I had to sing a solo. It was about Ruth and how she was the great-great-grandmother of Jesus. We listen to a sermon. We have a dinner with our relatives. We read the Christmas story. We sing Christmas carols. After dinner we go Christmas carolling to other older people. When we get back we play a game and spend the evening together. That is how we spend Christmas.

From Busy Beaver *Emily Moes*



## From The Mailbox



Of course you may join the Busy Beaver Club, *May Hofsink*. We are happy to have you join us. I think you must like swimming, May. Do you like winter fun, too? Will you write and tell us?

Welcome to the Busy Beaver Club, *Jessica Peters*. Thank you for your letter. Will you share some of your pictures with us sometime, Jessica? Bye for now.

Thank you for your very interesting picture, *Eric Brown*. I'm looking forward to the next one you promised! Are you enjoying your Nintendo games? Which one is your favourite, Eric? Such pretty prints you made, *Denise Elliott*. Thank you for sending them. I think you had a good time making them, right? How did your party go, Denise?

How are your kittens doing, *Lydia Viersen*? And how did you enjoy your banquet in Edmonton? Have you written to tell us about it?

Do you milk the cow every day, *Melanie DeBoer*? Thank you for the puzzle. And you have time for computer games, too? Did you like our computer riddles, Melanie?

I see you have been very busy, *Wendy Jansen*. What are you planning for your Christmas holidays? Do you think your school will be ready when you come back in January?

Did you write and tell us about the wreath-laying ceremony, *Christa Jansen*? That would be interesting! Thank you for the jokes and riddles, Christa. Keep up the good work!



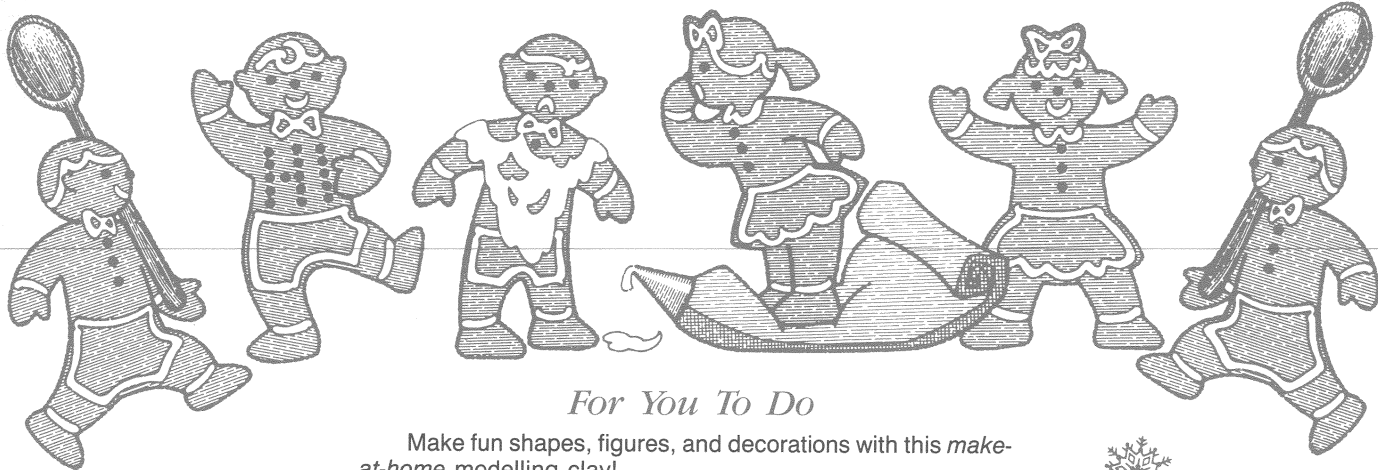


# A Busy Beaver *Holiday* Story



"I had a good holiday. It was two weeks. The fort I told you about is gone. It got snowed in and we couldn't even find it anymore. We built a new fort in the holidays and it is much better. It has three sections. We made tunnels going from one to the other. Our other tunnels were snowed in, too. A little while ago Dad found a fox

sleeping in them. He looked again the next week and the fox was frozen. On Christmas day we had a dinner with some of our relatives. It was fun. On New Year's Day we went skating at the arena with the whole congregation and the congregation from Winnipeg. I liked the hockey game but Winnipeg won!



## For You To Do

Make fun shapes, figures, and decorations with this *make-at-home* modelling clay!



## Baker's Clay

### Ingredients

- 4 cups of flour
- 1 cup of salt
- 1¼ cups of water (sometimes more)

- MIX** the flour and salt thoroughly in a big bowl. Add water. Stir the mixture until it forms a sticky mass. When it becomes too stiff to stir, knead it with your hands.
- KNEAD** the dough on a breadboard. To keep it from sticking to the board, sprinkle both with flour. Roll the dough into a ball. Flatten the ball with the heels of your hands. Continue rolling and flattening for about 10 minutes, until dough feels soft like modelling clay.
- SHAPE** the dough into figures. Use little balls and "worms" of dough, or a toothpick to add

### 4. BAKE

features to faces and details to clothes. Roll out some dough to 1 cm. thickness and cut flat designs with a cookie cutter. Shape a puppet on your finger.

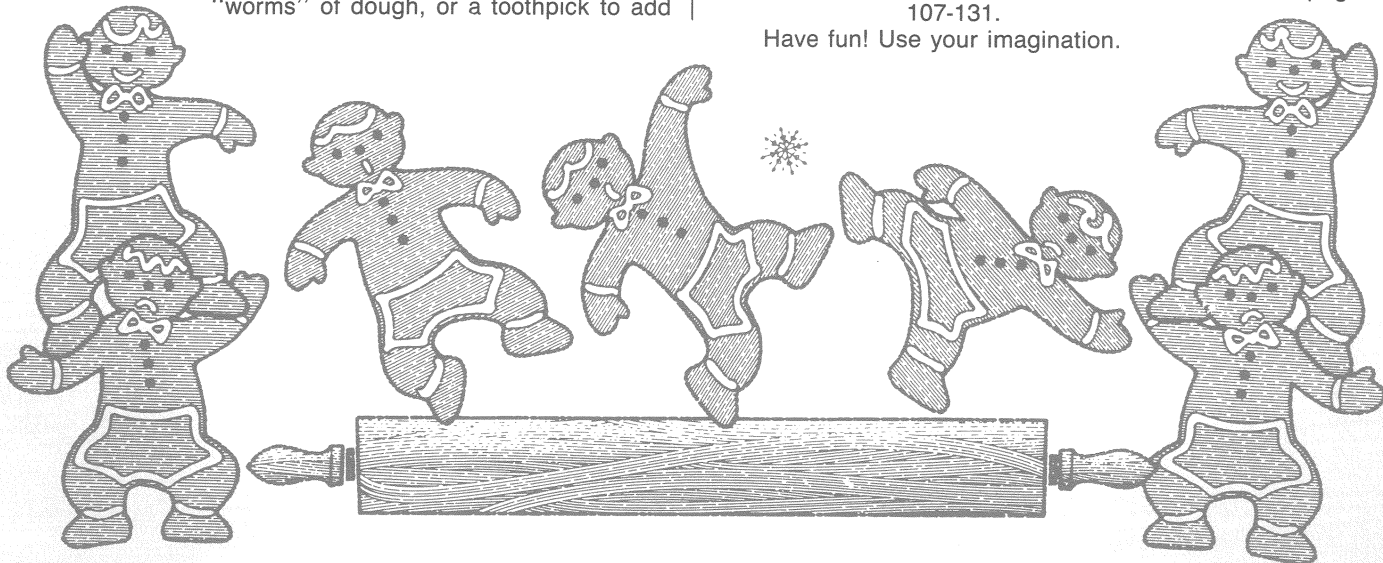
on ungreased cookie sheet at 350°F, one hour for thick shapes, half an hour for thin shapes. Ask for permission to use the oven and be careful! Let figures cool an hour after baking.

### 5. DECORATE

the figures. Tempera or poster paints work best for these dough figures. Let paint dry for half a day. To make the figures shiny brush with clear nail polish. Now they are finished.

See also: *Childcraft, Make and Do*, pages 107-131.

Have fun! Use your imagination.



# Quiz Time!



## The Birth of the Lord Jesus

Each of the following people or groups had something to do with the story of the birth of the Lord. Match the people with the statement about them.

- |                    |                                                    |
|--------------------|----------------------------------------------------|
| 1. Caesar Augustus | a. went to see Jesus, then told others about Him   |
| 2. Joseph          | b. announced Jesus' birth to shepherds             |
| 3. Mary            | c. issued a decree                                 |
| 4. Angel           | d. went with her husband to Bethlehem              |
| 5. Shepherds       | e. went to Bethlehem to be taxed                   |
| 6. Those who heard | f. wondered at what they were told                 |
| 7. Herod           | g. said "Glory to God in the highest"              |
| 8. Heavenly host   | h. presented gifts of gold, frankincense and myrrh |
| 9. Wise men        | i. warned the Wise men of Herod's evil plan        |
| 10. God            | j. pretended to want to worship Jesus              |



(Answers below)



# Christmas



## True-False Christmas Quiz

Some statements about the Christmas story are told so often we just think they are right. Answer *true* or *false* to each of the following statements. Check the references before you check your answers!

- |       |                                                                     |       |                                                                                 |
|-------|---------------------------------------------------------------------|-------|---------------------------------------------------------------------------------|
| _____ | 1. Mary and Joseph traveled by donkey to Bethlehem, Luke 2:3-5.     | _____ | 6. Three wise men visited Jesus, Matthew 2:1.                                   |
| _____ | 2. Jesus was laid in a manger, Luke 2:7.                            | _____ | 7. The Wise men found Jesus in a house, Matthew 2:11.                           |
| _____ | 3. The cattle kept Joseph and Mary company in the stable, Luke 2:7. | _____ | 8. The angels sang, "Glory to God in the highest," Luke 2:13,14.                |
| _____ | 4. The shepherds were told to follow a star, Luke 2:11,12.          | _____ | 9. The Wise men were kings who rode on camels, Matthew 2:1,2.                   |
| _____ | 5. Angels told the shepherds of Jesus' birth, Luke 2:11.            | _____ | 10. Herod wanted to find Jesus to worship Him, Matthew 2:8,12                   |
|       |                                                                     | _____ | 11. The Wise men presented gifts of gold, frankincense and myrrh, Matthew 2:11. |

(Answers below)

# Christmas

## Wordsearch

by Busy Beaver Julia Jonker



CHRISTLJESUGF  
 HPQOOYEYSNR  
 RATSSSEVZXSLA  
 IQHCIRUBVRUIN  
 SUPCIRIRIEHKBSK  
 TOZOXBETLGSSEI  
 MBYXLXWHOVDUN  
 AAHESMHLPAQDC  
 SLEGNADEMABOE  
 LTPPXRYHZNJRN  
 JKAPXYXEOVLES  
 BSJBFUVMYRRHE  
 GFKFLHACBEPPI  
 LIJOSEPHPORTW



Jesus  
 Christ  
 Angels  
 Bible

Mary  
 Joseph  
 Bethlehem  
 Star

Herod  
 Gold  
 Frankincense  
 Myrrh

Stable  
 Christmas



## Code

by Busy Beaver Debbie Jagt



A-1 E-2 N-3 D-4 I-5 G-6 F-7 M-8 R-9 O-10 T-11 S-12 H-13 P-14

7 9 5 2 3 4 12 13 5 14 5 12 1 6 5 7 11 7 9 10 8 6 10 4

ACDRPSRAMEWZXMC  
 QRORBDDOOEBNJOB  
 ODPNCWFSSRGMUNAP  
 PLOQSBJSNCNIPKGR  
 SSRRLNTJSUITIXDI  
 HHUTKPERRINTBLS  
 LONNGMGLYURESIS  
 HONIASFCLTKRMQL  
 ITVAOROVKAQBZBN  
 IIRJENULSITLTNR  
 CNPAJAMTMNOINDU  
 OGTSEQEBUDOAOET  
 QSCRBRVAURPUTNA  
 MTRDOSRXRQIEUWS  
 ZAS IETARNT EOLNZ  
 NRDGLESUNEVNPKS  
 GSINMNVENU T PENR

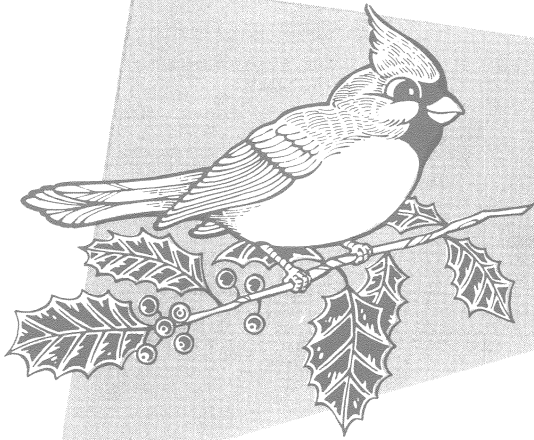
# UP IN Space

by Busy Beaver Rachel Vanderpol

Look for:

Earth  
 Jupiter  
 Mars  
 Venus  
 Uranus  
 Neptune

Pluto  
 Mercury  
 Saturn  
 Constellations  
 Shooting Stars  
 Asteroids



## Are You Feeding the Birds this Winter?

How do *you* feed our "feathered friends?"  
Who comes to be fed?  
Will you write and tell us?



A Holiday treat for you to make!

### Snow Logs

For three logs, YOU NEED:  
a banana  
peanut butter  
shredded coconut

#### HOW TO MAKE:

1. Cut a banana in three pieces.
2. Spread peanut butter all over each piece.
3. Roll the pieces in coconut.
4. Serve and ENJOY!

# JANUARY

Lois Helder	4	Jennifer Postma	18
Kerri-Ann Spoelstra	5	Kelly Kleefman	19
Vicki Roodzant	6	Irene Bikker	20
Christina Vander Velde	7	Mary-Lynn DeBoer	24
Anna DeVries	8	Marguerite Kleefman	24
Brad VanOene	9	Sarah Vanderzwaag	25
Carl DeBoer	15	Melanie Deboer	28
Michelle Meyer	17	Brian DeGelder	30

### New Contest!!

Busy Beavers, we all love doing a wordsearch. And a code quiz gives quick results, right?

But don't you think we need some **NEW** puzzles?

Send in your ideas for new puzzles, and I will send you a reward. The best new puzzle wins a prize!

#### Answers

The Birth of Jesus: 1. c 2. e 3. d 4. b 5. a 6. f 7. j 8. g 9. h 10. i

True-False Christmas quiz:  
1. false, we are not told 2. true  
3. false, cattle are not mentioned 4. false, the Wise men followed the star 5. false, an angel not angels 6. false, no number given 7. true 8. true 9. false, we are not told 10. false, Herod wanted to kill Him 11. true

### To All Busy Beavers!

May you have a blessed Christmas, a Happy New Year, and also a very happy holiday from school!

With love to you all,  
Aunt Betty



With joy and thankfulness to the Lord who made everything well, we announce the birth of our second daughter:

ROSLYN MICHELE

Born October 24, 1989

A sister for *Shannel*

Shaun and Karen deJonge  
(nee Schuurman)

264 East 8th Street  
Hamilton, ON L9A 3L9



With thankfulness to our heavenly Father we announce the birth of our daughter:

NICOLE JANET

Born October 26, 1989

A sister for *Kristen, Michael and Lisa*

Rob and Janet Vanderveen  
(nee Tamminga)

RR 5  
Thamesville, ON N0P 2K0

With thankfulness we announce that the Lord has again entrusted us with another covenant child, a son:

RYAN ARTHUR

Born November 9, 1989

A brother for *Trevor and Amanda*

Art and Teresa Schulenberg  
(nee VanMiddelkoop)

4162 Hixon Street  
Beamsville, ON L0R 1B7

With thankfulness to the Lord for the precious gift of life, we are pleased to announce the birth of our son

BRENT ALAN

Born October 3, 1989

Norman and Helen Bysterveld  
(nee Mostert)

209-17719-58A Avenue  
Surrey, BC V3S 1N4

With joy we thank and praise our heavenly Father with the gift of new life. He has entrusted into our care another son. We have named him:

PETER ANTHONY

Born October 30, 1989

A brother for *Hendrik, Timothy, Deborah, James*

Bill and Brenda van Beek  
(nee Barendregt)

2 Hickory Wood Place  
Winnipeg, MB R2C 4Z2



It is with great joy and thankfulness to the Lord that we announce the birth of our third child, a healthy son:

ISAAC BRENTON

Born October 23, 1989

A little brother for *Steven and Erin*

Sanford and Donna Vanderwoude

76 Woodside Square  
Fonthill, ON L0S 1E4

*Who can utter the mighty doings of the LORD . . . Psalm 106:2a*

With thankfulness to our heavenly Father, we wish to announce the birth of our first child, a daughter,

YVONNE DANIELLE

Born November 2, 1989

Ronald and Lucie de Ruiter  
(nee Borst)

General Delivery  
St. Claude, MB R0G 1Z0

With thankfulness to the LORD, the Creator of Life, we announce the birth of our son:

ROBERT ANTHONY

Born November 14, 1989

A brother for *Bradley, Steven, Denise and Jason*

Henry and Corinne VanDelft  
(nee Welfing)

3234 275 Street  
Aldergrove, BC V0X 1A0

With great joy and thankfulness to the Lord who made all things well, we are proud to announce the birth of our third daughter:

RACHELLE DAWN

Born October 27, 1989

A sister for *Rebecca and Rosalie*

Otto and Elly VanderVegte  
(nee Post)

4321 Victoria Avenue  
Vineland, ON L0R 2E0

*This is the LORD's doing; it is marvelous in our eyes. Psalm 118:23*

With thankfulness to the Lord, who has entrusted into our care another covenant child, we announce the birth of:

ERICA JOLENE

Born October 23, 1989

A sister for: *Justin, Robert and Chelsey*

Willie and Rita Hofsink  
(nee Kieneker)

Box 2861  
Smithers, BC V0J 2N0



*Thy hands have made and fashioned me; give me understanding that I may learn Thy commands. Psalm 119:73*

Our heavenly Father has entrusted into our care, a most precious gift, one of His covenant children, a son whom we have named

SCOTT HENRY

A brother for *Calvin, James and Katelyn*

Born November 8, 1989

Henry and Herma DeBoer  
(nee Selles)

180 Springhead Gardens  
Richmond Hill, ON L4C 5C6

*Psalm 136*

*O give thanks unto the LORD!!*

We rejoice, once again, that the Lord has blessed us with another one of His covenant children.

WESLEY JAMES

arrived on November 8, 1989  
to join his proud and happy siblings,

*Charmaine, Timothy, Janine  
Michael, Jeremy, Whitney*

John and Shirley Swaving  
(nee Lodder)

RR 2  
Bellwood, ON N0B 1J0



*O give thanks to the LORD, for He is good.* Psalm 118:1a

The Lord has richly blessed our marriage by granting to us another one of His covenant children, whom we named:

JESSICA DAWN

Born October 12, 1989

A sister for Sharon

Mark and Arlene Ludwig  
(nee Jansema)

RR 1  
Dunnville, ON N1A 2W1

*O LORD, our LORD, how majestic is Thy Name in all the earth.*

Psalm 8:1a

With thankfulness to the Lord who brought us together, we

BERNICE VAN ANDEL  
and  
EDWARD EIKELBOOM

wish to announce our engagement.

November 4, 1989

9 Abbey Road  
Armadale W.A. 6112

With thankfulness to our heavenly Father, who brought us together, we wish to announce our engagement,



KATHLEEN DOYLE  
and  
RICK LEFFERS

We pray the Lord will guide us forever as written in *Psalm 48:14b*.

November 20, 1989

Box 4051  
Smithers, BC V0J 2N0

*If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.*

Romans 14:8

The Lord in His infinite wisdom took unto Himself at birth our beloved daughter and sister:

DANIELLE REBECCA

November 19, 1989

Bill and Margaret Nobel  
(nee Schoon)  
Sarah, Brant, Teresa  
Calvin

With thankfulness in our hearts, we praise our heavenly Father who brought us together.

We,



TERESA MOSTERT  
and  
DETMER DEDDENS

are pleased to announce our engagement on November 3, 1989.

22660 A River Road  
Richmond, BC V6V 1M4  
Phone: (604) 521-2663

With thankfulness to the Lord who has brought us together, we,

DENISE SIEDERS  
and  
RICK LUDWIG

are pleased to announce our engagement.

October 6, 1989

547 Dynes Road  
Burlington, ON L7N 2V3

*"... if we love each other, God lives in us and His love is made complete in us."* 1 John 4:12

With thankfulness to our God, we

CAROLYN DEVRIES  
and  
ROB HUTTEMA

joyfully announce our engagement.

RR 2 Kidd Road  
Smithers, BC V0J 2N0

Psalm 25:10

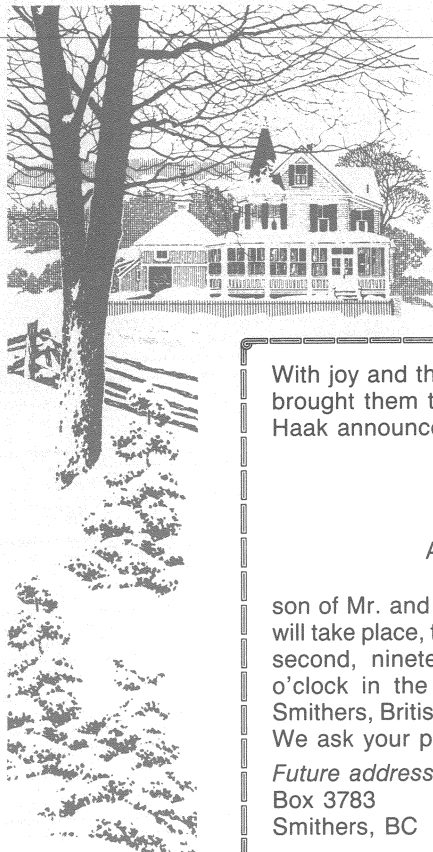
*With joy and thankfulness to the LORD we,*

EVELYN GEUSEBROEK  
and  
JEFF DYKSTRA

announce our engagement.

November 5, 1989

933 Orpha Street  
Burlington, ON L7R 3W5



With thankfulness to the Lord, who brought us together, we wish to announce our engagement:

GARY KROEZEN  
and  
EMMA VIS

November 11, 1989

RR 2, Belwood, ON N0B 1J0

With joy and thankfulness to our heavenly Father, who brought them together, Mr. and Mrs. Andrew Vanden-Haak announce the marriage of their daughter:

MARGARET JANE  
to  
AUGUST GEORGE JOHN



son of Mr. and Mrs. August Barendregt. The ceremony will take place, the Lord willing, Friday, December twenty-second, nineteen hundred and eighty-nine at seven o'clock in the evening, Canadian Reformed Church, Smithers, British Columbia. Reverend Marren officiating. We ask your presence in thought and prayer.

*Future address:*

Box 3783  
Smithers, BC V0J 2N0

1949 — December 13 — 1989

*Psalm 20:2*

With joy and thankfulness to our heavenly Father, who has kept them in His care, we are happy to announce the 40th Wedding Anniversary of our dear parents and grandparents

BART BIKKER  
and  
ROELFINA BIKKER (nee Bos)



May the Lord continue to bless and keep them.

Surrey, BC: Pete and Ina Vandeburgt

*Pearl, Cheryl, David, Darryl, Robert*

Clearbrook, BC: Tony and Elenor Bikker

*Jackie, Tony, Shelley, Rebecca*

*Monica, Stephanie, Trevor*

Abbotsford, BC: Henk and Jeanette VanVeen

*Heidi, Kasper, Laura-Jean, Amy*

17242 - Jersey Drive

Surrey, BC V3S 4X4

1959 — December 23 — 1989

*For great is His steadfast love toward us; and the faithfulness of the LORD endures forever. Praise the LORD!*

*Psalm 117:2*

With thanks to our heavenly Father for keeping them in His care, we will celebrate, the Lord willing, the 30th Wedding Anniversary of our dear parents and grandparents:

BERT KUIK  
and  
ALICE KUIK (nee Luiten)

Their thankful children and grandchildren:

Winnipeg, MB: Raymond and Angela Kuik

*Brent, Kristen, Kayla*

Tony and Gertrude VanDelft

*Keith, Ryan, Jamie, Tyson*

Bert and Ruth Kuik

*Natasha*

Audrey Kuik

Bradley Kuik

May God continue to guide and bless them throughout the coming years!

313 Whittier Ave. W.

Winnipeg, MB R2C 1Z9



1950 — January 6 — 1990

*The steadfast love of the LORD never ceases:*

*. . . great is Thy faithfulness.*

*Lamentations 3:22,23*

With thankfulness to God for the evidence of His steadfast love and faithfulness in their lives, we announce the fortieth Wedding Anniversary of our dear parents and grandparents

GERRIT KUIK  
and  
JOHANNA KUIK (nee Tiggelaar)

the Lord willing, on January 6, 1990.

You are invited to celebrate this happy occasion with us at an Open House in the Canadian Reformed Church in Winnipeg on Saturday, January 6, 1990, from 2:00 to 4:30 p.m. (Best wishes only.)

Winnipeg, MB: Bill and Grietje Gortemaker

*David, Theodore, Allan, William*

*Alisa, Celia, Edward, Irene*

Fenny Kuik

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Carman, MB: Allan and Anita Vanderveen

*Craig, Scott, Ashley*

38 Rizzuto Bay

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1899

1989

*There is therefore now no condemnation for those who are in Christ Jesus.*

*Romans 8:1*

On November 7, 1989 the Lord took unto Himself

JOHN VAN DIJK

in his 90th year.

Dear husband of Nellie Van Dijk — nee Koese for 56 years. He was predeceased by his son Phillip in 1965, daughter Rika in 1980, and son Peter in June, 1989.

Lovingly remembered by his children:

Margaret Van Dijk — nee Dykstra

Nel and Dirk Onderwater

Plony and Fred Hofsink

Aat and Cor Onderwater

Pieter and Fran Vanderpol

Rena and Dick Bandstra

Aren and Mary Van Dijk

Lena and Avie Korevaar

Jany and Peter Van Seters

55 grandchildren, 34 great-grandchildren

The funeral service was held on November 10, 1989 at Cloverdale, BC. Rev. Moesker officiated.

Home address:

5765 - 177 B Street

Surrey, BC V3S 4J4

*There is therefore now no condemnation for those who are in Christ Jesus. Romans 8:1*

In His almighty wisdom, the Lord took unto Himself our oldest member:

BR. J. VAN DYK

(December 13, 1899 - November 7, 1989)

May the Lord comfort his wife and family in their loss.  
Cloverdale Men's Society "Search the Scriptures."

*November 20, 1922 — November 15, 1989*

The Lord in His infinite wisdom called unto Himself

DIRK OSTERMEIER

beloved husband of

Maartje (Marcia) Ostermeier (nee Overgaauw)

Dear father and Opa of:

Dirk and Terri Ostermeier *Delta, BC*  
*Jamie*

Gerrit and Helen Ostermeier *Surrey, BC*  
*Ashley, Jasmin, Kaylin*

Peter and JoAnn Ostermeier *Binbrook, ON*  
*Nadia, Danielle, Christopher*  
*Vanessa*

Andrew and Annette Ostermeier  
*Steven, Deborah, Laura, Julie*

Phillip and Jasmin Hodges *Surrey, BC*  
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Jane Ostermeier *Hannon, ON*

Beloved brother of

Fred and Jo Ostermeier *Surrey, BC*

Brother-in-law of  
Jo Ostermeier *Surrey, BC*

Also a brother and sister in Holland.

In this time of grief we find comfort in the words of Lord's Day 1.

618 Miles Road, RR 2  
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The Canadian Reformed School Society of ABBOTSFORD, B.C. operating the John Calvin School at Yarrow, B.C. is in need of a

### PRINCIPAL/TEACHER

Duties to commence September 1, 1990.

For further information about this position please contact the principal

*Mr. H. De Raad*  
Phone (604) 823-6814 (school)  
(604) 854-8134 (res.)

Applications may be sent to the secretary:

*Mr. P. Boot*  
1188 Powerhouse Road  
Abbotsford, BC V2S 4N2



Due to the addition of High School to our present nine grades, the Canadian Reformed School Society of Carman, Manitoba requires an additional

### GRADE TEN TEACHER

for the 1990/91 school year.

Expertise in the following subject areas will be preferred  
English  
Social Studies

For information contact the principal

*Mr. S.F. Nap*  
School (204) 745-2278  
Home (204) 745-3688

or Secretary of the Board

*Mr. Charles Termeer*  
Box 577  
Carman, MB R0G 0J0  
Phone (204) 745-6653



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will have a possible opening for an

### ELEMENTARY TEACHER

and/or

### HIGH SCHOOL TEACHER

Ideally we would like to combine the two openings into one full-time position, but teachers interested in a full-time elementary or high school position only are also encouraged to respond.

The successful applicant for the elementary position is interested in teaching one of the primary grades and in working with special needs children.

The successful applicant for the high school position is preferably qualified to teach English and/or Business but otherwise qualified applicants will be seriously considered.

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For more information call the principal, *Henk van Beelen*, at (604) 847-3492 (school), or (604) 847-5924

Applications should be directed to *John Vanveen*, Secretary of the Board of the Canadian Reformed School Association of Smithers, BC. Box 3700, V0J 2N0.

### IMMANUEL CHRISTIAN SCHOOL

Winnipeg, Manitoba  
requires an

### ELEMENTARY GRADE TEACHER

as of September 1990

Our school has:

- Kindergarten to Grade 12
- an enrollment of 100
- 8 full-time staff members

For more information, we invite you to contact the principal:

*Mr. Arthur Kingma*

Phone: (204) 661-8937 (school)  
(204) 663-9069 (home)

Applications may be submitted to:

Education Committee  
*Immanuel Christian School*  
215 Rougeau Avenue  
Winnipeg, MB R2C 3Z9



THE BOARD OF  
COALDALE CHRISTIAN SCHOOL  
invites applications for the position of

### TEACHER

as of September 1, 1990

The school's anticipated enrolment will be 100 students in grades K - 9. Course and grade assignment would depend on the qualifications of the applicant.

Preference will be given to those who meet or are able to meet Alberta qualifications, although all applications will be seriously considered. We would prefer a teacher who has qualifications in any of the following areas: language arts, French, music, industrial arts. Teaching assignment will likely be in part junior high and elementary.

For further information contact

*Mr. L. Hoogerdijk*, principal

Phone: school (403) 345-4055 Home: 345-2863

Address applications to

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Coaldale Christian School  
Box 1479  
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### WHO CAN HELP?

The **Canadian Reformed Church of Vernon, BC** completed its second year as an instituted church and has been blessed with a healthy growth, approaching the 130-member mark. Presently services are being held in the chapel of a local funeral home but we will soon reach the maximum seating capacity. Activities during the week are being held in the homes of the members or in a rented classroom. During the summer months church attendance often doubles due to the influx of holidayers. Other facilities were rented but this is becoming increasingly difficult.

In the summer of 1988 a parcel of land was purchased within the city limits of Vernon, 2.47 acres, for the amount of \$36,000. — which will soon be paid for thanks to the support of many.

In view of the above developments a Building Committee was appointed to investigate the possibilities of having our own facilities. Plans are being drawn up for a moderate **church building** with a seating capacity of about 250 people. An overflow area would increase this to about 325 for the summer months. Estimated cost at this time is about \$160,000. — Target time for construction: Spring 1990.

However, being a young and still needy church, the financial hurdles appear insurmountable for quite some time if we have to rely upon our own resources. At the same time we realize that we do not stand alone and that there are many who wish us well and who also appreciate having a Canadian Reformed Church in the Okanagan holiday country.

We therefore are so bold as to solicit **financial support** in the form of **donations** or **loans** from the brotherhood. Your gifts will be gratefully acknowledged and official receipts will be issued. If interested in lending money, please contact us for further information concerning the terms.

On behalf of the Consistory of the Canadian Reformed Church of Vernon, BC.  
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Vernon, BC V1T 6M8  
c/o Church Treasurer, A.H. Lubbers  
(604) 545-5395



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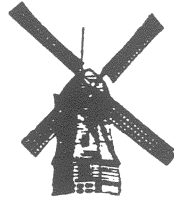
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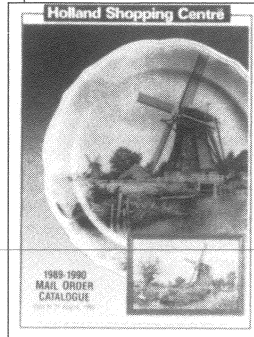
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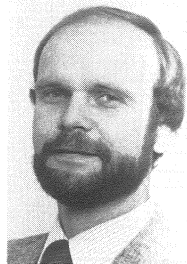
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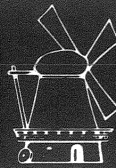
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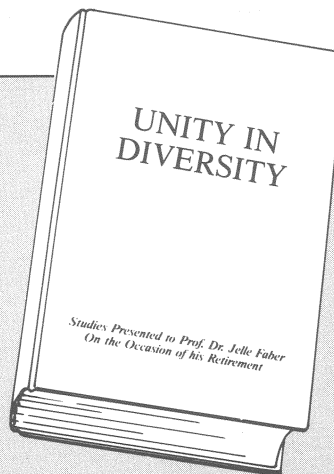
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*the Windmill* Herald

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**Studies Presented to Prof. Dr. Jelle Faber  
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This readable yet scholarly collection of 10 essays was presented to Dr. Faber at the annual convocation of the Theological College held on Friday, September 8, 1989. The book appeals to all students of the Bible, and treats a variety of topics, including exegesis and criticism, dogmatics and church history, and the worship service and preaching. Friends, colleagues, and former students of Dr. Faber contributed essays with the following titles:

G. Van Dooren *Foreword, Visio Dei per Essentiam*

## PART 1: Old and New Testament

- H.M. Ohmann *Some Remarks on the Use of the Term "Theophany" in the Study of the Old Testament*  
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- J. Visscher *Redemptive-Historical Preaching Revisited*  
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Price: **\$18.00** per copy.

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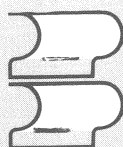
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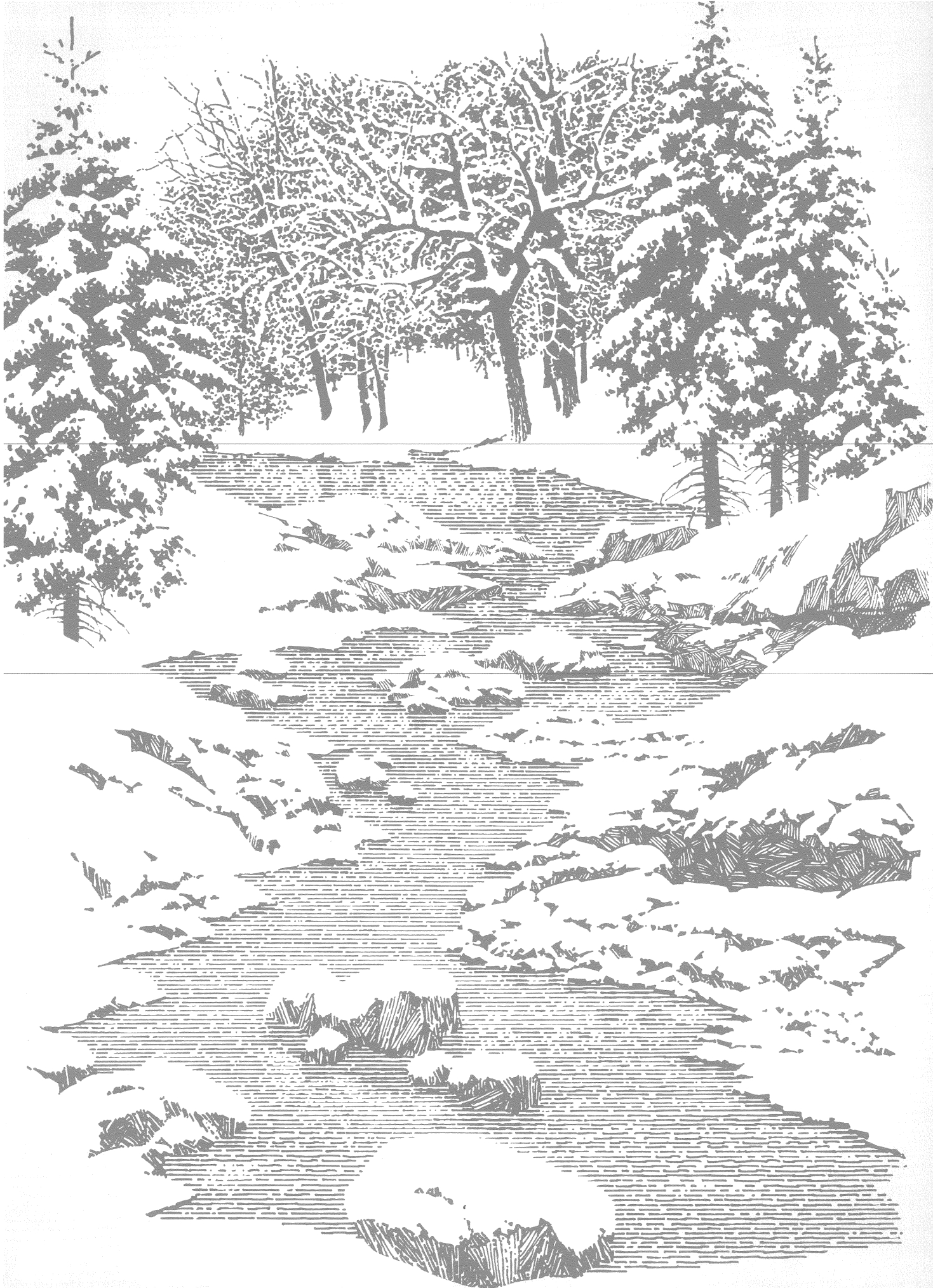
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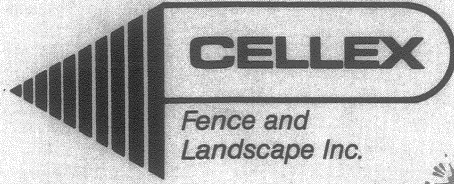
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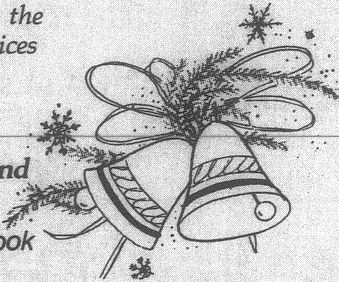
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in God my Saviour."  
(Luke 1:46-47)

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There is no shadow of turning with Thee  
Thou changest not; Thy compassions they fail not  
As Thou hast been, Thou forever wilt be.*

*Great is Thy faithfulness, great is Thy faithfulness  
Morning by morning new mercies I see,  
All I have needed Thy hand hath provided,  
Great is Thy faithfulness, Lord, unto me.*

*Summer and winter and springtime and harvest,  
Sun, moon and stars in the courses above,  
Join with all nature in manifold witness,  
To Thy great faithfulness, mercy and love.*

*Pardon for sin and a peace that endureth,  
Thy own dear presence to cheer and to guide,  
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Blessings all mine, with ten thousand beside!*

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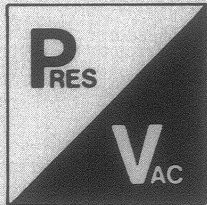
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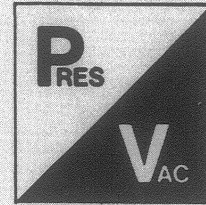
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# A Christmas Message



## John 1:1-5

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.*



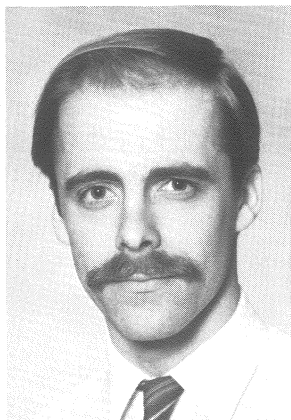
## John 14:6-7

*“... know the way?” Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but by Me. If you had known Me, you would have known My Father also, henceforth you know Him and have seen Him.”*

## Revelation 21:1-4



*Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, “Behold, the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them; He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”*



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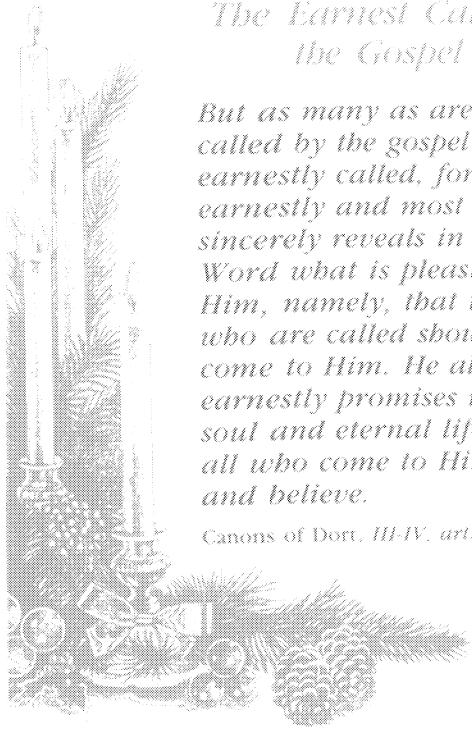
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*Canons of Dort, III-IV, art. 8*

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*We wish all brothers and sisters the Lord's blessing for the coming year.*

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 MR. and MRS. R. GRIT  
 SID and BRENDA HOEKSEMA, *Carolyn*  
 ALBERT and GRACE KEEP  
 JOHN and TONI KOTTELENBERG, *Melissa, Kristen Grant, Mark, Michael*  
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 MR. and MRS. C.Y. NOBEL  
 HELENE NOBEL  
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 PETE and BIENY SCHOON and family  
 RAY and JENETTE SCHOON, *Jocelyn, Amy, Laura*  
 GERT and CHRISTINE STIEVA, *Gelinda, Marsha, Julie Brant, Shawn, Sonja*  
 MR. and MRS. C. TENHAGE and family  
 JOHN and ALICE TENHAGE  
 MR. and MRS. LARRY TENHAGE and family  
 PETE and DEBBIE VANDERSLUIJ, *Talia*  
 JOHN and SITA VANMIDDELKOOP, *Melanie, Tyler Travis, Gregory, Chad*  
 MRS. T. VANMIDDELKOOP  
 JOHN and NEL VIS and family  
 BERT and HELEN WANDERS and family  
 JOHN and MARG WANDERS

## **Surrey — British Columbia**

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*We wish you all the joy and peace of the Christmas Season and the Lord's blessing and guidance throughout the New Year.*

GARY and JANE ARINK and family  
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 MR. and MRS. E. DE HAAN  
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 MRS. GERRIE STAM — nee Vaartjes  
 ADRIAN and SHEILA VAN DELFT  
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## **Ottawa — Ontario**

### **OTTAWA CANADIAN REFORMED CHURCH**

*The following brothers and sisters and their families of the Canadian Reformed Church at Ottawa wish you God's blessings at Christmas time and throughout the New Year.*

PETER and ELLIE BUIST, *Irene, Karin, Diana, Richard*  
 RICHARD and LIZ BUIST, *Melville, Glenn*  
 HENK and ANN CAZEMIER, *Laura, Michael, Kendra, Jennifer*  
 RICK and DIANE HAAKSMAN, *Stephanie*  
 CLARENCE HOFKINK  
 GEORGE and ANGELA HOFKINK  
 HENK and SUSAN HOLTVLUWER, *Peter, Stephen*  
 JOE and JENNY JAGER, *Kevin, Fiona, Corrine, Amanda*  
 IAN and SWANIETA KRUIZENGA, *Diane*  
 ALLEN and FAY MUL  
 ANDY and CARLA PIEPERS, *Frank, Geoff*  
 HENK and INEKE PLOEGER, *Carina, Ronald, Mia Jolanda, Matthew*  
 BILL and WILMA SCHEPER  
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 GEORGE and DORA VAN POPTA, *Matthew, Joel Anne-Marie, Sarah, Garnet*  
 GEORGE and HILLY VAN WOUDEBERG, *Francine Gerard, Leonard*  
 PETER and ELINOR ZUIDEMA, *Andrew*

*Wishing You a Blessed Christmas  
and a Happy New Year*

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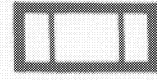
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*Wishing all a Blessed  
❄ Christmas and a ❄  
Prosperous New Year*

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HENRY, RICHARD, WENDY, KEVIN  
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*Wishing you all  
a Blessed Christmas  
and 1990*



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## Smithville — Ontario

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*We wish all our brothers and sisters in Canada and abroad the LORD's blessing and His guidance in the New Year.*

MR. and MRS. J. BARTELS and family  
BRIAN and CHERYL BARTELS  
MR. MANNES BARTELS  
HENRY and DOROTHY BEIJES, *Mike, Wendy, Helena  
Cindy, Scott*  
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JAKE and WINNIE BOS, *Bryan, Ivan, David, Henry*  
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BILL and JACKIE DEKKER, *Bill, Tom, Mike, Michelle*  
JOHN and TINA DEKKER, *Joni, Jennifer, Crystal*  
RICK and DEBBIE FEENSTRA, *Melissa, Loretta*  
CASE and ANN HEEMSKERK, *Joanne, Trish, Lisa  
Jacqueline, Mary-Jane*



JIM and HARRIET HOEKSEMA, *Bruce, Natasha*  
BILL and JEANNIE HOEKSEMA, *Darryl*  
MR. and MRS. W. HOEKSEMA, *Arnold, Irene, Marian*  
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Tim, Amy, May*  
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MR. and MRS. HENRY KROES  
BILL and IRENE KROES, *Patricia, Jolene, Christopher*  
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BOB and DIANE SPOELSTRA, *Christopher, Kerri-Ann  
James, Travis, Spencer, Daniel*  
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JO-ANNE VAN BREDERODE, *Shane, Kyle, Renée, Tina-Marie*  
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MR. and MRS. W. VIS and family  
JOHN and JACKIE WERKMAN, *Amanda, Michael, Heather*  
RICHARD and ANNETTE ZWAAGSTRA, *Amanda, Tanya*

## Houston — British Columbia

### HOUSTON CANADIAN REFORMED CHURCH

*Extending to all our brothers and sisters in Canada and abroad, our hope that the Lord will guide and keep you in His care in the New Year.*

Rejoice in the Lord always; again I will say, Rejoice.  
Philippians 4:4

ARCHIE and JEAN BRIENEN  
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James, Nicole*  
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Christopher, Sheryl, Shawn*  
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CLARENCE and SHARON MEINTS, *Justin, Dwayne*  
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JACK and REGINA MEINTS, *Jesse, Brett, Byron*  
BILL and RITA NYMAN, *Robert, Nathan, Timothy  
Amanda, Aileen*  
FRED and MINNIE NYMAN  
MARTIN and DIANE ONDERWATER, *Brian, Stephen  
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Jessica*  
WALTER and ANN VANDEN HOEK  
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May the joy of the Christmas Season remain with you throughout the New Year

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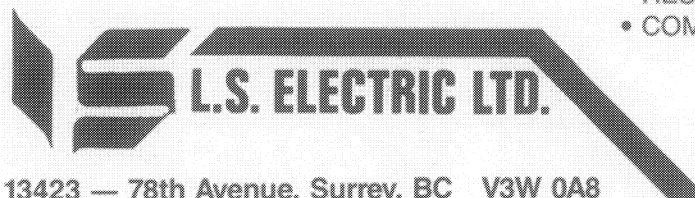
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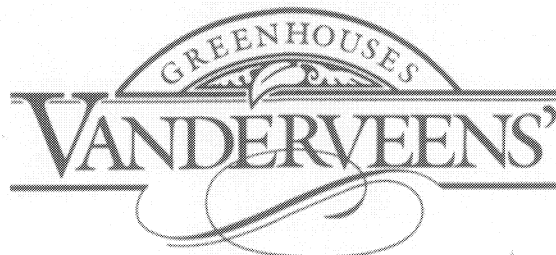


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Blessed Christmas  
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## Lincoln — Ontario



### LINCOLN CANADIAN REFORMED CHURCH

*God's continuous blessing and guidance for the year 1990 is our wish to all our brothers and sisters.*

LORD, Thou hast been our dwelling place in all generations.  
Psalm 90:1

CLARENCE and LINA ALKEMA and family  
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DANIEL and NANCY BOMAS, *Clayton, Jason, Justin, Trevor  
Christopher, Kevin*  
JOHN and HENRIETTA BUIKEMA, *Charles, Gilbert, Marcy  
Peter, Emily, Albert*  
ALBERT and EMILY BREUKELMAN, *Mellisa*  
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Jennifer, Benjamin*  
PETER and TRUUS HEEMSKERK  
BERT and ELSA HOPMAN, *Theo, Gus, Erika, Tesha*  
JOHN and JENNY HORDYK, *Esther, Michelle  
Anna, Aaron, Timothy, Matthew*  
JOHN and JACKIE JOOSSE  
RINUS and TOOS JOOSSE  
JIM and JOHANNA KOOLSBERGEN, *Nicholas, Alicia*  
JOHN and MARRIGJE MANS  
NICK and HENNY MANS and family  
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Natasha, Aaron*  
JAKE and GRACE OOSTERHOFF, *Lisa, Kelly, Jason*  
JAKE and NEL OOSTERHOFF, *Clarence, Christina  
Teresa, Robin*

GARY and ELNITA POST, *Petrina, Adina*  
KEN and JENNY POST and family  
JIM and MARG RUGGI, *Cassandra, Brandon*  
PETER and WENDY SCHOON, *Rachel*  
ERNIE and JANE SCHULENBERG, *Arnie, Eileen, Corinne  
Chris, Jane, Danny, Sarah*  
WILLY and LYDIA SCHULENBERG, *Marty, Cherie, Jamie, Joni*  
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Jamie, Jason*  
AMY SPYKERMEN  
MR. and MRS. K. SPYKERMEN  
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Kimberley*  
ARIE and BETTY VAN ES, *Peter, David, Ellie, Arie*  
KARL VAN ES  
GARY and CORA VAN IPEREN, *Sophia, Jo-anna, Hendrik  
Peter, Gerrit, Catrina*  
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MR. and MRS. A. ZUIDHOF



## Ancaster — Ontario



### ANCASTER CANADIAN REFORMED CHURCH

*We wish all our brothers and sisters in the Lord, in Canada and abroad, God's blessing and His guiding hand throughout the New Year.*

Keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life.

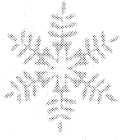
Jude 21

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William, Ian, David, Carolyn*  
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Adrian, Amanda, Derek, Jaclyn, Monica*  
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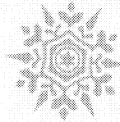
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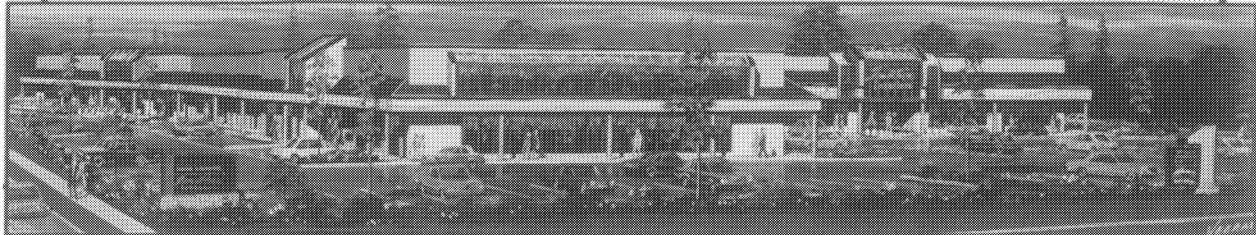
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*The following brothers and sisters of the Canadian Reformed Church, Grand Valley, wish all their brothers and sisters in Canada, Australia and abroad, God's continuous blessing and guidance for 1990.*

We give thanks to Thee, O God, we give thanks, we call on Thy name and recount Thy wondrous deeds.

Psalm 75:1

PAUL and EVELYN AASMAN and family  
BILL and GRACE BALCH, *Andy, Eddy, Christina, Allan*  
MELIS and WILHELMINA BROUWER and family  
BERT and ANDREA DE HAAN, *Anita, Sabrina*  
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*Rosalie, Andrea, Joel*  
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*Pamela, Rebecca*  
EVERT and RENÉE JASPERS, *Gredina, Jannah, Jan*  
*Adriel, William, Rebecca*  
CLARENCE and ANITA JANSEN  
GRACE JONKER  
BERT and JANET NIEUWENHUIS  
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*Jennifer, Adrian*   
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JIM and AUDREY VAN RAALTE and family  
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*Daniel, Gary, Terrance, Tracey, Carolyn, Corinne*  
*Joanna, Benjamin*  
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BILL and SHAWNIE WILDEBOER, *Malcolm, Andrew*  
*Greg, Ian, David, Juanita, Timothy, Peter, Elissa, Lydia*  
RUDI and HILDA WILDEBOER, *Tamara, Sarah, Melinda*  
PIET and MARG WITTEN, *Sophia, John, Arend, Alice*

## Hamilton — Ontario

### CORNERSTONE CANADIAN REFORMED CHURCH

*We wish all our brothers and sisters the Lord's blessing in 1990.*

LORD, Thou hast been our dwelling place in all generations.

MRS. R. BARTELS  
MRS. A. BOS  
JACK and ADA BOOT  
STEVE and TERRY BREMER and family  
DICK and MARTHA DALHUISEN, *Jeremy, Monica, Allison*  
DR. and MRS. K. DEDDENS and family  
MR. and MRS. K. DEJONG  
SHAUN and KAREN DEJONGE, *Shannel, Roslyn*  
HENRY and RIKA DE JONGE, *Chris, Tanya, Jodi, Melanie*  
DR. and MRS. J. FABER  
MURRAY and BARB FOEKENS, *Adrian*  
EVERETT and BRENDA GRITTER, *LoriAnn, Ingrid, Jason*  
MR. and MRS. G. GRITTER  
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*Michael, James*  
RIC and CHRIS OOSTERHOFF, *Daniel, Gregory*  
JAKE and DEANNA RUGGI, *Daron, Kristen, Heather*  
PETER and GRACE SMID, *Janet, John, Gary, Deanna, Caleb*  
RONN and ANNIE-LYNN VANANDEL, *Andrew, Leah, Larissa*  
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MIKE and BARBARA VANDENBOS and family  
RON and MARCY VANDENBOS and family  
STAN and SHELLEY VANDENBOS, *Sharalee, Jonathan*  
*Christi, Rachel*  
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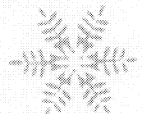
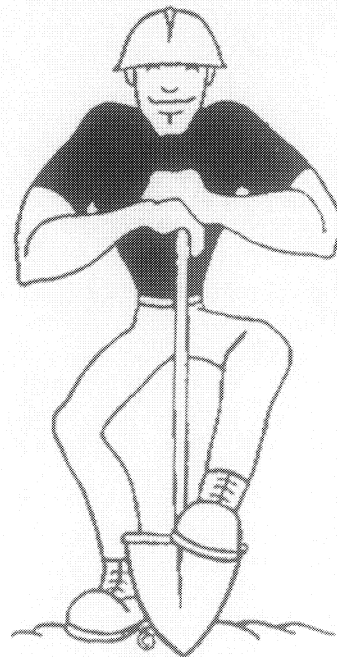
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At



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Burlington, Ontario



## Chilliwack — British Columbia

### CHILLIWACK CANADIAN REFORMED CHURCH

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PETE and MAY BOES and family  
RON and BONNIE BOES, *Darrin, Devin, Shane*  
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IKE and LINDA BREDENHOF and family  
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JERRY and CORRY BREUKELMAN, *Ken, Ed*  
JOHN and FLORINE BREUKELMAN, *Zwanette, Gerard*  
HENRY and MARILYN BREUKELMAN  
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KEN and YVONNE HUTTEMA, *Tyson, Kristin*  
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JENNY WOELDERS  
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## Toronto — Ontario

### BETHEL CANADIAN REFORMED CHURCH

*The following members of the Bethel Canadian Reformed Church at Toronto, Ontario wish all brothers and sisters across Canada and abroad, the Lord's blessing for 1990.*

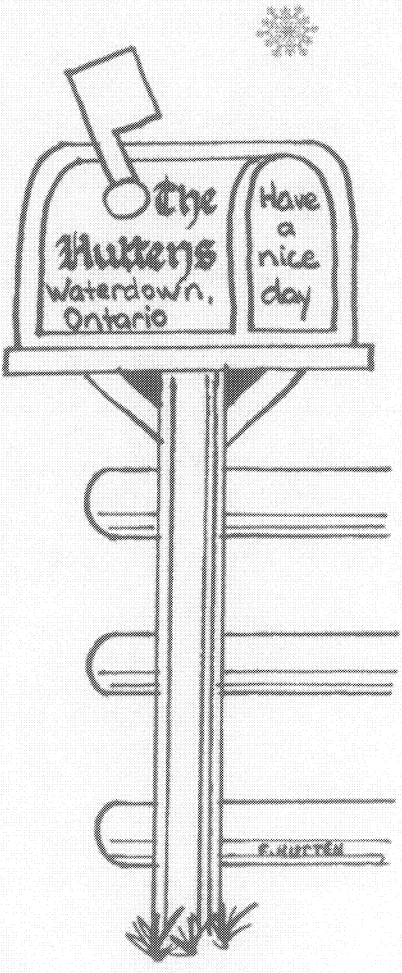
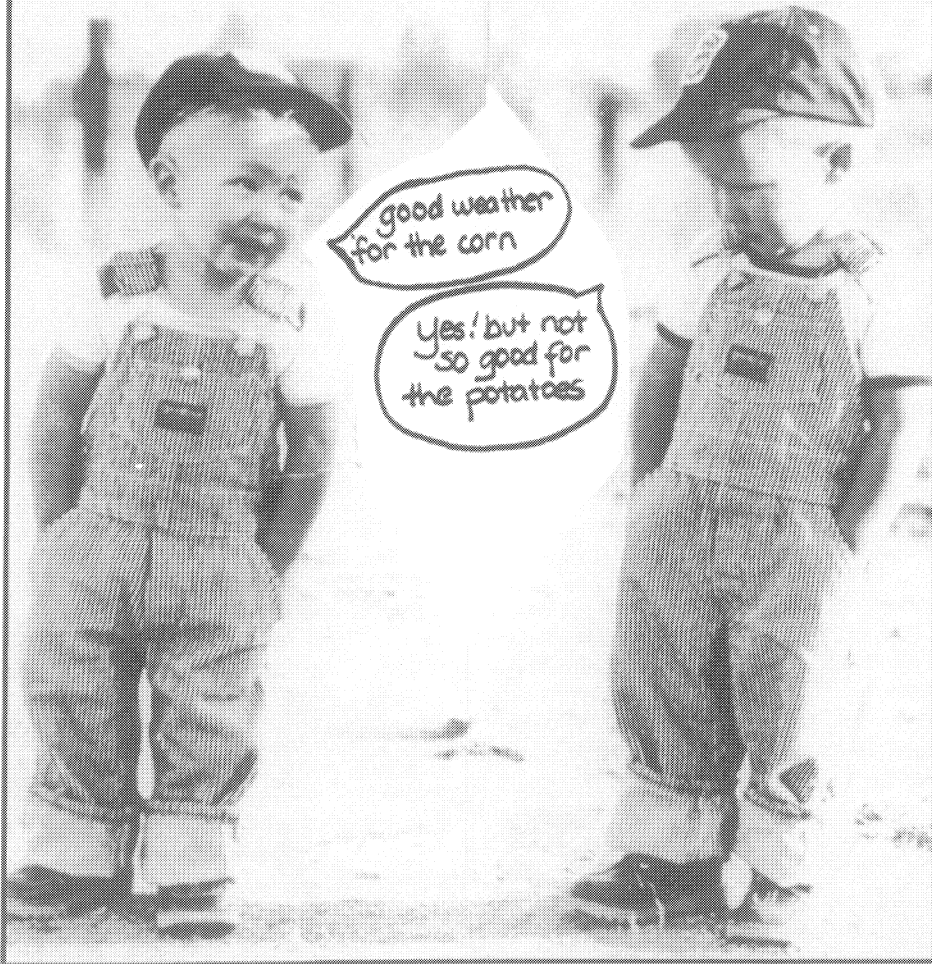
ANDREW and MARIANN BAARTMAN, *Edward, Neal*  
*Kent, David, Brent*  
ALLAN and DIANE BERGSMA, *Levi*  
GERALD and THERESA BOOT, *Diane, Eleanor, John, Carolin*  
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DOUG and MARG DEBOER  
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WILFRED and AGNES GRIFFIOEN, *Tony*  
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REV. and MRS. H. VERSTEEG, *Corrinne, Adrian, Jason*  
*Michelle, Michael*  
MRS. MARTHA VISSCHER



Wishing you a Joyous Festive Season and a Happy New Year!

"Happy is he  
whose help is the God  
of Jacob, whose hope is in the  
Lord his God"

psalm 146:5





## Cloverdale — British Columbia

### CLOVERDALE CANADIAN REFORMED CHURCH

*We wish our brothers and sisters the Lord's blessing and guidance for 1990.*

Now may the Lord of peace Himself give you peace at all times in all ways. The Lord be with you all.

2 Thessalonians 3:16

JAKE and MINNIE AIKEMA, *Vickie, David, Roger, Gregory*  
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*Kevin, Sheryl*

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*Christopher, Peter*

MEL and JANE DEGLINT, *Wenda, Hanford, Rhea*  
*Shena, Elna, Jason*

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HENRY and HETTIE STEL and family

CURTIS and WENDY RAAP, *Michael, Brandi*  
*Shawna, Ian*

ALBERT and JANE TIGGELAAR, *Natasha, Colin, Byron*  
*Melissa, Monica*

PETE and INA VANDEBURGT, *Pearl, Cheryl, David*  
*Darryl, Robert*

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KEVIN VAN DELDEN and KANDY ARONDUS

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## Vernon — British Columbia

### VERNON CANADIAN REFORMED CHURCH

*We wish you all the joy and peace of the Christmas Season and the Lord's blessing and guidance throughout the New Year.*

PETE and GRACE AIKEMA and family

JACK and ALANA BOERSEMA, *Kassandra, Jaquel, Olivia*

JOHN and BETTY DALHUISEN, *Brenda, Laura, Kenny*

MORRIS and ALICE DALHUISEN

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GORDON and HETTY DEWIT

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*Audrey, Thomas, David*

DICK and FREDERIE VANDERLINDE, *Jeffrey, Michael*

*Chandra, Laurie, Lisa, Krista*

TOM and RITA VANDERMEULEN, *Chad, Jason, Michael*

JIM and JUANITA VANDERTAS, *Kathrine, Grant*

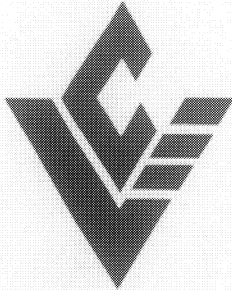
REV. and MRS. C. VANSPRONSEN and family

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AL and ANN VISSER

GERRY and ANITA WOELDERS, *Jenice, Darlene*  
*Alisa, Dennis*

*Wishing you a  
Blessed New Year*



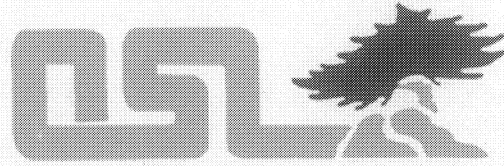
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*Season's Greetings  
& best wishes for 1990.*



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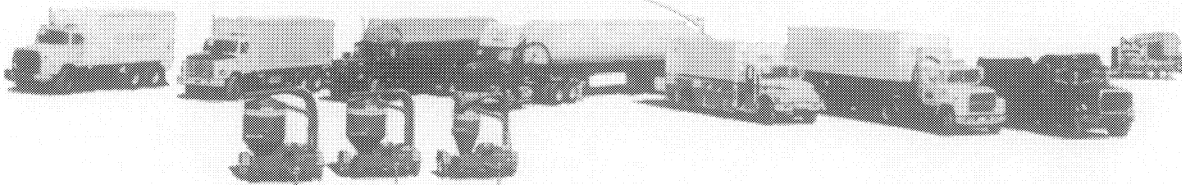


**Season's Greetings**

*from our family to yours ...*

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*wishing all a blessed Christmas  
and a prosperous 1990.*



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## Langley — British Columbia

### LANGLEY CANADIAN REFORMED CHURCH

*Wishing all our brothers and sisters the LORD's blessing and guidance in the New Year.*

PETE and MARGARET AIKEMA, *Kevin, Suzanne, Bradley Robert, Dennis*  
RON and INA BERENDS, *Janet, Bryce, Terence*  
ANDREW BERGSMA and TRUDY 't HART  
FRED and SIETIE BERGSMA, *Wilma, Belinda, Esther Christina, Rochelle, Melissa*  
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EBELE and ALLIE BRUINSMA  
ALBERT and RITA BYSTERVELD, *Jennifer, Karen Leanne, Jeffrey, Melissa*  
HARRY and MARTHA DEGELDER, *Dan, Brian, Cindy, Becky*  
BILL and CAROLINE DE HAAS, *Jaclyn, Tanya Lynette, Trevor*  
DAN and HENNY DOESBURG, *Carol, Trevor*  
CLARENCE and ROSALYN FLOKSTRA  
CORY and EMMA FLOKSTRA, *Joanne*  
DAN and DOROTHY FLOKSTRA  
JAKE and RITA HANSMA, *Oliver, Andrew, Jacob Danielle, Katherine*  
OEDSE and JANNY HANSMA  
MRS. A. HANSMAN  
HENRY and EMILY HANSMAN, *Daryl, Kevin, Amanda*  
BOB and COBY HELLEWELL, *Jodie, Lanny, Jamie Deanna, Robbie, Chris, Darcy*  
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HENK and MINNIE HOOGSTRA, *Derek, Geoff Shannon, Shawn*  
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HENRY and JOYCE MEERSTRA, *Brian, Mark, Karen*  
SYBE and MARTJE MEERSTRA  
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SIEBREN and ALICE STIKSMA, *Mark*  
CONRAD and DINAH VANDERHORST, *David, Kyle*  
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MRS. J. VRIEND

## Coaldale — Alberta

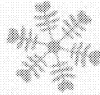
### COALDALE CANADIAN REFORMED CHURCH

*We wish all our brothers and sisters the Lord's blessing in the coming year.*

MARION and JEANETTE BAREMAN and family  
JACK and JUDY BOUWKAMP and family  
JOHN and TINA BOUWSEMA, *Colette, Yvonne*  
MANCE and MARY BREUKELMAN and family  
DIRK and WILMA DEVRIES and family  
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RON and JACKIE HOFKAMP, *Jennette, Michelle Richard, Karl*  
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LEONARD and TINA HOOGERDIJK and family  
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VINCE and JOYCE VAN SPRONSEN, *Ashley*  
PETER and SADIE VAN SPRONSEN  
REG and DIANE VERSTEEG and family  
MRS. J. VELDKAMP  
ITE and JANE VEURINK and family  
PAUL and YOLANDA VEURINK, *Shannon, Keshia*  
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JOHN and JENNY VOORHORST and family  
JIM and ZANDRA VOORHORST  
DOUG and DEB WIELENGA and family  
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*A Blessed Christmas  
and a  
Prosperous New Year  
to all!*



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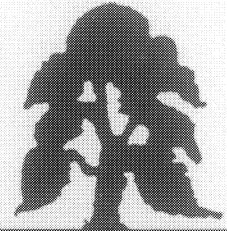
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*Wishing you a Blessed Christmas  
and a Prosperous New Year*



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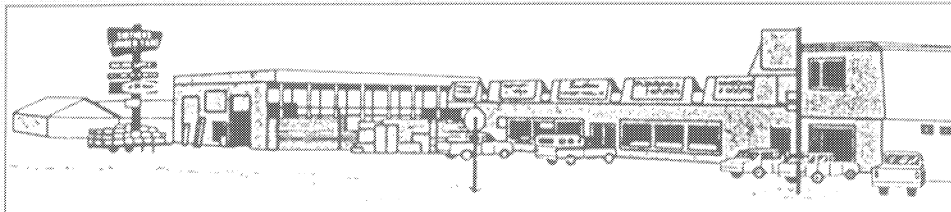
Herman Schutten

*Season's Greetings from all of us at*

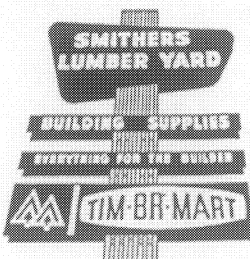
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## Burlington-West — Ontario

### REHOBOTH CANADIAN REFORMED CHURCH

*To all our brothers and sisters, we extend Season's Greetings and we pray for the LORD's blessing and guidance for the New Year.*

Rejoice in the Lord always; again I will say, Rejoice.  
Philippians 4:4

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JOHN and TINIE DE JAGER and family  
BART and JANNA DOUMA and family  
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*Daniel, Eric*  
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JOHN and ALICE HARKE  
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*Nicholas, David*  
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LEN and RHEA HORDYK, *Leon, Lori-Ann*  
EEF HUIJINK, *Gerald, Bernie, Ron*  
LAMMERT and MARIANNE JAGT, *Marc, Debbie, Aimee*  
*Kristen, Joel, Ashlea*  
MARK and SUSAN KOMDEUR, *Calvin*  
ART and PAT LINDE, *James, Brian, John, Mike, David*  
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*Anya, Gordon*  
DENNIS and MARG MUIS, *Kristin, Brandy, Jonathan*  
REV. and MRS. J. MULDER, *Carl, Paul and Alinda*  
MARTEN and JOANNE POSTMA, *Mark, Christopher, Jennifer*  
IKE and ANN VANDENBERG, *Albert, Jennifer, Heather*  
DICK and TINIE VANDERVEEN and family  
ENGEL and JANNY VANDERVEEN, *Ed*  
COR and JANE VAN YKEN, *Lisa*

## Burlington-East — Ontario

### EBENEZER CANADIAN REFORMED CHURCH

*We wish all brothers and sisters in Canada and abroad, God's blessings for 1990.*

O, give thanks to the LORD for He is good, for His steadfast love endures forever.  
Psalm 136:1

MR. and MRS. K. AIKEMA, *Dorothy*  
HARRY and HENNY ALKEMA, *Gerald, Elisa, Michael, Kyle*  
MR. T. BOERSMA  
PETER and GERALDINE BOSSCHER, *Alicia, Nadine*  
*Krista, Ian*  
RALPH and HENNY BOSSCHER and family  
MRS. HELENA BREMER  
MRS. AGATHA BUIST, *John, Ken*  
MR. and MRS. W. DE JONG  
MR. and MRS. H. DENBOK  
JOHN and FLORENCE DYKSTRA and family  
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MR. and MRS. J. HUIZINGA  
GERRY and JANNIE JANS and family  
MR. and MRS. HENK JELSMA and family  
JOHN and DIANE MALDA, *Rose*  
BILL and LIZ OOSTDYK, *Linda, Michelle*  
MR. and MRS. G.W. SIKKEMA  
FRED and MIENEKE STOFFELS, *Derek, Cynthia, Denise*  
*Christy, Carol-Ann, Matthew, Stephanie*  
WILLIE and ANNE TENHAAF, *Wally, Cari-Lynn, Harry*  
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MR. and MRS. T. VANDERVEEN  
KEN and JOANNE VANDERWOUDE, *Lisa, Joshua, Loretta*  
REV. and MRS. G. VANDOOREN



## Burlington-South — Ontario

### BURLINGTON-SOUTH CANADIAN REFORMED CHURCH

*God's continuous blessing and guidance for the year 1990 is our wish to all our brothers and sisters in Canada and abroad.*

For the LORD is good; His mercy is everlasting and His truth endureth to all generations.

Psalm 100:5

GUS and BINI BUIST  
HANK and JANE BUIST, *Annette, Henry, Allan*  
MENNO and CLARY DE GROOT, *Lisa, Ivory Rose*  
REV. and MRS. J. DE JONG and family  
GERRY and PAULINA DENBOK, *Gerald, Tim*  
HERMAN and JO-ANNE FABER, *Elissa, Cora, Lydia, Adam*  
JAN and ALI GELDERMAN  
MR. and MRS. K. HARKE, *Jeanette and Clarence, Gerald*  
JOHN and CONNIE HORDYK, *Vanessa, Shayna, Madeline*  
GRACE JELSMA  
JERRY and LIZ KERPEL, *Gerald, Peter*  
MR. and MRS. P.W. KNOOIHUIZEN  
YUL and COBY KRIKKE, *Ray, Paul, Mark*  
HARRY and IRENE MALDA, *Sherri, Tracy-Lynn*  
*Richard, Trevor, Jamie*  
BEN and ANITA POORT and family  
BRUCE and JANICE SCHWANTZ  
ROLAND and JANICE VAN ANDEL, *Michelle, Brittany*  
JACK and LINDA VANDERHORST, *Jack, Marlaine*  
*Christopher, Kimberly, Derrick*  
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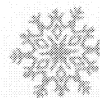
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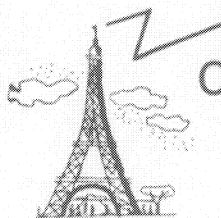
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DICK and JOANNE BARENDREGT, *Alex, Hester, Calvin  
Amy, Jeremy*  
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CASE and DINIE HAMOEN, *Joanne, Marie  
Kenneth, Darlene*  
EVELYN HAMOEN, *Robyn*  
JOOP and JANNY HARTHOORN, *Martin, Peter  
Adrian, Robert, Quinton, Patrick*  
J.H. HELMUS and J. HELMUS-DE BOER, *Marinus, Herman  
Henk, Margriet*  
HARRY and CATHY PETERS, *Joshua, Chad*



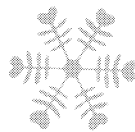
HENRY and GRACE PETERS, *Michelle, Melanie*  
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Randy, Anthony, Justin, Nelson*  
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Garth, Cheryl*  
JEROLD and SHARON VAN ASSEN, *Reuben*  
JOHN and RITA VAN ASSEN and family  
KEVIN VANDERZYL and HELENA HAMOEN  
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Max, Wesley*  
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Carol, Linda, Irene, Steven, Albert*  
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David, Katherine*  
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## Calgary — Alberta

### CALGARY CANADIAN REFORMED CHURCH

*We wish all our brothers and sisters, all over the world,  
the Lord's blessing for 1990.*

GERRIT and T.JITSKE BIKKER, *Gerdine, Miriam, Quirina  
Irene, Martine, Marco*  
BOB and NANCY BOERSEMA, *Travis, Jesse*  
DOROTHY BOLHUIS  
LILLIAN BROUWER  
RICK DALLINGA  
JANETTE DEJONG  
JOANNE DEVOS  
PAUL DEVOS, *Rikki, Danielle*  
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YUDI VAN BOSTELEN  
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HENRY and AUDREY VANDENHOVEN and family  
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JOOP and PAULA VANLAAR  
RUDY and TINA VAN PYPEN, *Susan, Jennifer, Ingrid*  
DEAN and KARIN WALLACE



## Watford — Ontario

### WATFORD CANADIAN REFORMED CHURCH

*We wish you all the Lord's blessing and guidance for 1990.*

Cast all your anxieties on Him, for He cares about you.  
1 Peter 5:7

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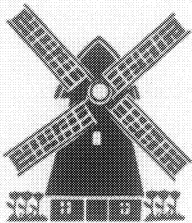
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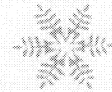
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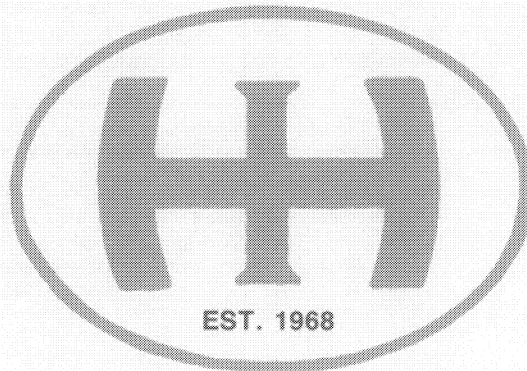
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GEORGE and FLORENCE BOEVE, *Roger, Stuart*  
MR. and MRS. BERT BREUKELMAN  
T. and C.A. CREDIET  
CHARLIE and SONJA DEBOER, *Jesse, Cody*  
DERK and CHRISTINA DEBOER, *Debbie*  
ROBERT and CLARA DE HAAN, *Jeremy, Heidi Anthony, Kimberley*  
HARRY and SYLVIA DEKKER, *Joleen, Tamara Michelle, Brianne*  
JOHN and JENNY DEKKER and family  
RON and CAROL DEKKER, *Jody, Donna, Cari, Laura*  
MR. and MRS. J.F. DELEEUEW and family  
JOHN and MARGARET DELEEUEW, *Jeannette, Clifford*  
HANK and GRACE DERAAD  
JOHN and PEARL DEVRIES  
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ALBERT and SYLVIA GELDERMAN, *Neal, Jonathan Lindsay, Robert*  
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JOHN and FANNIE VELDMAN  
CLARENCE and PAT VELDMAN and family  
CLARENCE and YVONNE WINKELAAR and boys



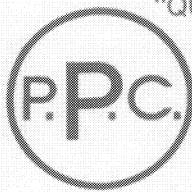
## Orangeville — Ontario

### ORANGEVILLE CANADIAN REFORMED CHURCH

*We wish all our brothers and sisters in Cahada and abroad the Lord's blessing and His guidance for 1990.*

ROBERT and SANDRA ALLEN, *Heather, Heidi*  
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HENDRIX and BETTY BOUWERS and family  
MRS. W. BOUWERS  
INA BROUWER  
REV. and MRS. W. DEN HOLLANDER, *Miriam and James Arjen, Joanneke, Daniëlle, Elsa, Rolf, William, Mark, Paul*  
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*Wishing all a  
Joyous Christmas  
and a  
Prosperous New Year*

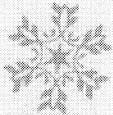


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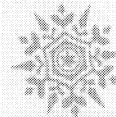
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## Fergus — Ontario

### MARANATHA CANADIAN REFORMED CHURCH

*The following brothers and sisters and their families of the Maranatha Canadian Reformed Church of Fergus wish you God's blessings at Christmas time and throughout 1990.*

Let the favor of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it.

Psalm 90:17

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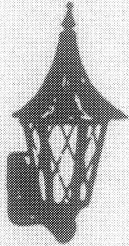
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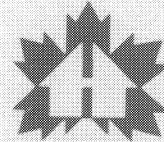
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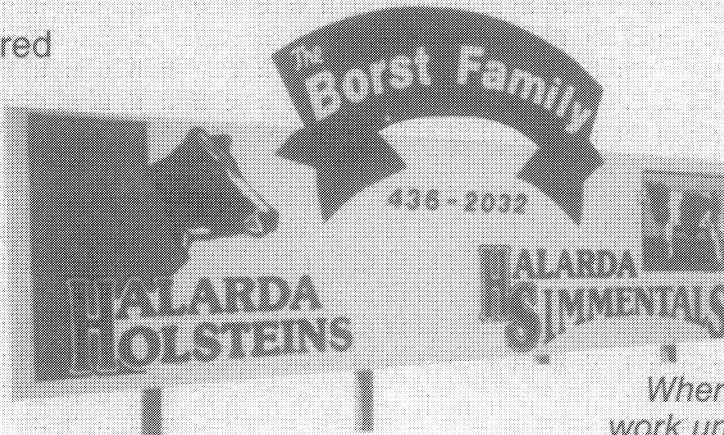
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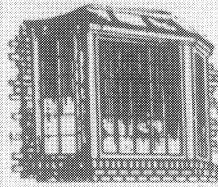
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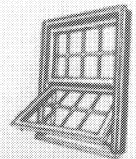
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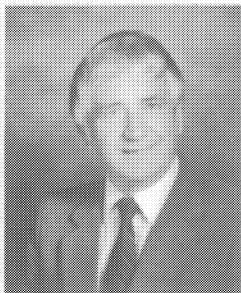
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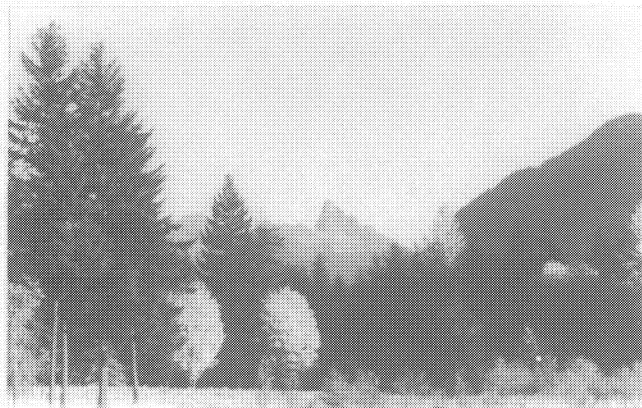
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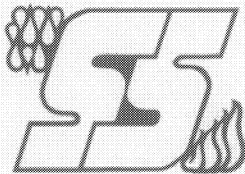
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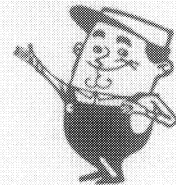
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*Wishing you all a Happy Holiday Season  
and a Prosperous New Year*



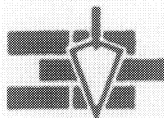
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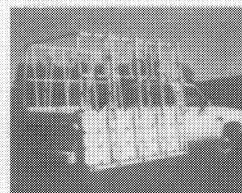
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Blessed be the LORD, the God of Israel, from everlasting to everlasting! And let all the people say, "Amen!"  
Praise the LORD!

Psalms 106:48

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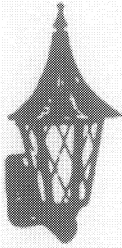
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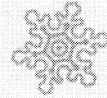


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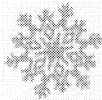
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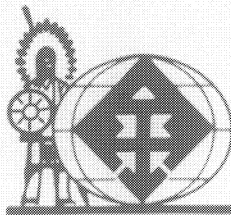
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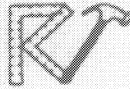
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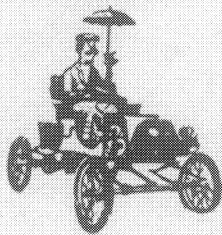
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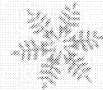
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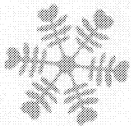
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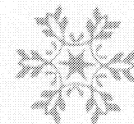
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Philippians 3:20

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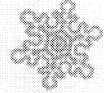
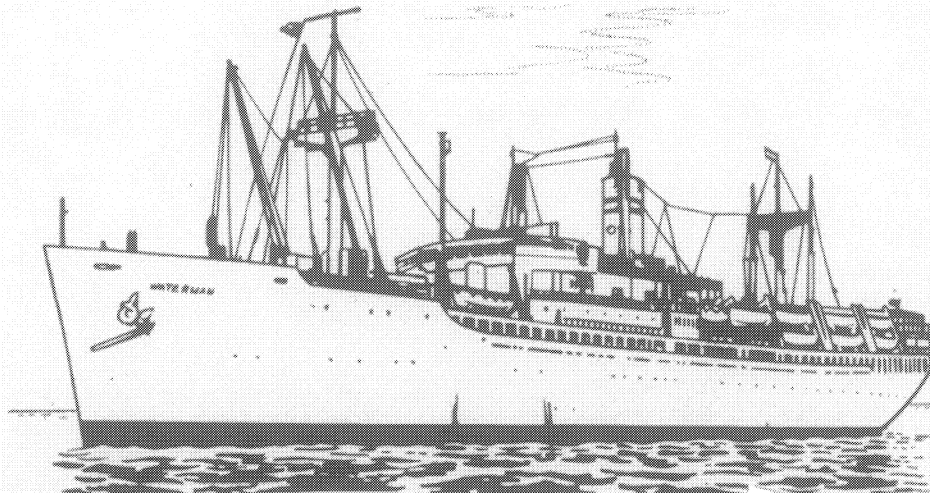
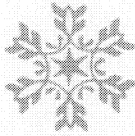
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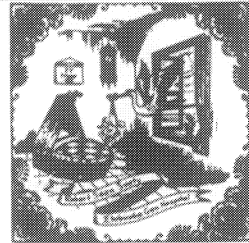
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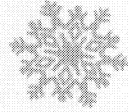


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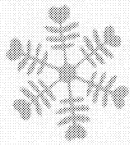
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Psalm 67:1,2



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*We wish you all the Lord's blessing and guidance for 1990.*

The LORD will keep your going out and your coming in from this time forth and for evermore.

Psalm 121:8

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## Elora — Ontario

### ELORA CANADIAN REFORMED CHURCH

*Greetings to all our brothers and sisters in the Lord. Through 1990, may these words of our Saviour encourage us in our endeavours.*

By this My Father is glorified, that you bear much fruit, and so prove to be My disciples.

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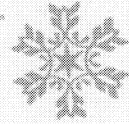
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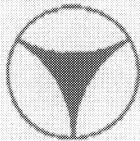
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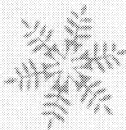
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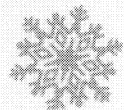


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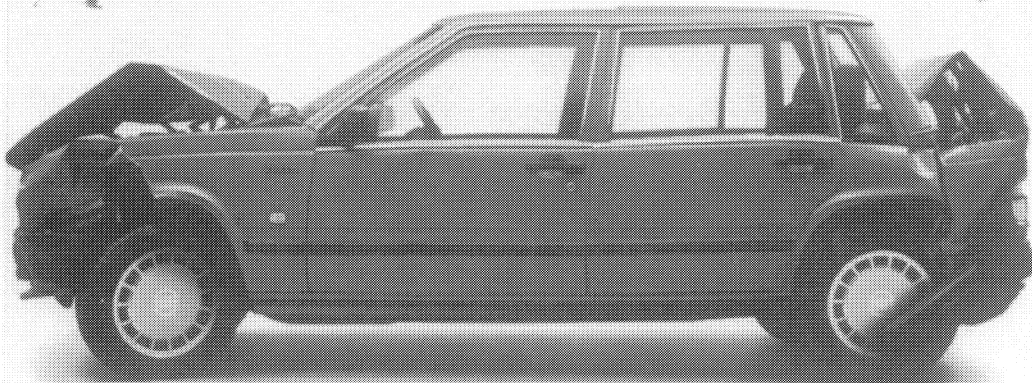
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### CHATHAM CANADIAN REFORMED CHURCH

*The following brothers and sisters of the Canadian Reformed Church at Chatham, Ontario wish all their brothers and sisters, relatives, friends, and acquaintances in Canada and abroad, the LORD's blessing for 1990.*

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Jonathan, Kathryn*  
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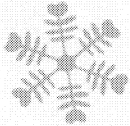
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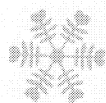
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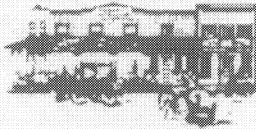


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Psalm 97:11,12

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We wish you the Lord's blessing in 1990

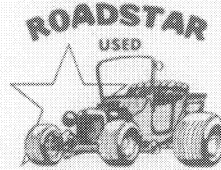


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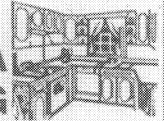


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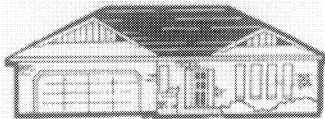
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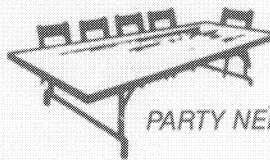
*Wishing everyone a blessed  
Christmas and God's blessing  
in the New Year*

*Season's Greetings  
from  
the staff of*

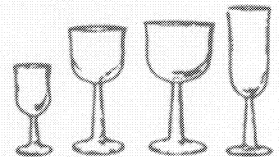


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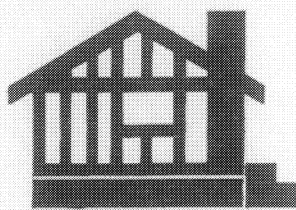


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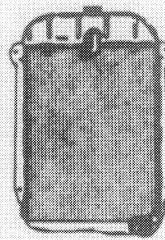


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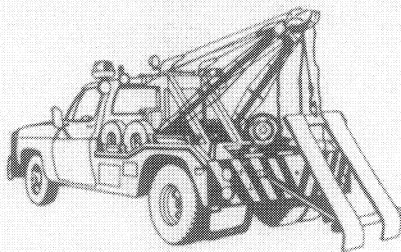
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(Inge Johannes)  
CHARLIE and LIZ BRUINSMA, *Jacqueline, Tania, Amanda*  
*Sarah, Raymond*  
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*The following members of the American Reformed Church of Grand Rapids, wish all their brothers and sisters a blessed 1990.*

The LORD reigneth; let the earth rejoice.

Psalm 97:1a

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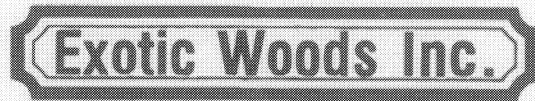
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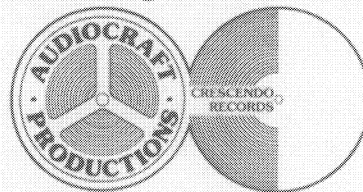
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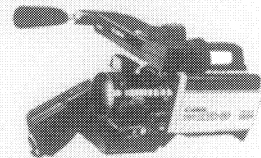


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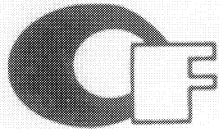


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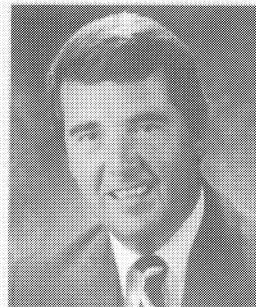
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*We wish all our brothers and sisters in Canada and the United States the Lord's blessing and guidance in the coming year and may it bring us one year closer to His return.*

But according to His promise we wait for new heavens and a new earth in which righteousness dwells.

2 Peter 3:13

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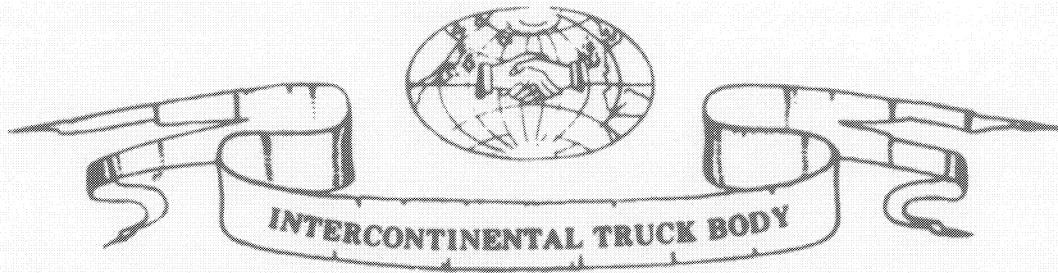
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*We extend greetings to our brothers and sisters in Canada and abroad.*

Rejoice, the Lord is King, your Lord and King adore. Rejoice, give thanks and sing, and triumph evermore!

Hymn 35:1

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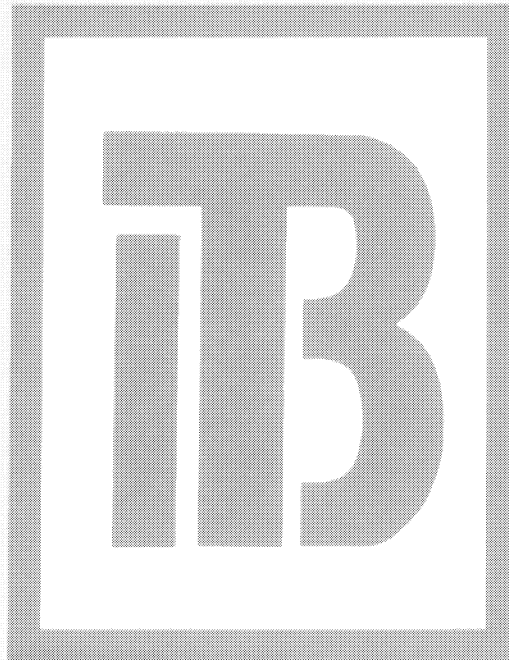
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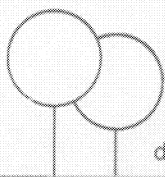
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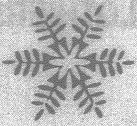
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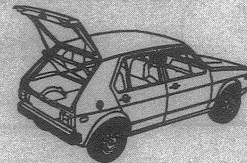
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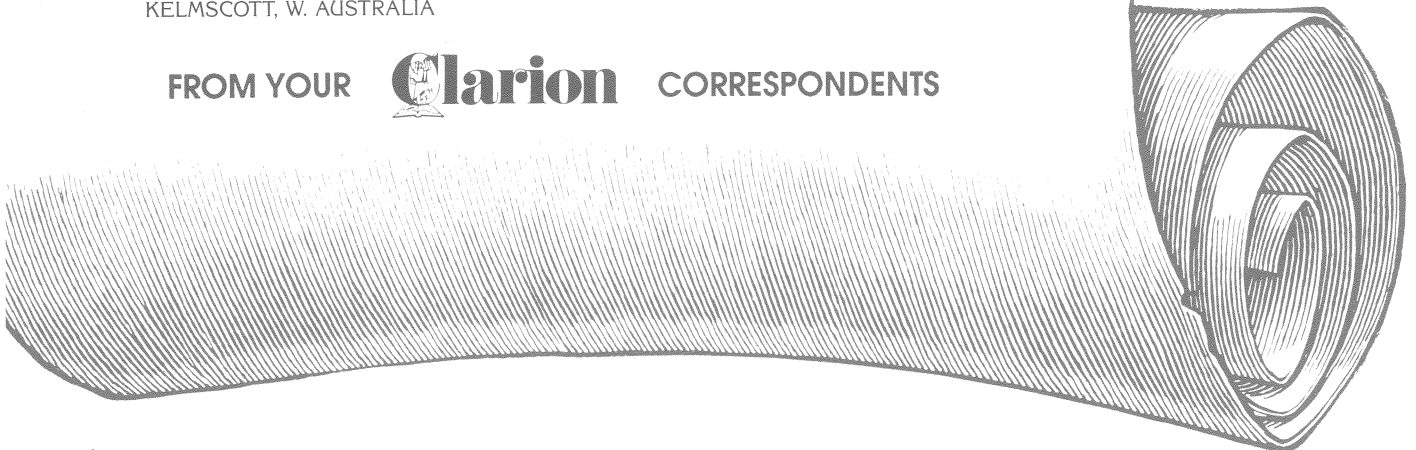
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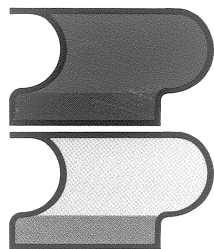
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