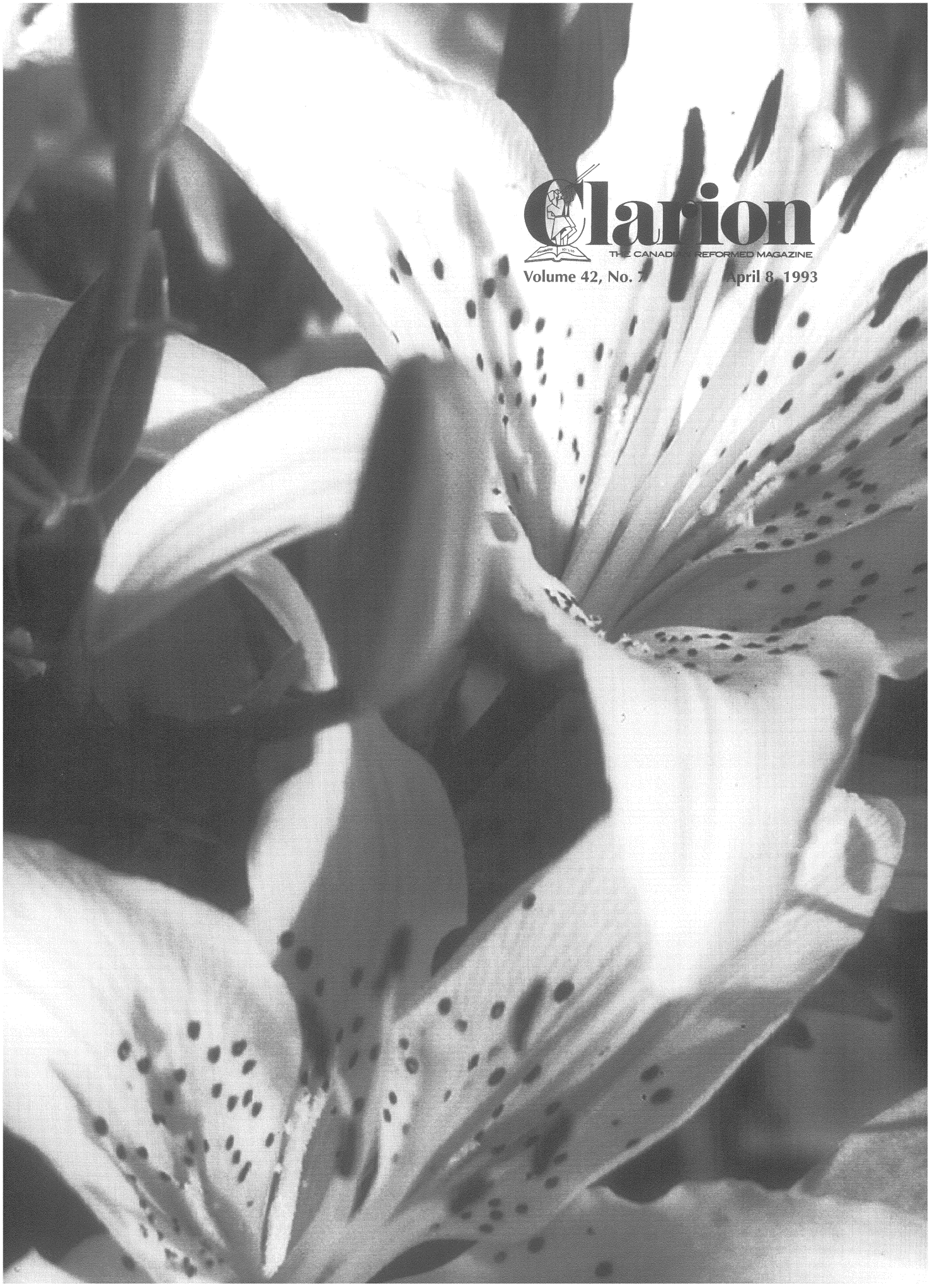


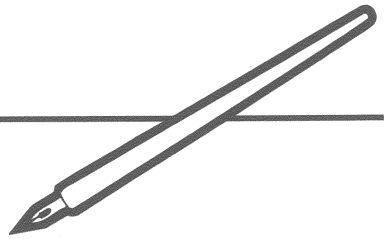
Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 42, No. 7 April 8, 1993

EDITORIAL

By J. Geertsema



Christ's obedience: Our salvation

Throughout the year we are constantly reminded of the death of Christ at the cross as the only ground of our salvation. It is the basis of our Christian life in the covenant with God. During the period of a year to a year and a half, we listen to sermons on Lord's Days in the Heidelberg Catechism in which the sufferings of our Lord Jesus Christ as a payment for our sins is confessed. I mention here the Lord's Days 1, 5, 6, 11, 12, 15, 16, 23, 24, 26 to 30, 32, 44, and 51. In other Lord's Days this suffering is hinted at or it is simply in the background or remains the basis for what is confessed. Further, every two or three months we celebrate the Lord's Supper. And every Sunday, when we pray for the forgiveness of our sins, we do so on the basis of the sacrifice of Christ on the cross.

Nevertheless, it is a feast for believers to come together in worship also on Good Friday. It is a joy to listen to and reflect on a word of Scripture that proclaims to us the good news of the bitter sufferings of Christ. For the suffering and death of Christ is His act of obedience with which He covered our disobedience.

To speak about the death of Christ as an act of obedient love is fully biblical. In the first place, Christ Himself clearly pointed to His suffering and death as obedience when He taught His disciples that He had to go to Jerusalem to suffer and die (see for instance Mat. 16:21, 17:22, 20:17-19). It is also clear from Christ's prayer in the garden of Gethsemane in which He gave Himself completely over to His God and Father when He said, "Thy will be done" (Mat. 26:42).

Paul speaks about this obedience of Christ Jesus for our salvation in Rom. 5:19 when he compares Adam and Christ: "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous."

This obedience of our Lord and Brother is also mentioned in the letter to the Hebrews. In 5:8 we read, "Even though He was Son, He learned obedience from the things He suffered." These sufferings are especially those before and on the cross where Christ sacrificed His life in His death. Also this epistle to the Hebrews connects the sufferings in Christ with the sacrifices and offerings in the Old Testament. They were a foreshadow of the sacrifice of Christ (Heb. 7-10). In particular I point to 10:5-7. Here it says that God did not really desire the animal sacrifices as offerings that can take away sin, and that, therefore, the Son said, "'Lo, I have come to do Thy will, O God,' as it is written of Me in the roll of the book." These words are a quotation from Ps. 40:6-8. Prophetically, David spoke also in this psalm of his Son and Lord. It underlines Christ's life and death as His sacrifice of obedience. However, let us return to 5:8 where it says that Christ learned obedience from the things which He suffered?

This is a remarkable word. What does it mean? Was Christ not without sin, being the Son of God and an entirely righteous man? Was He not automatically obedient in everything always? How is it that He had to, and did, *learn* obedience, and this from the things He suffered?

Scripture often links obedience of faith with sufferings and afflictions. In Psalm 119:75, the author says, "I know, O LORD, that ... in faithfulness Thou hast afflicted me." In line with this, the apostle Paul writes in Rom. 5:3 that believers rejoice in their sufferings, "knowing that suffering produces endurance" and endurance works out "approvedness" (my own translation). James (in 1:2ff.) exhorts and comforts the believers with the same truth when he writes that we should count it all joy when we meet various trials since we know that the testing of our faith works out steadfastness in faith.

Also Peter (in 1:6ff.) connects suffering trials with approvedness or genuineness of faith to the glory of Christ. An example of this truth we have in the testing of Abraham. When God told him to sacrifice his son Isaac, He put Abraham's faith to the test. This meant suffering. But Abraham passed this exam of faith. He stood the test. Thus he learned obedience.

Christ Jesus was unique. He was the Son of God and He was man without sin. Nevertheless, He was a real and true human being. Heb. 2:14 says that He partook of the same human nature as we have. He was flesh and blood as we are, except for sin. Ch. 2:17 says that He had to be made like His brethren in every respect. This being a true man meant that He, too, had to show the genuineness of His obedience to God in passing the tests of His faith and faithfulness. For Him, too, His life was a process from one act of obedience to the next, fulfilling the task as Mediator and Redeemer which God gave Him to fulfill. It meant for Him taking our sins, our guilt, and the wrath of God against it upon Himself in obedience. "I have come to do Thy will, O God." So it is written on the roll of the book. In this way our Lord Jesus Christ truly learned obedience. Through His suffering He learned what obeying meant. He learned to obey. Sure, without falling, but also for Him it was a learning from and in His sufferings. He had to fight an intense struggle that required everything from Him, all His energy and strength, physically and mentally. This struggle was so real that an angel had to come from heaven to strengthen Him (Luke 22:43). It shows that this obedience was not easy and just a matter of course. It makes clear that our Lord Jesus was our human flesh and blood, our human Brother, indeed.

As our Brother, who was like unto us in everything, He struggled. As our Brother He learned obedience and did not fail the testing of His faith. He gave everything He had as sacrifice of obedient love to God and for our sake.

He had to. God wanted it from our Mediator; a perfect whole burnt-offering. In Heb. 2:10 we read that "it was fitting," that is, the correct, covenantal way, for God, "for whom and by whom all things exist" that He, for the purpose of "bringing many sons to glory, should make the pioneer of their salvation perfect through suffering."

It is incomprehensible. God's eternal, glorious Son, being the Almighty who sustains and upholds all things through His powerful word (Heb. 1:3), became a true human being. He had to learn obedience. And He did. So He was made perfect through suffering. "And being made perfect He became the source of eternal salvation to all who obey Him" (Heb. 5:9). It is incomprehensible, indeed. Miserable sinners are we. We made all this necessary through our sins. How great is the love of our triune God for us. Who will not stand in awe? Who dares to reject this love for sinners? Let us praise our Brother who wants to praise God in the midst of that great congregation which He bought for the price of this awesome obedience. C

What does God reveal in the Grand Canyon?[1]

By N.H. Gootjes

The Canadian Reformed Student Fellowship organized a weekend for study and fellowship on March 5 and 6, 1993. I was invited to speak there, my speech dealt with a new view which connects general revelation with discoveries of science. The full text of my speech will be published in three installments.

Article 2 of the Belgic Confession

It is undeniable that Art. 2 of the Belgic Confession is an important part of our faith. This article speaks of God's revelation. Two means of revelation are distinguished. There is in the first place: creation, preservation and government of the universe. And in the second place: God's holy and divine Word. By these two means God makes Himself known. Our Lord Jesus Christ said: "This is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). When Art. 2 speaks about the means that God uses to make Himself known, it confesses undoubtedly something of great significance.

Another question, however, is whether Art. 2 of the Belgic Confession has any specific interest for Reformed *students*. I was asked to speak to Reformed students about Art. 2. Should students today pay special attention to this article? I think that there is a good reason for them to do some in-depth study of this article. There is a movement today that connects university study, and especially science, with Article 2 of the Belgic Confession. Quite a number of people make a direct connection between science and general revelation as it is confessed in Art. 2. In my speech I would like to investigate this trend and discuss the question whether science has anything to do with general revelation.

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Some examples

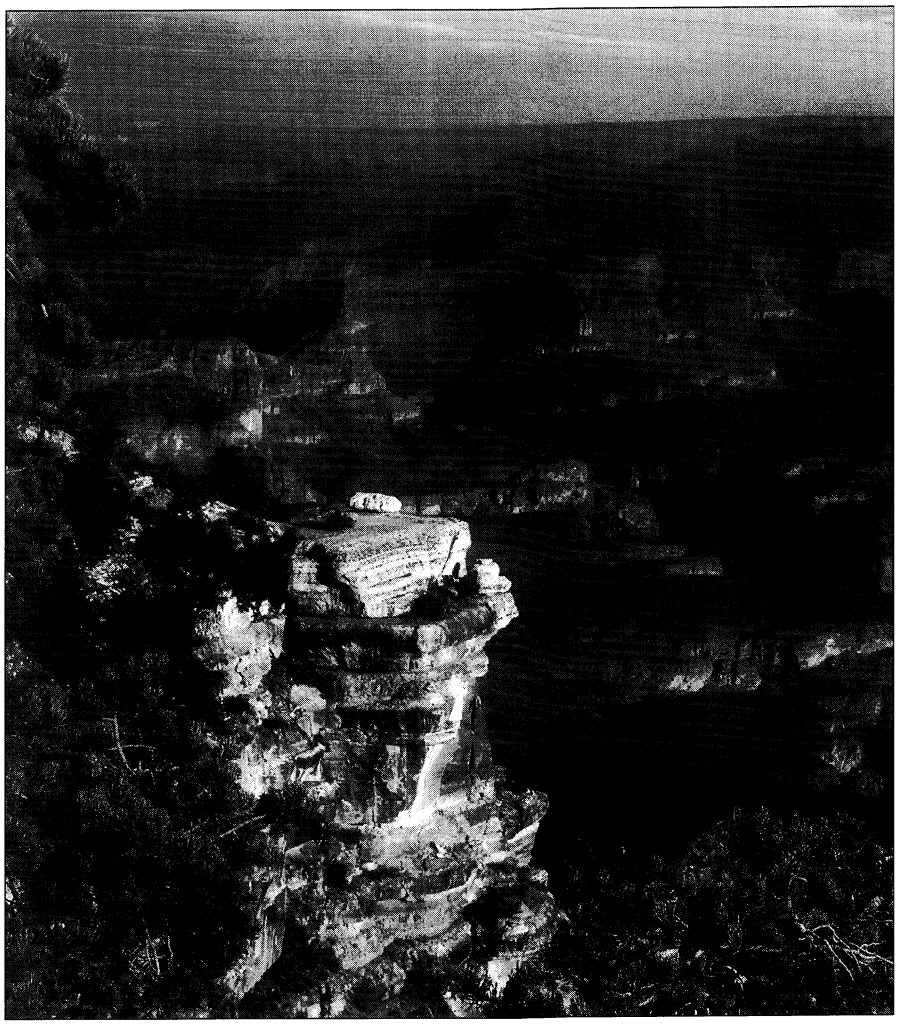
By way of introduction I will first give some recent popular examples. Dr. Robert VanderVennen, associated with the ICS in Toronto, wrote an article under the title: "Not the Bible alone."[2] This article speaks about our individuality, our experience, our knowledge of history and science, and calls that: our knowledge of general revelation. This can only mean that things we experience, the outcome of history and the results of science are revelations. Results of science, therefore, must form a part of general revelation. When Art. 2 of the Belgic Confession speaks about general revelation, we have to think of, among other things, results of science.

VanderVennen goes on to blame the concerned members of the Christian Reformed Church that they, in effect, neglect part of God's revelation. For they neglect parts of God's general revelation. That is not all. Their failing to take into account much of general revelation has results for their understanding of the Bible. They now read the Bible in isolation, without taking into account general revelation. This results in wrong interpretations of the Bible. These concerned members, in VanderVennen's view, make two mistakes: 1. they neglect general revelation; 2. as the result they can misinterpret special revelation.

VanderVennen's article makes clear what is at stake in this interpretation of Art. 2, in which general revelation is connected with science. The title says it all: "Not the Bible alone." This interpretation of Art. 2 leads to the denial of one of the foundations of the Reformation: *Sola Scriptura*, Scripture alone.

My second example is from a book on Christian education, published by J. Stronks and J. Vreugdenhil, *Hallmarks of Christian Schooling*. They write: "A new physics discovery is really the revelation of God's provision for that aspect of nature. The entire natural environment, from the macro journey of the planets to the microscopic biotic activity in the local pond, is the field of study for the school. Each lesson offers opportunities to gather in God's words as the students' knowledge of nature increases."[3] Mark that expression "gather in God's *words*" in connection with the study of creation. "God's words" are not sentences from the Bible but scientific discoveries.

Here we find two other results when scientific discoveries are called "general revelation." In the first place: general revelation must be increasing in content. When science discovers something new, that discovery is added to the content of general revelation. General revelation is not only continuing, it is also expanding.



Grand Canyon

This view leads to the conclusion that increasingly more things are being revealed about the world.

According to Art. 2, revelation, and that includes general revelation, is revelation about God. How can Stronks and Vreugdenhil say that a physics discovery is a revelation? They connect a physics discovery and God in this way, that a physics discovery reveals what God wanted that thing to be. Science discovers God's provision for the things in this world. In other publications this is called the structural aspect. As a result general revelation no longer points upward, to God; it points downward, to the earth. A discovery concerning the earth is called "(general) revelation."

There is yet another aspect of this general revelation. John H. Kromminga wrote an article under the title "Revelation in an Unknown Tongue." He states: "Most of us do not have the capacity to read the book of the universe, which the Belgic Confession (Article 2) calls a beautiful book and the first means by which we know God."[4] Sure, all of us have the ability to read some important messages from the book of nature. But to understand other messages most of us need an interpreter. Without an interpreter "I do not learn anything about the history of the earth from looking at the Grand Canyon. I don't know what the symbols mean: the wrinkles in the earth's crust, the various kinds of rocks."

That is where the interpreters come in. They are the scientists. These schol-

ars read the message of the book of creation for the sake of the many who cannot understand it. They therefore deserve our respect, our trust and our support, Kromminga says. Scientists, then, make parts of general revelation available to the public.

Here we find yet another important element when general revelation is directly connected with science. As a result, scientists receive a special function. They become the transmitters of general revelation. This part of general revelation would be inaccessible to us without special interpreters. The common believers are made dependent on the scientists.

The meaning of Art. 2

In summary, this view maintains that science discovers general revelation. At least three important teachings are connected with this. 1) God gives in nature (and history) more revelation than is contained in Scripture. 2) This revelation is not about God, but about God's creational and historical plans for the world. 3) This revelation is for the greatest part inaccessible to believers; the scientists have to discover much of general revelation.

This view is defended with an appeal to Art. 2 of the Belgic Confession. Let us, therefore, compare it for a moment with this article. Is this emphasis on the importance of science for revelation based on Art. 2, as is suggested? A look at this article will "reveal" that this is not what the Belgic Confession meant here.

In the first place, this article does not imply that there is more revelation than is given in God's Word. The article says that we first know God by the creation, preservation, and government of the universe. Second, God makes Himself more clearly and fully known to us by His holy and divine Word. This "more clearly and fully" means: more clearly and more fully."[5] The words "more fully" imply that special revelation includes the knowledge given by way of general revelation, and that it adds other things. Art. 2 does not know of any part of general revelation that is not included in special revelation.

This is directly connected with my second remark concerning the text of Art. 2. What is revealed by general revelation? That is stated in the first sentence: "We know Him (God) by two means." The general revelation Art. 2 speaks about, is revelation concerning God, and not concerning God's plan for things or God's history with things. Art. 2 should be connected with Art. 1, where we find the confession concerning God: "We all believe with the heart and confess with the mouth that there is only one God, who is a simple and spiritual Being; He is eternal ...." The God we confess in Art. 1, we know by two means, says Art. 2.[6] This article, then, does not speak about scientific discoveries concerning the world.

In the third place, does the Belgic Confession imply that we have to listen to the scientist interpreting the book of nature to us? No, it speaks plainly about "*We* know Him by two means." No interpretation is needed. In fact, the need for interpretation is denied when the Confession states in connection with general revelation: "All these things are sufficient to convict men and leave them without excuse." No one can come with the excuse that he did not have an interpreter, for general revelation as such is already sufficient to convict men. As it is said in Rom. 1:19: "God made it clear to them." No scientist need to translate this general revelation; God Himself brings home the truth about Him.

Conclusion

This view that connects science with general revelation cannot appeal to Art. 2 of the Belgic Confession. This article speaks about something different. This does not mean, of course, that connecting general revelation and science necessarily goes against the Confession.[7] The Belgic Confession does not intend to treat exhaustively the complete content of scriptural revelation. There are things in Scripture which are not mentioned in the Belgic Confession.

We have to study Scripture on this point. Before we do that, let us broaden our investigation. We dealt in this article with some popular explanations. The next article will present the same view as it is expressed in the Report of the Committee on Creation and Science, of the Christian Reformed Church.

OUR COVER

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[2]R. VanderVennen, "Not the Bible alone" in *Calvinist Contact*, Sept. 4, 1990. I published a reaction to this article "Does the Belgic Confession teach 'Not the Bible alone,' " in *Clarion* Vol. 39, Nos. 22, 23 (Oct. 26, and Nov. 9, 1990)

[3]J. Stronks, J. Vreugdenhil, *Hallmarks of Christian Schooling* (Ancaster: Ontario Alliance of Christian Schools, 1992)

[4]John H. Kromminga, "Revelation in an Unknown Tongue," in *The Banner*, Dec. 7, 1992, p.7. See for a positive reaction the letter of a geology professor published in *The Banner*, Jan. 25, 1993, p.6: "Perhaps some of the skeptics among us should take a geology course from a Christian who teaches sound geology. They will come away singing 'How Great Thou Art' even more loudly."

[5]See the Dutch text as decided at the Synod of Dort: "noch clearder ende volcomelijcker": even more clear and more fully. The Latin text (which has no official authority) emphasizes even more that the importance of Scriptural revelation is greater: "longe manifestius et plenius": by far more clearly and more fully; see the texts in J.N. Bakhuizen van den Brink, *De Nederlandse belijdenisgeschriften* (2. ed.; Amsterdam: Ton Bolland, 1976) p. 73.

[6]We have to pay special attention to the place of general revelation in the confession. General revelation is mentioned after Art. 1, about God and His attributes. The Belgic Confession again speaks about God in Art. 8ff., where the Trinity is confessed. The clear implication of the confession is that we do not know the Trinity by the two means of general and special revelation, but only by one: special revelation. See the beginning of Art. 8: "According to this truth and this *Word of God*, we believe in one only God, who is one single essence, in which there are three persons ...." After that, in Arts. 12 and 13, creation and providence are dealt with. This implies that the Belgic Confession speaks about these doctrines, too, only on the basis of the written works of God.

[7]At one point, however, there is violent disagreement: when this view leads to the denial of the *Sola Scriptura*, see about that my articles mentioned in the second footnote.

— to be continued

Improving Personal and Family Worship[5]

By R.A. Schouten

In the last segment of this series, various approaches to Bible reading and discussion were highlighted. We spoke about the Question and Answer method, about Repetition, Memorization as well as about the use of the Confessions in family devotions.

The preceding remarks may strike some as idealistic, others as intimidating. Can a family really have this kind of discussion and application of a Bible reading? The answer is that many families already do experience this kind of worship life and that others can receive the same if they are willing to work at it.

Ordinary fathers and mothers are fully able to lead their families in worship. Certainly this may involve some *preparation*. However, this preparation need not involve vast amounts of time. Suppose a father leaves for work before the rest of the family rises. In his personal Bible reading during the morning, he could stay ahead of the family by reading the passage for the evening devotions. Through the course of the day, he can think about the passage and so prepare himself for family worship in the evening.

Those who lead family worship may also avail themselves of study helps. Every Christian family should make Christian books and study guides a budget priority (see articles in *Clarion* about "How to Study the Book.") Let's imagine that father is about to lead the family in the reading of *Leviticus*. How perplexing this book will be if Dad hasn't done some study beforehand! How blessed that family will be if he has taken the time to read through Leviticus and perhaps consulted the remarks of VanderWaal in *Search the Scriptures*.

Obviously, devotional books can also help family worship. *Mercies New Every Morning, Lasting Food,* and *Daylight* are examples of volumes which can be used with profit. However, families should not get addicted to these. Nothing can take the place of your own personal study of the Word. In almost every case, a few short remarks and questions by father or mother will have far more impact than reading a paragraph from a book.

Prayer in family worship

In a growing number of families, there is a lack of regular prayer life. Even around the dinner table, spiritual sloppiness and unfaithfulness prevent daily prayer. In not a few cases, fathers do not know their responsibility in this matter. Therefore, elders will have to teach and encourage especially the men to pray with their families.

If people are not yet able to formulate their words so as to lead the family in prayer, it is possible to use the Form Prayers, #7, 8, 11, 12 as contained in the *Book of Praise*. There is no shame in this. It may even be necessary for those who are uncertain to write out a variety of prayers for the different situations of family worship. John Calvin once wrote a little pamphlet entitled "Several Godly Prayers," which even included one entitled "Preparation for Going to School."[1]

Family prayer should reflect not only the immediate concerns of the family, but also the broader reaches of the church and world. Matters for regular prayer include: church members who may be sick, lonely, grieving or wayward; office bearers in their work; the church's witness in world (mission, evangelism); enemies of the church (false religions, cults and persecutors); neighbours; teachers, schools; needs of nation; government; world crises; famine, war, and natural disasters; moral issues; abortion, pornography, immorality; the individual needs of the members of the family (children, wife, father), asking for help in their work and their particular situations; broader family; grandparents etc.; return of the Lord; confession of sins; particular reasons for gratitude.

Obviously, it will be asking too much to bring all these needs before the Lord in each and every prayer. Some prayers will be short, others longer. To prevent our prayers from becoming too lengthy and repetitious, it would be a good idea for a father or mother or individual to make a *prayer agenda*. Simply making a list of the things for which the family must pray and divide it into the days of the week (if you have a very good memory you need not do this) and keeping this list inside the Bible will ensure that all the necessary matters are brought before the Lord.

Singing in family worship

In the first article of this series, we have already touched on the necessity of family singing. Singing not only gives glory to God, but has the power to refresh and strengthen us in our commitment to God. Singing is a part of family worship which especially small children love and we should not hesitate to delight them with many selections. Today, we can notice that many teenaged young people are ashamed to sing. Maybe this is because they view the singing of Psalms and hymns as a purely "churchy" experience. If singing was an integrated part of family life, they might come to enjoy it more and not feel too self-conscious about it.

In the past, it was not uncommon for family and friends to hold what amounted to private "Psalmody Festivals." For an hour or more, people would gather around a piano or organ or without accompaniment in order to extol God and His mighty works. Many of us still have fond memories of such holy hours. It may well be asked: where have they gone? Have we lost interest in praising the Almighty? Has the simplicity of the praising soul actually become embarrassing to many?

God calls His people to sing. We should use every opportunity to teach our children the Psalms and Hymns of the Church.

Also parents can use the practice. Congregational singing will be enriched if people are also singing at home. If nobody can hold a tune, the piano can be used or else one of the children may be able to accompany on the recorder!

Recently, I heard a remark that we need a Christian school because some of the children don't know the Psalms very well! This is absurd. Christian schools are not needed in order to teach children the Psalms. This task belongs instead, to the home and church.

— to be continued

[1] "Several Godly Prayers," in John Calvin, *Tracts* (Edinburgh: Calvin Translation Society, 1849) II, 96-97

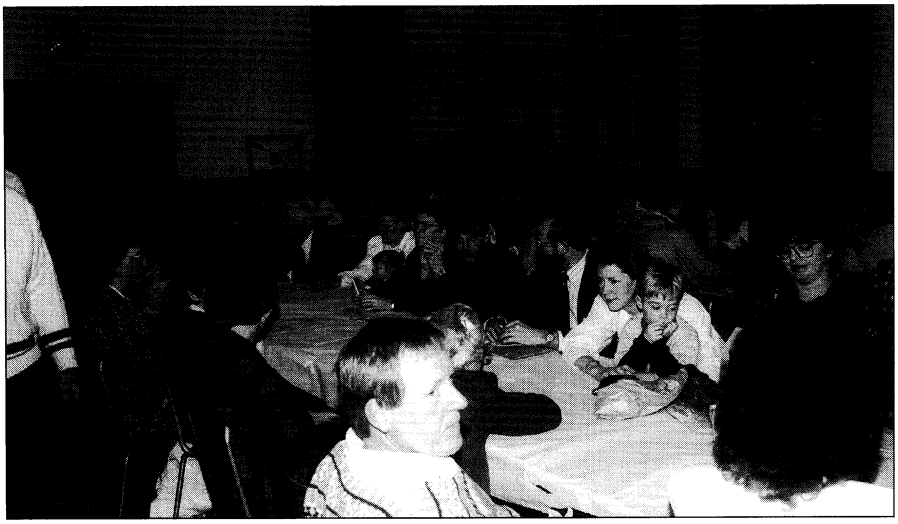
Farewell evening of Rev. D. Moes and family

Ineke Haan, right, presents the Moes' family with two beautiful paintings from the congregation

The congregation of Watford came together on Saturday evening, February 27, 1993 to say farewell to their minister, Rev. D. Moes, after a stay of three years and four and a half months.

The clerk of the consistory, br. B. Dokter, with the help of br. D. VanGorkum, were the M.C.'s for the evening. After br. Dokter opened with prayer, we sang Hymn 65 and read Psalm 128.

The first part of the evening was filled with games in which everyone could participate. Monique Haan, on behalf of the younger generation, read a poem alluding to the various experiences and fun they had with their friends, the Moes children. Br. L. Haan then spoke on behalf of the congregation, expressing thanks for the time that Rev. Moes could spend in our midst as pastor and teacher, for his faithful preaching of the Word, and all the visits brought on a regular basis, especially to the sick and to those in need. Br. Haan especially thanked our heavenly Father who sustained and gave strength to Rev. Moes in order to carry out his calling in our congregation. Next, br. R. Haan spoke a word of thanks on behalf of the consistory for all the work done on the consistorial level. On behalf of the Young People's Society, br. A. Janssens presented Rev. Moes with a plaque on which was inscribed Isaiah 40:31. Sr. Ineke Haan, on behalf of the congregation, presented Rev. and Mrs. Moes with two beautiful paintings to be hung on the wall of their manse in Vernon, B.C. as a reminder of their years in Watford.



Rev. and Mrs. Moes amidst the people at the farewell evening

Julie Dokter then performed a beautiful piano solo, after which the choir, under the direction of sr. L. Dokter, sang the benediction: The Lord Bless You and Keep You.

To close the evening, we sang together Hymn 63 and br. J. Janssens closed with thanksgiving prayer.

Afterwards, a social time was enjoyed by all with an abundance of refreshments, and everyone had an opportunity to speak with Rev. Moes and his family to express personal goodbye wishes.

The next day, Sunday, February 28, Rev. Moes preached his farewell sermon in the United Church in Kerwood, which was rented for that occasion and was filled to capacity.

Rev. Moes chose as his text Hebrews 13:20, 21 where we read: "Now may the God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do His will, working in you that which is pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

The theme of the sermon was "A final prayer for struggling Christians." This theme was divided into two points: The basis of this prayer, and the actual petition in this prayer. The service ended with the singing of Hymn 62.

After the blessing, br. F. VanGorkum spoke a word of farewell on behalf of the Canadian Reformed Church at Chatham as well as on behalf of Classis Ontario South. The vice chairman of the consistory, br. J. Lenting, read a letter of farewell from the Canadian Reformed Church at Hamilton. Br. Lenting then spoke a word of thanks to our parting minister, wishing him the Lord's blessing as he takes up his new task in Vernon, B.C.

Afterwards, a social hour was held in the basement, where everyone could say farewell to our minister and his family.

J. Janssens C

PRESS RELEASES

CLASSIS ALBERT/MANITOBA, MARCH 9 & 10, 1993

On behalf of the church at Taber, AB., the Rev. G. Ph. Van Popta opens the meeting with prayer. He requests the singing of Ps. 86: 1,2 and reads Luke 17: 7-10. All are welcomed.

Memorabilia: Mention is made of calls extended by the church at Neerlandia to the Reverends Agema (declined) and Van Essen (declined); and by the Immanuel Church at Edmonton to the Reverends Moesker (declined) and Kok (pending). He expresses the hope that the vacancies will soon be filled. Mention is also made of calls extended to Rev. Schouten by the church at Toronto for mission work in Irian Jaya (declined) and by the church at Grand Rapids (declined). Rev. Van Popta then speaks about the passing away of Prof. Rev. L. Selles and what he has meant for the Canadian Reformed Churches.

The delegates from the church at Taber check the *credentials* and find them to be in good order. The churches at Neerlandia, Immanuel Edmonton, and Providence Edmonton have instructions.

Classis is declared constituted. The suggested officers are appointed. Rev. G. Van Popta – chairman; Rev. E. Tiggelaar – vice chairman; Rev. K. Jonker – clerk. After some additions the agenda is adopted.

Reports: a. Rev. R. Aasman reports on a visit he made to the meeting of the Presbytery of the Dakotas of the OPC. This report is received. As contact person with the POD of the OPC he informs classis of an invitation to the next meeting of the Presbytery.

b. The Classis Treasurer report is read and received with thankfulness.

c. Auditor of Books of the Treasurer, the Providence church, reports that the books of the Treasurer are found to be in good order.

d. Auditor of the Archives of Classis, the Immanuel church, reports that the archives are in good order except for a few minor discrepancies. These are addressed and will be rectified.

Instructions: The church at Neerlandia requests and receives pulpit supply for once every three weeks. The church at Immanuel requests and receives pulpit supply for once per month.

Question period per Art. 44 C.O. The chairman reads the appropriate part of Art. 44 and requests response from the different churches. One church seeks advise on a matter of discipline.

Correspondence. Re: the Christ American Reformed Church. a. The decision of General Synod re appeals concerning the CARC, is presented to Classis. This is declared inadmissible.

b. Request by the church at Carman to appoint a committee to investigate: the application of the American Reformed Church at Denver to be admitted to the federation of churches. This correspondence is declared admissible.

c. In connection: the church at Winnipeg requests classis to reopen looking at the request of Denver in light of the decision of General Synod. This is declared admissible. Classis deals with the two letters together.

After a lengthy discussion the proposal of the church at Carman is defeated.

A new motion is submitted. The motion reads

1. To recognize from General Synod Lincoln's considerations in respect of the American Reformed Church at Denver that an investigation committee appointed by Classis would be in order.

2. To appoint a committee with the following mandate: a. to investigate the reasons why the ARCD was convinced it could not be united with the POD of OPC and to do so also by addressing the POD of OPC. b. to report to the next classis about its findings in order to deal with the request of the ARCD to be joined to the federation of the Canadian and American Reformed Churches.

This motion is adopted.

Classis decides in light of the above decision that the request of the church at Winnipeg has been answered.

Reports and discipline matter held in closed session. The church visitors report on visits made to the churches at Edmonton Providence (Oct. 14/92); Barrhead (Oct. 15/92); Neerlandia (Oct. 15/92); Carman (Jun. 1/92) and Winnipeg. The church at Edmonton Providence requests and receives advice on a discipline matter.

Appointments: Convening church for next classis: Church at Winnipeg; Time: June 8, alternate: Oct. 12; Place: Edmonton Immanuel; Proposed officers; Chairman – Rev. P. DeBoer, Vice-chairman – Rev. G. Van Popta, Clerk – Rev. E. Tiggelaar.

Delegates to Regional Synod Houston: Ministers: Rev. R. Aasman, Rev. K. Jonker, Rev. R. Schouten, Rev. G. Van Popta. Alternates: Rev. E. Tiggelaar, Rev. J.D. Wielenga, Rev. P. DeBoer. Elders: H. Vandenhoven, J. Kuik, C. Hoogerdijk and P. Doorten. Alternates: T. Termeer, J. Bareman, A. Poppe, P. Meliefste.

Observer to Presbytery of the Dakotas of OPC. Rev. K. Jonker is appointed to make the next visit to the OPC. Alternate: Rev. G. Van Popta.

Committee of Investigation into the Denver situation. Rev. R. Schouten – convener, Rev. J.D. Wielenga, Rev. R. Aasman. Alternate: Rev. P. DeBoer.

Personal question period is held. Brotherly censure as per Art. 44 is not needed.

Acts are read and adopted. *Press Release* is approved.

After thanking the ladies, and wishing all the delegates a blessing on their work and a safe trip home, the chairman requests the singing of Ps. 135: 1 & 2 and closes in prayer.

For Classis Albert/Manitoba of
March 9 & 10, 1993
E.J. Tiggelaar, vice-chairman

CLASSIS ONTARIO NORTH MARCH 12, 1993

1. Opening

On behalf of the convening church at Burlington East br. K. Kieft calls the meeting to order, we sing Psalm 65:1,3, he opens the meeting with the reading of Isaiah 44:22-15:6, he then leads in prayer.

2. Examination of credentials

The credentials are examined by the delegates of the church at Brampton, all churches are legally delegated in their primi, except for Toronto which has sent two alternates, both elders, and Burlington-East having sent one alternate.

There are four instructions of the churches at Brampton, Elora, Lower Sackville and Orangeville.

3. Constitution of Classis

The classis is constituted.

The following officers are appointed. Rev. G.H. Visscher, chairman, Rev. P. Aasman, clerk, Rev. J. Huijgen, vice-chairman.

The chairman thanks the convening church for the preparatory work and br. Kieft; wishes of health are extended to Rev. G. Nederveen, who had to be absent due to illness. He mentions the churches at Brampton, Guelph, Ottawa, Burlington-South, Elora and Lower Sackville which are still vacant. Rev. P. Aasman has received a call to the church at Smithers, BC for the missionary work.

The church at Lower Sackville has experienced difficulty because of the passing away of sr. E. Oderkirk.

The passing away of prof. L. Selles is remembered.

4. Adoption of the Agenda

The agenda is established after some additions.

5. Reports

a. The church visitation report to the church at Lower Sackville by the Rev. P. Aasman and Rev. G. Nederveen is gratefully received. Some supportive and encouraging comments are made.

b. The church visitation report to the church at Grand Valley by the Rev. W. DenHollander and Rev. P.G. Feenstra is gratefully received.

c. The church visitation report to the church at Toronto, by the Rev. J. Huijgen and Rev. G. Nederveen is gratefully received.

d. The treasurer's report is received with thankfulness. The assessment is set at $5.00 per communicant member.

e. The church at Burlington-South has inspected the archives; they appear to be in good order.

f. The report by the church at Fergus, for the Fund for Needy Students is received. The fund is mainly dormant.

6. Question Period according to Article 44 C.O.

a. In the question period according to Art. 44 C.O. the chairman asks the questions in this article which are applicable. The church at Fergus requests advice in a case of discipline. Classis goes in closed session, after which concurring advice is given.

b. After the coffee break the church at Grand Valley requests advice in a case of discipline. Classis goes in closed, after which concurring advice is given.

c. The church at Ottawa requests, according to art. 47 C.O., advice to convene Regional Synod East D.V. November 17, 1993. Classis agrees.

7. Proposals and instructions from the churches

a. The churches at Brampton, Elora, Ottawa and Lower Sackville ask for

CHURCH NEWS

CALLED to Brampton, ON
Rev. B.J. Berends
of Smithers, BC

•••

CALLED to Neerlandia, AB
Rev. R.A. Schouten
of Calgary, AB

•••

DECLINED to Edmonton (Immanuel), AB
Rev. K.A. Kok
of Blue Bell, PA, U.S.A.

•••

CHANGE OF ADDRESS:
Canadian Reformed Church
at Port Kells
7949-202 A Street
RR 4
Langley, BC V3A 4P7

classical arrangements for pulpit supply. The first three churches receive pulpit supply for one time per month. Lower Sackville receives pulpit supply four times per year. This arrangement commences July 1993.

b. The church at Orangeville requests and receives classical support for the sr. C. Olij – fund for 50% of the total, which amounts to $7.13 per communicant member.

8. Corresponsence

a. Overture to classis from the council of Ebenezer Church requesting Regional Synod East to appoint a committee to study the feasibility of restructuring the present two classical regions into three classical districts.

After discussion, classis denies the overture.

b. An appeal of a brother in the classical district is dealt with, concerning the issuing of an attestation, without a physical move, as contrary to art. 62 C.O. The appeal is not granted.

9. Appointments

a. The convening church for the next classis is: Burlington-South. Time will D.V. be: June 11, 1993 at 9:00 a.m. Place: Burlington-East church building.

b. Suggested officers are:
P. Aasman, Chairman.
G.H. Visscher, Clerk.
G. Nederveen, Vice-chairman.

10. Personal Question Period

Personal question period is held. Observers of the churches of the Free Church of Scotland will be invited to the next classis.

11. Christian Censure according to Article 44 C.O. is not necessary.

12. Acts and Press Release

The Acts are adopted and the Press Release is approved.

13. Closing

The chairman thanks the hosting church for the hospitality extended. He requests to sing: Psalm 107:1 and leads in thanksgiving and prayer. Classis Ontario North March 12, 1993 ends.

For classis Ontario-North
J. Huijgen, vice-chairman
at that time

CLASSIS CONTRACTA ONTARIO-SOUTH, March 25, 1993 in Hamilton

1. On behalf of the convening church at Ancaster, br. W. Smouter called the meeting to order and asked to sing Psalm 119:13, 14. He then read Psalm 119:33-48, and opened with prayer. All the delegates were welcomed.

2. The credentials were examined and found to be in good order. In accordance with the regulations of Classis Ontario-South, art. 9, the churches at Ancaster, Hamilton and Smithville were duly represented.

3. Classis was constituted and the following moderamen was appointed Rev. Cl. Stam, chairman, br. W Smouter, clerk, and Rev. J. DeGelder, vice-chairman. The chairman mentioned as memorabilia the fact that Rev. L. Selles passed away and that Rev. R. Sietsma received the necessary visa for Brazil.

4. The agenda was adopted.

5. The church at Ancaster requested the classical approbation of the call extended to Rev. H.M. VanEssen. After examination of the necessary documents, which were found to be in good order, classis decided to approve this call.

the chiarman congratulated the church at Ancaster and Rev. H.M. VanEssen with this approval and wished Rev. VanEssen the Lord's blessing in his ministry.

The church at Hamilton was delegated to represent Classis Ontario-South at the installation of Rev. VanEssen on Sunday March 28.

6. Censure ad art. 44 C.O. is not needed.

7. The Acts are read and adopted and the Press Release was read and approved.

8. The chairman then led in thanksgiving, and closed the meeting.

For Classis Contracta Ontario-South of March 25, 1993
J. DeGelder, vice-chairman e.t.

LETTER TO THE EDITOR

Church Records

Art. 64 of the Church Order reads: "The consistory shall maintain Church records in which the names of the members and the dates of the birth, baptism, public profession of faith, marriage, and departure or death are properly recorded."

Since I was appointed by the consistory a number of years ago to keep the records of the church, my experience is that when attestations are received from members of sister churches, too many times are not only some of those dates mentioned in Art. 64 missing, but also for the second or middle name only the initials are given, or sometimes you discover the whole name is left out.

Recently we received an attestation with the information of one of the members as follows:

Date of birth: Unknown
Date of baptism: Yes
Date of Conf.: Yes
Date of marriage: Unknown

This is not a person of about a century old whose records are lost or forgotten, no this is a person who I assume is in the mid twenties. Makes one wonder what answer such a consistory gives when with church visitation the question is usually asked: "Are the Church Records kept in good order?" Would they really say yes?

Since I am sure other, if not all churches, have the same experience I would urge consistories to be more faithful to Art. 64 of our C.O.

If anyone needs more convincing read: *With Common Consent* by Rev. W.W.J. Van Oene.

A. Harke
St. Albert

Response to article on Palmetto fellowship gatherings

Our character

Every one who publishes something now and then, will experience that reactions are diverse, not only in contents but even in number. My article is no exception. The reactions were either negative or positive and they were more numerous than I had expected. They were not only verbal but factual; more American and Canadian Reformed brothers and sisters came to the Sun coast of the Gulf of Mexico than ever before in the months of January and February and our expectation for the month of March is high. The attendance of our worship gatherings was as the temperature in Florida: in the high seventies and the low eighties, but the attendance – not the temperature – is expected to double in the March break and to reach 150 - 160. We will wait and see. Reformed people do not boast of numbers but rejoice in the multitude of the King's obedient subjects. It enhances His glory. We are glad that farmers and landscapers who in the past vacationed in the Bahamas or in Mexico now on the Lord's Days in wintertime find their way to the Palmetto - Bradenton - Sarasota area. And we are thankful that the retired old timers who already for years frequented Florida now see their attempts at organizing Reformed worship gatherings at Palmetto unfold and blossom. If the Lord predestined an American Reformed Church for Palmetto c.a., it will come about. Asked about my willingness to speak an edifying word during the Lord's Days in February and also in response to a letter to the Editor in *Clarion*, I answer that in hope I think of Palmetto as an *ecclesia in statu nascendi*, a church in the stage of being born or coming about. It is clear that normally for a church to be organized, there should not only be a congregation but three brothers who can form a consistory. For an American Reformed Church to be associated with congregations as Grand Rapids, Blue Bell, Laurel and Lynden, we need American citizens or at least permanent residents in this area. But who knows how God will lead history, also through trade agreements and other economic and social regulations, and make it subservient to the gathering of His Church? Be this as it may, for the time being we may be comforted by the promise of the Lord Jesus: "Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them." (Mat. 18:19ff.) These words are spoken precisely in the context of Christ's promise and provision of the *church* (see verse 17).

The expression *ecclesia in statu nascendi* reminds us of the fact that the gathering of the church is not finished. "Church" is no static but a dynamic word; the church of God is in process and progress. Besides this, the New Testament speaks of house congregations. There was a church in the house of Prisca and Aquila. "Greet also the church in their house," the apostle Paul writes (Rom. 16:5) and Gaius is host to the whole church in Rome (:23). See also 1 Cor. 16:19 and Col. 4:15.

Let me add another remark about the character of the American Reformed Fellowship at Palmetto. It concerns our ecclesiastical integrity. Brothers asked me: Is there no Orthodox Presbyterian Church in this area? The answer is "No" and I immediately add that if it had been "Yes," I for one would never participate in organizing separate worship gatherings in Palmetto. We should not unnecessarily multiply gatherings of believers. There is a rather large Christian Reformed Church in Bradenton, but we should not compromise with respect to the norms for the gathering of God's people. The American Reformed Fellowship is based on Holy Scripture as the infallible Word of God. It adheres to the content of God's Word as it is summarized in three historic Reformed documents: the Belgic Confession, the Heidelberg Catechism and the Canons of Dordt. Concretely it means today: We do not doubt the historicity of what God reveals in Gen. 1-11 or of the earthquake at Christ's resurrection as described in Matthew 28. We do not receive women as exhorters, not even in our unofficial worship gatherings, but listen to taped sermons or directly spoken edifying words of American or Canadian Reformed ministers. In these worship gatherings we wholeheartedly receive other Reformed believers (Free Reformed, Protestant Reformed, and Independent Christian Reformed) and even rejoice in their support. We are American Reformed and in our name we indicate our association and affiliation with the American and Canadian Reformed Churches. We are not ashamed of this character. At the same time we know of *ecclesia in statu nascendi*: the Church of God is still being gathered and we rejoice in every visible manifestation of the unity of faith among Reformed believers.

J. Faber

Our constituency and our funding

The American Reformed Fellowship in its worship gatherings is made up by two categories. Let us distinguish them as the charter members and the visitors. C

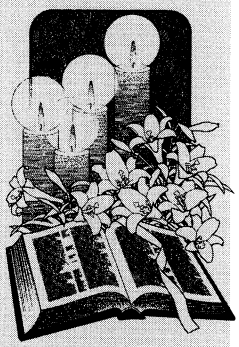
OUR LITTLE MAGAZINE

By Aunt Betty

Dear Busy Beavers,

It is the first Easter morning.
The tomb is ... *empty*!
Our powerful Saviour is alive!
He won the battle over sin and death!

But if we could take a peek
in the homes where the disciples stayed,
what would we see?



Sad, sorrowful disciples, that's
what we would see.

We are surprised.
The Lord Jesus told them
so many times that He
would die and *rise again*!

Weren't they listening?
Did they forget?

The angels tell the women,
"Remember the Lord Jesus' words?
He told you!"

On the road to Emmaus the Lord Jesus
Himself teaches His disciples.
Later that same day He preaches
a second sermon to *all* the disciples.

Words. Wonderful words of life.
What a wonderful Saviour we have!
Now He gives another gift to His
disciples.

He opens their minds to understand His Word.

And then they see! Now they understand!
Now they are filled with joy.
Joy in a living Saviour!
Joy in a powerful Saviour who
conquered sin and death!

We, too, have the Saviour's Word of Life.
We, too, have *Easter joy* for
every day!

WORDS OF LIFE QUIZ

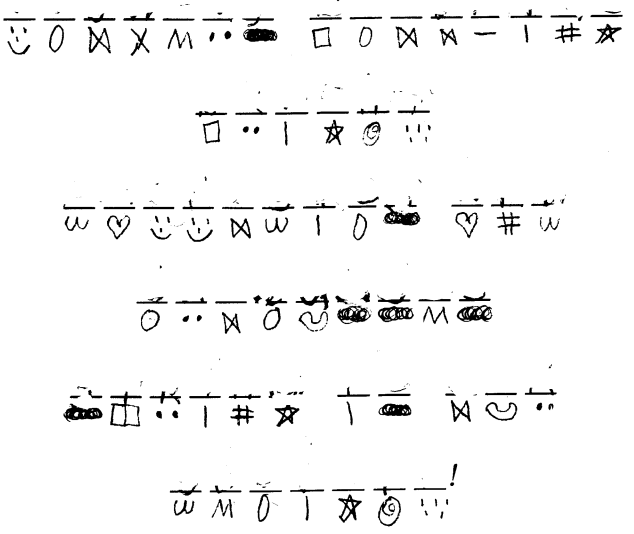
Can you fill all the blanks? There are helps.

1. Every word of God proves _____; He is a_____to those who take refuge in Him. Prov. 30:5
2. In the beginning was the _____, and the Word was with _____, and the Word was God. John 1:1
3. Peter was still saying this, the Holy Spirit _____ on all who heard the_____. Acts 10:44
4. ... he who hears my word and believes Him who sent _____, has _____life. John 5:24
5. ... who have ... tasted the _____of the word of God and the_____ of the age to come ... Heb. 6:5
6. Lord to whom shall we go? You have the _____ of eternal_____ ... John 6:68
7. Let the word of_____dwell in you _____ ... Col. 3:16
8. And take the _____ of salvation, and the _____ of the Spirit, which is the _____ of God. Eph. 6:17
9. _____ rather are those who _____ the word of God and _____ it! Luke 11:28

PICTURE CODE

by Busy Beaver *Andrea Vanderhorst*

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



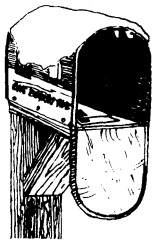
WOMEN OF THE BIBLE

by Busy Beaver *Jaclyn Hulst*

Can you match them all?

1. Woman judge
2. Seller of purple goods
3. Daughter of Saul, wife of David
4. Woman who laughed when God said she would have a son
5. She loved her son Jacob best
6. The wife Jacob loved
7. She got leprosy because she wanted to be leader
8. The first woman
9. She gleaned in Boaz' field
10. Her husband was murdered by David
11. The beautiful queen of Persia and Media
12. The wife Jacob was tricked into having

a. Rebecca
b. Esther
c. Bathsheba
d. Ruth
e. Rachel
f. Miriam
g. Leah
h. Sarah
i. Lydia
j. Michel
k. Eve
l. Deborah



FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Jennifer Bisschop.* We are happy to have you join us! Thank you for your letter and picture. I hope you'll write again, soon, Jennifer.

Welcome to the Club, *Allison Vanderveen.* I hope you have had a happy birthday. Will you write and tell us about it?

And a big welcome to you, too, *Pamela Hulst.* How was your birthday? Thank you for the tongue twisters, Pamela. I know the Busy Beavers will like them!

How was your birthday party *Candace Schuurman*? I hope you and your friends had a super time! And welcome to the Busy Beaver Club, Candace. Thank you for your letter!

I like your picture puzzle, *Miranda Hulst.* I know the Busy Beavers will enjoy doing it. Keep up the good work!

How did you enjoy your sleepover at your Oma's, *Andrea Vanderhorst*? And did you have a party for your teacher's birthday? I see you've been enjoying spring already! Bye for now, Andrea.

You have been busy, *Jaclyn Hulst.* Thank you for the puzzle and the quiz. How did you enjoy your spring break, Jaclyn? Write again, soon!

Bye for now, Busy Beavers.

Hope to "see" you all next time!

Love to you all,
Aunt Betty C

With joy and thankfulness in our hearts, we give praise to God for the birth of another son

ANDREW KENNETH

Born February 26, 1993

A brother for *Stephen Albert*

Everett and Lynne DeJong
(nee Vanderwoude)

293 West 2nd Street
Hamilton, ON L9C 3G8

With thankfulness to our heavenly Father for His precious gift, we announce the birth of our second child, a son

BENJAMIN

Born February 22, 1993

John and Jennifer Nobels
(nee Hordyk)

A brother for *Christiaan*

876 Garth Street
Hamilton, ON L9C 4K9

The LORD has again richly blessed our family with the birth of our second child, a son

TAYLOR SCOTT

Born January 6, 1993

A little brother for *Alaric*

Allan and Mirjam Schulenberg
(nee VanderBrugghen)

General Delivery
Carman, MB R0G 0J0

The LORD God entrusted to us one of His covenant children. We are thankful for this blessing. We call her

JOLIEN

Born February 9, 1993

Rev. J. Huijgen
Mrs. E. Huijgen (nee Heres)

A sister for *Rieneke, Henk, Feikje* and *Lars*

RR 4, Fergus, ON N1M 2W5

With thankfulness to the LORD, who made all things well, we announce the birth of our son

KYLE STEPHEN

Born February 5, 1993

A brother for *Anjelynn, Robert* and *Katie*

Ron and Anne Jager
(nee Buikema)

2371 Woodward Avenue
Burlington, ON L7R 1V2

With thankfulness to the Lord, the Giver and Sustainer of life we joyfully announce the birth of our second child

RACHEL EVE

Born February 23, 1993

A sister for *Daniel*

John and Henriette Hofsink
(nee Huinink)

109 - 3260 New Street
Burlington, ON L7N 3L4

With thankfulness to God who made all things well, we announce the birth of our daughter and sister

SAMANTHA JANE

Born February 4, 1993

Thankful family

Albert and Marianne Bultena

Gwendolen
Mitchell
Joey

RR 2
Belwood, ON N0B 1J0

With praise and thankfulness to our heavenly Father, who has made all things well, we are pleased to announce the birth of our fifth child

BARRY MARTIN

Born March 4, 1993
A brother for *Cheryl, Terry, Ryan* and *Kyle*

Roland and Cathy VanAndel
(nee Joosse)

164 Woolverton Road
Grimsby, ON L3M 4E7

Lo, sons are a heritage from the LORD, *the fruit of the womb a reward.*
Psalm 127:3

On March 9, 1993, our heavenly Father richly blessed our family with the birth of our son and brother

ANDREW THOMAS

Kelvin and Chris Vanderveen

Kenton, Richard, Jordan, Dawn Marie and *Nathan*

Box 957
Carman, MB R0G 0J0

With thankfulness to our heavenly Father the Giver of life, we joyfully announce the birth of our first child, a son

KEVIN JAMES

Born February 27, 1993

James and Sonja Heeringa
(nee Vanderwoude)

Fifth grandchild for
Cas and Fran Heeringa

First grandchild for
John and Grace Vanderwoude

7065 Airport Road, RR 2
Mount Hope, ON
L0R 1W0

Know that the LORD *is God! It is He that made us, and we are His*
Psalm 100:3

The God of peace, who has received us through the Holy Spirit as members of Christ, has given us a son.

GEOFFREY ALEXANDER

February 26, 1993

Ben and Rita Faber

Joel and *Sarah Emily*

7016-143rd Street
Surrey, BC
V3W 0P4

Therefore be imitators of God as beloved children. And walk in love, as Christ loved us and gave Himself up for us. *Ephesians 5:1, 2a.*

With all praise and thanks to God for His wondrous gift of love in uniting our lives together we are pleased to announce our engagement.

ERNA JANS
and
BRIAN NORDEMAN

February 26, 1993

RR1
Dunnville, ON
N1A 2W1

Philippians 4:4-9

With praise and thanksgiving to our sovereign Lord, Mr. and Mrs. P. Vandergugten joyfully announce the forthcoming marriage of their daughter

DEBORAH RUTH
to
BRIAN EDWARD

son of Mr. and Mrs. B. Huttema. The ceremony will take place D.V. on Saturday, May 1, 1993, at 1:00 p.m., in the Canadian Reformed Church, Cloverdale, British Columbia.

Rev. G. Ph. Van Popta officiating.

Future address:

14363 - 70A Avenue
Surrey, BC
V3W 0X5

With thankfulness to the Lord we request the honor of your presence at the marriage of our children

YOLANDA DOREEN BARENDREGT
to
LEENDERD JACOBUS ADRIAAN WATTEL

daughter of Mrs. Harmke Barendregt-Vandermolen and the late Mr. Piet Barendregt. Son of Mr. and Mrs. Lein Wattel.

The ceremony will take place, the Lord willing, April 16, 1993 at one o'clock p.m. in the Canadian Reformed Church at Neerlandia, Alberta.

Reverend Wieske officiating.

Future Address:

Box 139
Neerlandia, AB
T0G 1R0

Winsum 1933 ~ May 18 - 1993 ~ Cloverdale

It is a good thing to give thanks unto the LORD, and to sing praises unto Thy name, O Most High. *Psalm 92:1*

With thankfulness to our heavenly Father, who has kept them in His gracious care, we wish to announce the 60th Wedding Anniversary of our dear parents, grandparents, great-grandparents;

JACOB JONGS
and
HENDERIKJE JONGS (nee Venhuizen)

Their thankful children, grandchildren, great-grandchildren

Nanaimo, BC:
Marty Hoogerdyk (Jongs)
Rita and Rick Steeple
Sean, Laina, Jason
Brenda and Dermot Lane
Erin, Kenton
Linda and Terry Carson
Travis, Clayton
Mike and Kim Hoogerdyk
Jonathan Hoogerdyk

Taber, AB:
Ann and Herman Hoogerdyk
Marjorie and Kelvin VanDasselaar
Cameron, Darren, Andrea, Kimberly
Marten and Serena Hoogerdyk
Joseph, Kane, Danion, Carlton
James and Marlene Hoogerdyk
Herman and Lisa Hoogerdyk
Blayne, Amanda

Hamilton, ON:
Barbara and Mike VanDenBos
Brenda and Everett Gritter
Lori-Ann, Ingred, Jason, Jonathan
Ann and Fred Beintema
Carolyn, Bruce, Colleen, Shannon, Scott
Irene and John VanAndel
Matthew, David, Nicholas, Nathan, Melisa
Rick and Jenny VanDenBos
Cassandra, Michael, Julie
Jackie and Hendrik DeJonge
Jessica
Linda and Willem VanDerVen
Kara-Leigh
Elaine VanDenBos
Brian VanDenBos
Marion VanDenBos and Graham Bosveld

Matsqui, BC:
Nick and Jane Jongs
Ken Jongs
Sandra Jongs

Cloverdale, BC:
Bill and Ann Jongs
Jake Jongs
Grace Jongs and Sam Millington
John Jongs and Janine Barendregt
Heather Jongs

Langley, BC:
Carel and Linda Jongs
Jim Jongs
Susan Jongs

Aldergrove, BC:
Mary and Simon Groeneveld
Adrian and Renee Groeneveld
Jared
Henrietta Groeneveld and Tom Garnett
Mina and Jake Oostlander
Leanna, Jonathan
Jackie and Brian Koning
Kim and Pete VanMaren
Rick Groeneveld
Bob Groeneveld

Summerside, PEI:
Margaret and Phil MacDonald
Willard MacDonald
Sean MacDonald
Scott MacDonald

Coquitlam, BC:
Hennie Jongs

Open house will be held in the Cloverdale Canadian Reformed Church May 18, 1993 2:00 - 4:00 p.m.

Address:
17829 - 59 Avenue
Surrey, BC V3S 1P6

1943 ~ May 6 ~ 1993

For the mountains may depart and the hills be removed, but My steadfast love shall not depart from you, and My covenant of peace shall not be removed, says the LORD, who has compassion on you. *Isaiah 54:10*

With gratitude to the LORD, we hope to celebrate, the LORD willing, the 50th Wedding Anniversary of our dear parents and grandparents:

FRED VANDERMEULEN
and
MARGARET VANDERMEULEN (nee Veninga)

Their thankful children and grandchildren:

Carmen, MB: Margaret and Theo VanDasselaar
Colleen, Konrad, Kristen

Roseisle, MB: Jack and Frances Vandermeulen
Winnipeg, MB: *Fred, Floyd, Jacqueline*
Roseisle, MB: *Joanne, June, Jenny, James*

Carman, MB: John and Elaine Vandermeulen
Matthew, Stuart, Tracy, Wesley

Carman, MB: Peter and Catharina Vandermeulen
Alvin, Gregory, Denis

Winnipeg, MB: Ria and Jan Kampman

Carman, MB: Betty Vandermeulen

Carman, MB: Ben and Wilhelmina Vandermeulen
Blaine, Keith, Mark

Carman, MB: Marianna Vandermeulen

Vernon, BC: Tom and Rita Vandermeulen
Chad, Jason, Michael, Derek

Carman, MB: Christina Vandermeulen

You are invited to celebrate this happy occasion with us at an Open House in the Carman Canadian Reformed Church from 7:30-9:30 p.m., D.V., on Thursday, May 6, 1993.

Box 641, Carman, MB
R0G 0J0

1943 ~ April 21 ~ 1993

Exodus 14:15b

With joy and thankfulness to the Lord who has kept them in His care, we celebrate the 50th Wedding Anniversary of our dear parents and grandparents

GERRIT PLANTINGA
and
ANNEKE PLANTINGA (nee Bakker)

May the Lord continue to bless them. Their thankful children and grandchildren.

Open house April 17, 2-4 p.m., D.V., at Ebenezer Canadian Reformed Church building, Dynes Road.

3257 Mayfair Place
Burlington, ON
L7N 1C7

1963 ~ May 3 ~ 1993

How precious is Thy steadfast love, O God! The children of men take refuge in the shadow of Thy wings. *Psalm 36:7*

We give thanks to our heavenly Father who has shown His steadfast love and care to our dear parents and grandparents. We joyfully celebrate the 30th Wedding Anniversary of

SIMON and BETTY BREUKELMAN (nee DeBoer)

Waterdown, ON: Diane Breukelman

Freelton, ON: Jeff and Eileen Breukelman
Gregory

London, ON: Brian Breukelman

Wayne Breukelman and
Karen Bostelaar

Burlington, ON: Bernard Breukelman and
Trish VanderVeen

London, ON: Laura Breukelman

64 Archer Crescent
London, ON
N6E 2A5

July 20, 1924 ~ March 21, 1993

How lovely is Thy dwelling place, O LORD of hosts! My soul longs, yea, faints for the courts of the LORD; my heart and flesh sing for joy to the living God. *Psalm 84*

The Lord in His goodness took to His heavenly dwelling place on the Lord's Day, my beloved husband, our father and opa,

WILLIAM EENKHOORN

We give thanks for every day the Lord allowed him to be with us and we go forward in the assurance that He will continue to guide us with His Fatherly Hand.

Surrey, BC: Berendina Adriana Eenkhoorn
– nee Wendt

Delta, BC: John and Audrey Eenkhoorn
– nee Bultena
Karen

Surrey, BC: Catharina and Burt van Delden
Adam, Matthew, Joshua, Diana

Surrey, BC: Frances and John Jansen
Adria, Erin, Brittney, Caitlin

Surrey, BC: George Eenkhoorn and Dena Bedford

Surrey, BC: Sylvia and Hugo Star
Mitchell, Kevin

Surrey, BC: Rick and Chris Eenkhoorn – nee Selles
Amanda, Benjamin

Surrey, BC: Cynthia Eenkhoorn

9435 - 133A Street
Surrey, BC
V3V 6P3

My help comes from the LORD who made heaven and earth.

Psalm 121:2

On the day of our Lord, March 21, 1993, it pleased the Lord to take home our brother, in-law, and uncle.

WILLIAM (WIM) EENKHOORN

May our heavenly Father continue to surround our sister, aunt and family, Audrey Eenkhoorn (nee Wendt) with the assurance of faith to give them strength. He will be greatly missed by all of us.

George and Dicky Wendt
Catherine
Perry Wendt and Leanne Nachtigal and family
Hank and Diny Wendt
Cathy and Roger Kieneker and family
John
Ken
Grace and Andrew Byzitter and family
Henry and Rita Wendt and family
Paul Wendt and Jeanette deLeeuw
Mike

...for He who promised is faithful.
Heb. 10:23

On Sunday, 21 March 1993, the LORD took to Himself our brother and longtime member of our society

WILLEM EENKHORN

May his family be comforted by the certainty of His promises.

Men's Society of "Maranatha," Surrey, BC

On March 21, 1993 it pleased the Lord to take unto Himself our faithful choirmember

WILLIAM EENKHOORN

He will be greatly missed at our weekly practices.

The Golden Age Singers
Langley, BC

On March 4th, 1993, our heavenly Father took unto Himself in glory

REV. L. "BERT" SELLES

We are thankful for the faithful service he rendered for many years as Chairman of the Canadian Reformed World Relief Fund. He loved this work of mercy and gave valued leadership to it.

We will dearly miss our co-worker and friend.

The C.R.W.R.F. Executive

THANK-YOU

I would like to thank all who remembered my family and me, in thought, word and deed, during the illness and after the death of my dear wife,

SANDRA M.S. OOSTERHOFF

Your actions demonstrated the bond of the communion of saints and have given me much comfort.

Albert H. Oosterhoff

THANK-YOU

to all who showed their Christian love and concern during the illness and death of our dear husband, father and Opa,

JAN GELDERMAN

Your telephone calls, visits, cards, letters and support have meant much to us in these difficult times. It was a real source of comfort and joy to so experence the Communion of Saints.

Ali Gelderman,
children and grandchildren

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CREDO CHRISTIAN HIGH SCHOOL

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Mr. E. Vanderboom (604) 530-5396 (School)
530-8965 (Fax)
534-8837 (Home)

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P.O. Box 3457
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THE CANADIAN REFORMED MAGAZINE

The Board of

DUFFERIN CHRISTIAN SCHOOL

Carman, Manitoba
is accepting applications for the position of

*** KINDERGARTEN TEACHER**

• ELEMENTARY TEACHER (Grade 6 and 7)

for the 1993/94 school year.

For more information contact the principal

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

Send applications to the secretary of the School Board:

Mr. John Veldman
Box 322
Carman, MB R0G 0J0

THE CANADIAN REFORMED SCHOOL SOCIETY OF OWEN SOUND AND DISTRICT

will begin a school D.V. in September 1993. There will be approximately 20-25 students. The Board therefore invites applications for a:

TEACHER

For Grade 1-8 for the 1993/94 school year.

For information call:

Mrs. Julie Kruisselbrink
(519) 934-2608

Applications may be sent to the Education Committee in care of:

Mr. Henry Bosscher
RR 8
Owen Sound, ON N4K 5W4

IMMANUEL CHRISTIAN SCHOOL

Winnipeg, Manitoba requires a

TEACHER

for the primary grades as of September 1993.

Our school has:
- Kindergarten to Grade 12
- an enrolment of about 150
- 9 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 Canadian Reformed School Society of Smithville and surrounding district, operating the

JOHN CALVIN SCHOOL

invites applications for

TEACHERS

Duties to commence in September.

For information phone *Miss J. Kingma* (Principal) at the school (416) 957-2341.

Send applications to:

Mr. A. Schutten
Secretary of the Education Committee
2981 Thirty Road
Smithville, ON
L0R 2A0

The board of

EBENEZER CANADIAN REFORMED SCHOOL

of Chatham invites applications for the position of

KINDERGARTEN TEACHER

It is the board's wish that kindergarten be added to our grade school this fall. the position would involve 2 full days per week possibly increasing to 3 days per week in the latter part of the school year. Anyone interested in this position is urged to apply to the secretary of the education committee:

Anita Bos
RR 2
Thamesville, ON N0P 2K0
(519) 692-5432

THE
TIMOTHY CANADIAN
REFORMED SCHOOL SOCIETY
Hamilton, Ontario

invites applications for the position of

TEACHERS

in the primary and grades 6, 7 or 8 areas and the LEARNING ASSISTANCE PROGRAM commencing at the beginning of the 1993-1994 school year.

For information contact the principal,

Mr. H. Nobel
RR 1, Caledonia, ON N0A 1A0
School: (416) 385-3953
Home: (416) 692-5502

Applications to be addressed to:

Education Committee
c/o J. Schutten
527 Carluke Road
RR 2, Ancaster, ON
L9G 3L1

Come to the Beautiful Bulkley Valley

The

EBENEZER CANADIAN REFORMED SCHOOL

of Smithers and Houston, BC is in need of

ELEMENTARY TEACHERS

both in the primary and in the intermediate division for the 1993/'94 school year. We also have a possible opening for a

HIGH SCHOOL TEACHER

Area of greatest need is Social Studies but those otherwise qualified are also encouraged to apply. The successful applicant has a strong commitment to Reformed education and a high level of professional dedication.

We offer a competitive wage and benefit package, excellent facilities, a favourable teacher/student ratio, and a team approach.

About Smithers? Goede wijn behoeft geen krans!

For more information call the principal

Henk Van Beelen
at (604) 847-3492 (school)
or (604) 847-5924 (home)

Applications should be directed to *Tineke Hamelink*, secretary of the board of the Canadian Reformed School Association of Smithers, BC, PO Box 3700, V0J 2N0, Canada, or fax to the following number (604) 847-4786.

WANTED

K. Schilder *"Om Woord en Kerk."* I - IV

W. De Haan
RR 2, Wardsville, ON N0L 2N0
Ph. (519) 693-4329

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The

REFORMED WOMEN'S CONFEENCE

will D.V. hold its 4th annual gathering from Thursday evening to midday Saturday, June 3, 4, and 5th, 1993 at Redeemer College in Ancaster.

The Theme this year is OUR ALL-SUFFICIENT GOD. Please join us for a time of teaching, learning, and fellowship.

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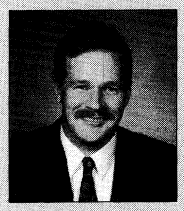

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On May 22, at 8:00 p.m. in Chalmers United Church, Woodstock, Martin Mans with Mattaniah Netherlands Reformed Male choir.

Organ and Piano Concert:
On May 26, at 8:00 p.m. in Mount Brydges Christian Reformed Church, Martin Mans and Willem Van Suydam, organ/piano.

Organ Concert with Choir:
On May 27, at 8:00 p.m. in Fergus Canadian Reformed Church, Fergus, Martin Mans, Andre Knevel and Willem Van Suydam, organ/piano with: The Fergus/Elora Singers, Canadian Reformed Choirs.

Organ Concert with Choir:
On May 28, at 8:00 p.m. in Ebenezer Canadian Ref.ormed Church, Burlington, Martin Mans and Willem Van Suydam, organ/piano with: The "Soli Deo Gloria" Canadian Reformed Church choir.

Organ Concert with Choir:
On May 29, at 8:00 pm. in the Christian Reformed Church, Brampton, Martin Mans and Willem Van Suydam, organ/piano with: "The Choraliers" Male Choir of Brampton/Georgetown.

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