

# Clarion

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A scenic landscape photograph of a South African canyon. In the foreground, a tree with dark, gnarled branches and green leaves frames the left side of the image. The middle ground features a winding river with a light blue-green hue, flowing through a deep canyon. The canyon walls are steep and covered in dense, green vegetation. In the background, more rugged mountains and hills are visible under a clear, light blue sky. The overall scene is bright and vibrant, capturing the natural beauty of the region.

## **Our sister in South Africa**

*CHRIST'S PSALMS, OUR PSALMS  
FAREWELL TO THE EIKELBOOMS  
YOU ASKED*

# A Visit to our Sister in South Africa

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*The more personal bonds we have between our federations, the more effectively we can help and serve each other*

What do pastors, presentations, and Pilanesberg have in common? Of course, they all start with the letter *p*, but more than that, they were all part of a memorable trip to the Free Reformed Churches of South Africa (FRCSA) this past July. The two-week journey involved teaching future pastors, making presentations about the CanRC federation, and yes, also some sightseeing in the Pilanesberg Game Reserve. However, before we get too far ahead of ourselves, a bit of background information is in order.

## A synodical mandate

Already seven years ago, at Synod Burlington 2010, our broadest ecclesiastical assembly took the following decision: “To mandate the Board of Governors of our Theological College to encourage and assist the FRCSA in their efforts to set up their Ministerial Training Structure” (Art. 82, 2.8.3). The next two synods, Carman West 2013 and Dunnville 2016, made very similar decisions (Art. 132, 4.8 and Art. 47, 4.3, respectively). Furthermore, in June 2016 two brothers from South Africa, Rev. Pieter Boon and br. Ronald Meeske, visited our seminary in Hamilton to discuss, in practical terms, what CRTS could do to help the cause of theological education in the FRCSA.

The need for help is clear. Depending on how you categorize things, you could say that there are seven instituted congregations and seven mission congregations (ratio 1:1), or four established congregations and ten mission-situated congregations, some self-governing and some not (ratio 1:2.5). That’s a remarkable statistic. Added to that, two of the four established congregations are presently vacant. Any way you look at it, there is *a lot* of work being done by relatively few people.

On top of all the mission work, though, students must be trained as future ministers and missionaries, and that presents another set of challenges. In the first place, even though the FRCSA would love to have their own seminary, it is not feasible for them to do so at this time. Secondly, quality, Reformed primary and secondary education is available for some, but not all, of the congregations and church plants. As result, some students for the ministry have a strong background in Christian education but others do not. Thirdly, there are different languages to negotiate as well. Some theological students grew up speaking Afrikaans, while others spoke Sotho at home. Through education they all speak today’s *lingua franca*, English, reasonably well, but learning in a language that is not your mother tongue is still difficult.

If you put all these factors together, it is clear that our synods have been on the right track: as CanRC we should do what we can to help this federation of churches that is far away from us geographically but so very close to us spiritually.

## A political mess

Currently Mr. Jacob Zuma, leader of the African National Congress, is the president of South Africa. By all accounts he leads his country in a manner that is unwise, corrupt, and divisive. Hardly a week goes by without reports of yet another scandal involving himself, his closest advisors, or one of his six wives. As a result, his reputation is seriously tarnished and many in the country have long lost all sense of confidence in him.

Added to this, South Africa has an unemployment rate that hovers around thirty percent, according to government sources, but some say that it may be as high as forty



percent! With so many people out of work, crime increases and gangs proliferate. The net result is that the whole economy is dragged down, and people who can afford to leave the country do so. Clearly, this is a country that needs wise and courageous leadership. Sadly, it seems to be lacking.

Still, the Lord does not fail to accomplish his purposes. In the midst of political chaos and economic hardship, the church of the Lord Jesus Church is still being gathered, defended, and also increased. My

## INSIDE THIS ISSUE...

In Issue 17 our editorial is from a guest editor, Dr. Jason Van Vliet. He writes about a trip and the work CRTS is doing in South Africa regarding theological education in the FRCSA.

This issue also features the work of one of our editors, Rev. Peter Holtvliwer. Introducing *Christ's Psalms, Our Psalms*: a project taken on by a group of Reformed pastors to develop a study resource as well as a devotional on the 150 Psalms.

We have a report on Yarrow's farewell to the Eikelbooms, a translated article regarding ecclesiastical fellowship between Dutch and Korean churches, a letter to the editor, and many of our regular columns: Clippings on Politics and Religion, *Clarion* Kids, Ray of Sunshine, You Asked, and Treasures New and Old. There is also a Mission News insert.

Laura Veenendaal

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Cover photo: Blyde River Canyon, South Africa

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wife and I met many fellow believers, with different ethnic and linguistic backgrounds, yet all sharing the same faith, even learning from the well-known Heidelberg Catechism and singing some familiar songs. We sang Psalm 42 in both Afrikaans and Sotho.

### A pilot project

Let's return, though, to theological education. As a result of the visit from Brs. Boon and Meeske back in June 2016, the Senate and Board of CRTS and the Deputies for Theological Training in South Africa agreed to start a pilot project of sharing some lecture material via video recordings. Video and audio equipment was installed in the freshmen classroom. Lectures in a select number of courses were recorded and transmitted to South Africa. Two ministers in Pretoria, Rev. Hannes Breytenbach and Rev. Jopie van der Linden, previewed the material and took note of how the teaching may apply differently in an African context. Next, as facilitators, they would show this material to the theological students, pausing as necessary to explain things further or invite discussion.

So far the pilot project has gone well. The students are receiving training in topics such as the Reformed confessions and the redemptive-historical approach to preaching, subject areas that would otherwise likely remain gaps in their training. The presence of facilitators and a regular classroom setting certainly cultivate a much better learning environment than having students sit off by themselves, in their bedroom, behind a laptop screen, watching a lecture on Youtube.

At the same time, there are disadvantages. For one thing, watching a lecture on a screen, even in a classroom with fellow students, is still different than listening to a professor live and in front of you with the opportunity to ask him questions face-to-face over coffee afterwards. There are pedagogically significant subtleties that even advanced technology cannot fully capture. For this reason, another part of the pilot project is that over a five-year period each of the professors at CRTS will take a turn traveling to South Africa to give an intensive series of lectures in his area of specialization. The journey this past July was the first of this series.

The other disadvantage of the pilot project is that although students in South Africa are receiving some lecture material, it is not possible for them to participate in the entire program via distance learning and thus receive a full, accredited M.Div. degree in the end. For this reason, if circumstances allow, the South African Deputies for Theological Training would prefer to see their students come to Hamilton for the full program. However, for various reasons, this is not always feasible.

### Some presentations

In addition to teaching three students for the ministry, there was also opportunity to meet with others who are considering the ministry. It was encouraging to see a good number of young men come out, both those in high school and those in university or presently in another career.

Presentations were also made to the general membership of the churches, both in the Pretoria area and in Cape Town. These presentations allowed our brothers and sisters in South Africa to become more familiar with the Canadian Reformed Churches as a federation and with CRTS as a seminary. The fact of the matter is that for many years the FRCSA have been more oriented to our Dutch sister churches than to us. In part this is because of the linguistic link: Dutch and Afrikaans are similar languages. Interestingly, though, it goes beyond that. If you speak to people in Canada or the United States about their Dutch relatives, they will usually take you back a generation, or two, or three and talk about their opas and omas, or uncles and aunts who live there. However, if you converse with brothers and sisters in South Africa, do not be surprised if they start talking about their children and grandchildren who live in The Netherlands. Due to the aforementioned political and economic hardship, some of the *younger*, not older, generation has emigrated, either to The Netherlands or elsewhere.

With the recent direction of our Dutch sister churches, the FRCSA and the CanRC have been growing closer together, but we still have a way to go in getting to know each other well. The Powerpoint presentations, complete with pictures and statistics, were well received and, if their





questions were any indication, the audiences were eager to learn much more about the ecclesiastical scene here in Canada. If you are considering some international travel, you might want to put South Africa on your list. The more personal bonds we have between our federations, the more effectively we can help and serve each other.

### And yes, Pilanesberg, too

As we were preparing for this trip to South Africa, more than one person said to us, “But you are also going to take some time to go sight-seeing when you’re down there, right?” Yes, in addition to preaching, lecturing, presenting, and meeting, we had the opportunity to go to the Pilanesberg National Park and Game Reserve, which is about 150 kms northwest of Pretoria. Wow, what magnificent creatures our Father in heaven has made! It is one thing to see a rhino, or a zebra, or an elephant in a zoo. It is quite another to see them in their natural surroundings, standing in a herd, at times no more than a couple meters from your car. (OK, thankfully, the herd of elephants was a bit farther away, but the zebras and rhinos were very close. . . perhaps too close for comfort. That rhino horn looked like it could do some damage.)

Similarly, the plant life is spectacular. The semi-arid landscape is decorated with aloe plants, which are the size of shrubs, and proteas, which boast flowers that are surely fit for royalty.

### A final thought or two

Yet even if God’s work of creation in South Africa is beautiful, his work of salvation is even more splendid. The blessed reality of Pentecost is certainly evident in the Reformed congregations in South Africa. Depending on which congregation you attend, it is quite possible to hear Afrikaans, Sotho, and English all being spoken on church parking lots, with a bit of Zulu and Dutch thrown in for good measure. Also, in spite of the resentment and mistrust that still hangs in the post-apartheid air, the Lord is busy creating “one new man in the place of the two, so making peace” through the cross of Christ (Eph 2:15).

Here in Canada we have good reason to lend our support to our sister, “the elect lady and her children” in South Africa (2 John 1). In turn, we may well receive as much help as we offer, albeit of a different kind. We can assist them with theological education but they can help us with doing cross-cultural, multi-ethnic mission work *right in our own backyard*. More of our congregations here in North America are interested in doing mission work in their own neighbourhoods, in addition to foreign mission. Our sister churches in South Africa have been doing this for decades and, under the Lord’s blessing, effectively so. Maybe we can learn a thing or two from them.







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# Seeing the Good in Your Work

***“That everyone may eat and drink, and find satisfaction in all his toil – this is the gift of God.” Ecclesiastes 3:13***

*This meditation was originally published in this magazine in 2005.*

“I can’t get no satisfaction!” That’s the cry of meaninglessness, isn’t it! It’s the lyrical scream of a rocker whom some think has it all, yet he constantly spurns the gifts of God for a selfish, godless lifestyle and he just can’t get no satisfaction through all his immoral living. Is your life filled with that cry? Or is there a better way? The Teacher in Ecclesiastes 3:13 speaks of finding satisfaction in one’s toil and thus he provides us with a far more positive message than Mick Jagger, especially around Labour Day.

The Teacher calls it the gift of God to find satisfaction in our toil. The original language speaks of “seeing good” in one’s work. “Seeing” has to do with *understanding* the good, even with *experiencing* it. The King James translates, “[T]hat every man. . . should *enjoy* the good of all his labour.” To find satisfaction or pleasure in one’s task – that is the gift of God.

Not all cry out like Mick Jagger. In fact, because of the kindness of God, there are a good many people who eat and drink with pleasure and who find enjoyment in their work, even non-Christians. Their satisfaction is the gift of God. Although their lack of thankfulness *to God* will testify against them, this does not take away from the fact that God gives them this enjoyment.

Ecclesiastes is filled with statements that are true the world over. Some observations describe the meaningless life, namely, life without God. Then one’s work is little more than an unhappy burden, lacking satisfaction (1:13; 2:11, 17). But other statements remind us of the good purpose we were created for. In these we learn of the mercy of God who provides all people with enjoyable things such as food and drink and work, mitigating the curse that came on our work after we sinned (2:24; 3:13; 5:18; 8:15; 9:7).

We learn that our God is generous. He sends his rain on the just and the unjust alike. If we were to make bricks, he would provide the straw. Actually, he does provide the knowledge, strength, materials, and time for all of our work. These things are his gift. In the beginning the Lord God filled our lives with purpose by commanding us to work the garden and subdue the earth. Today, in his kindness, God still allows many people to experience something of how good and satisfying it is to fulfil one of our created purposes. The Teacher commends this to all people.

The Teacher knows, however, that this is not the whole purpose of man. Even those who see some good in all their toil will someday move on. Their death will mark the end of their contributions and they will no longer be able to get any satisfaction from the work of

their hands. The results and benefits will be inherited by another, and who knows what he will do with it (Ecc 2:19)?

The whole purpose of man is known only by those redeemed in the blood of Jesus Christ. We must therefore receive this verse in a new way, for Ecclesiastes was penned for the benefit of our faith. Others may find some joy in fulfilling one of man’s purposes (work), but we must put work in its proper place in order to truly enjoy it. Our primary purpose is to worship God. In Jesus Christ we have been redeemed to worship God in everything. We are now to perform worship through our work, just as it was God’s purpose for us in the beginning. “So whether you eat or drink or whatever you do, do it all for the glory of God” (1 Cor 10:31). Your work is for the glory of God. Do it in that way! “Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain” (1 Cor 15:58). The Lord’s work is to do good wherever you are. “Let us not grow weary in doing good” (Gal 6:9) – in all our work, at home, school, and the workplace.

Such a perspective ought to make us work all the better, as those “serving the Lord, and not men” (Col 3:23). With Christ as Lord you can also be assured that “you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving” (Col 3:24). There’s no greater satisfaction than that!



# Introducing *Christ's Psalms, Our Psalms*

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Connect with him  
on Facebook or Twitter  
where he is  
currently tweeting  
on *Christ in the Psalms*.

Believers for centuries have loved the Psalms and many spend time meditating on them. The Psalms reflect any number of our emotions and struggles but do we realize that each of them was given to also show us our Saviour Jesus Christ? We probably think of Christ in reading Psalms 2, 22, 23, or 110, but do we see him also in Psalms 3, 12, 111, 150 and all the rest? That's the challenge that a group of Reformed pastors (Canadian Reformed and Free Reformed (Australia)) took upon themselves in a new project called *Christ's Psalms, Our Psalms* (CPOP).

## Study resource

They are putting the finishing touches on two books, the first of which is CPOP's *Study Resource*. Using language everyday believers can understand, this volume will provide readers with a thorough explanation of the meaning of each of the 150 Psalms in their original setting while at the same time showing how they all point to or reveal the Lord Jesus Christ. This latter aspect is often missing in many commentaries on the Psalms and is one of the main reasons *Christ's Psalms, Our Psalms* was initiated. Reformed believers know that all of Scripture points to Christ, but how do we legitimately find him in the psalms we all love to read and sing? Since Christ himself urges us to search the Scriptures for this purpose, even mentioning the Psalms specifically (John 5:39; Luke 24:44), the contributing pastors were convinced this needed to be explored and explained for God's people to understand.

Additional features rarely found in studies on the Psalms include showing how each psalm connects to other parts of the Old Testament as well as expounding on any quotes or allusions found in the New Testament. If a psalm is cited in the Three Forms of Unity, the reader will be shown how and why that confession summarizes the truth of that psalm passage. As well, nearly a dozen prominent biblical themes (e.g. God's sovereignty, God's grace,

man's depravity, the covenant of grace, the antithesis etc.) are tracked through all 150 Psalms. The interested reader can consult the index and easily locate psalms where those themes occur.

## Target audience

Who is the *Study Resource* designed for? It's written for any individual Christian or Bible Study group wishing to dig into the riches of the Psalms. Questions developed for each psalm will do much to benefit group discussion. The contributors also kept a special eye for Christian teachers (including homeschooling parents) and preachers. One of the convenient features of the *Study Resource* is that each explanation is broken down under sixteen headings (e.g. *Author & Purpose*, *Placement in the Psalter*, *Poetic Elements*, *Main Message*, *Christ Connection*, *Scriptural Themes*, *Application*, etc.). This allows for quick and easy access as the user can simply "jump" to the section most relevant without having to read through all the other parts.

For example, a high school English teacher could consult *Poetic Elements* and use various psalms as examples for the class of the Hebrew poetic style. An elementary school teacher could focus on the *Main Message* and the *Christ Connection* while preparing to introduce a psalm for weekly memory work. Ministers will appreciate those points along with the *Application* and *Suggestions for Use* sections to help fill out their sermon and liturgy preparations. Indices for subjects, themes, Scripture, and the confessions will allow anyone to find out quickly which psalms tie in with a topic of interest to them.

## Devotional

*Christ's Psalms, Our Psalms'* other book is a daily *Devotional* to use in our homes. The contributing pastors have written short but meaningful meditations (around 400 words in length), two for each psalm (on average). One

main thought from the Psalm that speaks to the heart and also connects to our Saviour is brought out to help singles, couples, or families direct their thoughts to and live their lives by the gospel. For the times of the year when we mark Christ's birth, death, resurrection, ascension, and out-pouring of the Holy Spirit, readers can turn to specific devotions (also from the Psalms) which speak to those events. In addition, for special occasions like preparing for the Lord's Supper, praying for crops and labour, celebrating Thanksgiving or the turn of the New Year, the reader will find dedicated meditations as well. The book will contain about a year's supply of daily devotions.

### Sign up for updates

Pastor Peter Holtvlüwer is heading up the project and recently launched a new website to showcase this venture. Please check it out at [www.peterholtvluwer.com](http://www.peterholtvluwer.com) where many more details can be found. Even better, sign up to receive sample devotions directly to your inbox as we work toward publication (don't worry – no flooding of inboxes! Only one or two posts per week☺!) All proceeds from the eventual sale of these books will be directed toward support of mission work in Brazil.

To give you an idea of what to expect in the *Devotional*, here is a sample from the pen of Rev. Richard Aasman. Enjoy!

## A fitting life for those who praise the LORD

### *Psalm 111:10 – The fear of the LORD is the beginning of wisdom*

#### Reading: Psalm 111:7-10

Our psalm praises the LORD God for two reasons. The first is praise for his great works. The second is praise for his precepts. These are God's commandments, and they are described in verse 7 as "trustworthy." That means those who want to live closely to the LORD in a life of praise can rely on these precepts to be their guide. Such precepts are essential to a living, covenantal relationship with God. Our God has given us a great exodus from slavery to Satan and sin by means of his own Son's death and resurrection. He is an awesome God. We are thrilled to have precepts that show us how to praise God in thought, word, and deed.

It is tempting to jump straight to those commandments and start carrying them out, one by one. But that's not possible. No one can keep the commandments - at least not in their own strength. That's why the psalmist mentions in verse 9, "He provided redemption for his people; he ordained his covenant forever." God keeps his covenant faithfully, and in that covenant he has given us a Mediator, our Lord Jesus Christ. He redeemed us with his precious blood. He also sanctifies us as Paul explains in Galatians 2:20: "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me." Only because we have died with Christ to sin and rise with him to a new life does change become possible in our lives. Only then can we begin to follow God's precepts.

Verse 10 shows us how to do exactly that: "The fear of the LORD is the beginning of wisdom." True wisdom is living a fitting life to the praise of God. That starts with "the fear of the LORD." This means a deep awe and love for God. Out of thankfulness for what God has given us in Jesus Christ, we turn to his Word - to his precepts that outline how to love God and our neighbour.

This can truly change our lives. We may have struggles with bad habits or addictions to one thing or another. But God works in us and gives us the guidelines on how to change. Surely, "his praise endures forever!"





# The Folly of Imposing Gender Identity Ideology in Law

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There is an incredible ideological push for socially engineering Western society to accept as more or less normal that biological males and females, especially children and teens, can question and physically change their gender and be happy in their new “identity.” The bizarre thinking is that your being considered a boy or girl is actually for the most part something society has imposed on you. Biology is apparently secondary.

Bill C-16, also known as the Transgender Rights Bill, became law in Canada on June 15. “Gender expression” and “gender identity” have been added to the Canadian Human Rights Act as prohibited grounds for discrimination and to the criminal section of the Criminal Code as an identifiable group for hate crimes. According to Dr. Jordan Peterson, psychology professor at the University of Toronto, this bill is an unprecedented threat to our freedom of expression and it codifies a questionable ideology of gender identity into law. Critics have warned that anyone who voices objections to this ideology risks being condemned as hateful and so could be charged with hate crimes, fined, jailed, and compelled to undergo anti-bias training. Although such dire consequences may not be the case, the Bill does open up a Pandora’s box of problems.

Establishing gender identity rights in law means that how people feel about their gender will legally determine whether they are male or female, regardless of the biological sex they were born with. This has all kinds of real and potential negative consequences. For example, to protect such gender rights, biological boys who identify themselves as females should be able to use girls’ washrooms. And indeed, public schools in Toronto, Vancouver, and even Nova Scotia have a policy of encouraging students to use any washroom they wish according to how they identify themselves, rather than according to their biological sex. Such a policy is obviously compromising the privacy and even the safety of girls. So, should girls be obliged to accept a biological boy into their private space and not discriminate against him because he feels inside like he’s a girl?

But there is no scientific evidence that one’s sex is defined by one’s feeling. It is, however, true that some grow up with a condition called gender dysphoria. Such persons feel that their body does not reflect their true gender. This is a psychological disorder which needs to be addressed. Such a condition should not be celebrated as is too often currently the case. God has assigned each person their biological sex. That is something one needs to come to terms with and not fight. ARPA Canada has published a well-researched paper, “Gender Identity” (Summer 2016), which helpfully addresses this issue in a nuanced manner. It is freely available on their website. What concerns us here is that government is legitimizing a psychological disorder as something to be embraced as normal. This is irresponsible.

When government gives legal recognition to the perceptions of those suffering from gender dysphoria, their rights need to be protected. Thus government is also obligated to pay for sex-change operations so that these people can live the life that is their right to live in the gender of their choosing. All of this leads to incredible folly. You cannot simply change your identity of which one’s sex is a vital part without negative consequences. Apparently forty-one percent of those who had sex reassignment surgery attempted to commit suicide. Children suffering from gender dysphoria are sometimes given puberty-blocking drugs so they have more time to sort out their gender identity, but scientists warn against the practice. Therapy is helpful and even transgender activists acknowledge that eighty to ninety-five percent of children with gender dysphoria will eventually embrace their biological sex.

Sources: Ryan T. Anderson, “Gender-confused Kids Need Therapy, not Puberty-blocking drugs: New Study” (June 20, 2017); Lianne Laurence, “Breaking: Canada Passes Radical Law Forcing Gender Theory Acceptance” (June 15, 2017); both on LifeSiteNews website.



# Farewell to the Eikelbooms

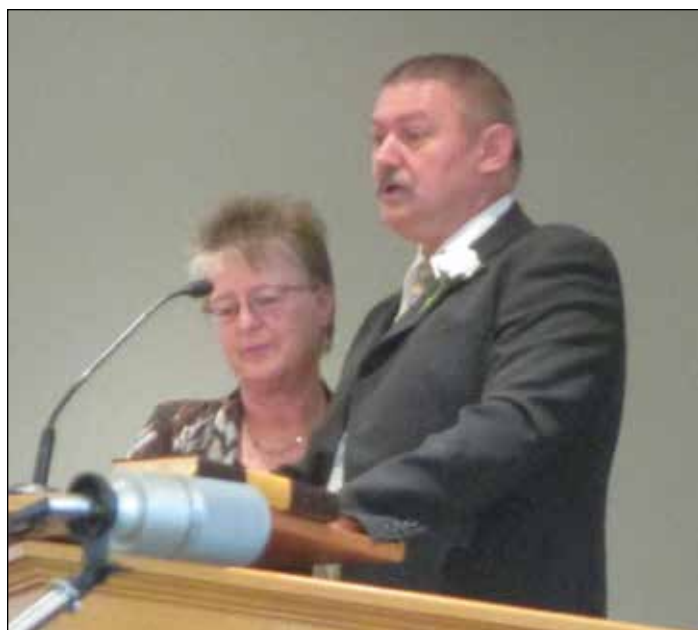
## Farewell sermon

June 11, 2017 was the last congregational news from Rev. Eikelboom in our Yarrow liturgy. With heavy, yet thankful hearts we prepared to listen to his last sermon to us as our minister. We began our worship with singing of Psalm 100 and then read from Exodus 14:15-15:21 and Revelations 15:1-4 as our text. The theme: More important than our characters and our experiences is God's glorious work of bringing us to salvation. We each have different memories and have different struggles in our lives. At times, it's as if we are riding a wave and when things are not going well, we feel as if the waves are crashing down on us. But in Revelations we read about a sea of glass and no more waves. One day we will be by that sea of glass and everything will be at peace. We are, however, warned by God that he will hurt us first so we must be prepared for the worst. Our comfort is the hope we have in our future where God will bring us to the "sea of glass" and God's righteous acts will be revealed in a way that we never knew before. Salvation is God's work and we give glory to *him*. What we do in this life is always filled with sin and nothing to boast about. What we can boast about is that God is in control and that we belong to *him*. We are victors by faith in Jesus. What a blessing to walk with him on the road to eternal life.

## Farewell evening

The congregation went home to rest and came back together at 7:30 pm to say the final farewells to Rev. Richard and Hendriette Eikelboom.

Martin VanderWel opened the evening with singing of Hymn 77:1-3 and reading from 2 Corinthians 4. We are servants and do not lose heart but look to the things that are unseen. Five years have seen many changes in our congregation: more grey hairs, marriages, and children. Through it all God has never changed, he has remained our Goodness



and Mercy. The years have been about what God has done for all of us. Rev. Eikelboom became Richard to many of us in his unique and humble style. He speaks with an Australian accent and we have come to the realization that when he says to turn our Bibles to Mack it means to go to the NT gospel Mark! We also found out that he can sprint very well when he has forgotten his sermon at home on his desk! Due to the overwhelming amount of presentations that were requested, we had to cut some of them like: the Landscapers: VanKammens, Schoutens, and Vandenbergs had a presentation on Maple trees, but since they do not grow in Australia no sense in talking about them. Also, the Bredenhof's presentation on how the Australian hops for Foster beer would never be able to hold up to the Craft hops grown here in Yarrow, BC, obviously not a topic to talk about just before they leave for Australia!, Niel and Alisa Gelderman

## **CALLED**

Called by the Providence CanRC in Hamilton, ON:

**Rev. John Bouwers**

of the Immanuel URC in Jordan, Ontario

## **CALLED AND ACCEPTED**

Called and accepted the call by the Winnipeg Redeemer Canadian Reformed Church to serve as missionary in Manitoba:

**Candidate James Zekveld**

## **CHURCH NEWS**

singing “The wheels on the bus go round and round,” and the final cut was Arie Binnendijk’s poem on how he broke one of his legs and how he will beat you at phase 10 ☺.

Chelsea Huebert designed our program farewell cover and a full copy was framed and given as a gift to the Eikelbooms from our whole congregation.

What did make it to the program were: the Tuesday morning Bible Study group who sang “Hello it’s us from the other side.” The words were made up and conveyed how the ladies will miss Hendriette’s smiling face from a distance. The second song to the tune of “*Frere Jacques*” was about all the help that Hendriette has done with opening the church building, making coffee ready, washing dishes, and laundering the towels. The theme was continued with the tune of “Let her go” and was a tribute to Australia: “No more Hendriette hiking tea pot hill with her jumper and dacks. She looked good, she looked fine, singing doo waa diddy diddy dum vegemite!” The fifth tune was from John Denver’s “Leaving on a jet plane.” “Their bags are packed



and we hate to see them go, messages and e-mails will have to do.” The final song was “Farewell” from the Sound of Music. The ladies walked out singing (regretfully) “Good-bye, Vaarwell, Good-bye” while waving their hands and scarves.

The next presentation was a poem from sister Winnie Winkelaar. In a summary, it was about how our church with its steeple being full of people here in the Yarrow “pastures” have been taught and led faithfully by our Rev. Eikelboom. He gave us reason to talk, walk, and relate in faith to each other and now he is being led by our Master to another pasture to feed another flock. Rev. and Mrs. Eikelboom were then presented with a photo album of a page from every family in our congregation.

Thursday Evening Women’s Bible Study was presented by sisters Wendy Winkelaar and Heather Aikema. A diary was read aloud about the beautiful mountains and snow in Canada from a certain Australian. There was so much snow in the winter of 2017 that pipes froze, power went out, and the roofs had to be shovelled off to prevent caving! After all the ice and snow, a move back to Australia was a very likely option. Wendy and Heather gave gifts of pine cones, snowballs (real snow from the winter of 2017), and a t-shirt that says, “I survived the winter of 2017” to the Eikelbooms so that they could never forget their “wonderful “winters in Canada.

The catechism students said a poem to thank Rev. E for all the times he taught them as true example as God’s humble servant and to thank Mrs. Eikelboom for her friendly





and welcoming smile and words. The pre-confession class also thanked Rev. E for his many words of wisdom and ended by presenting the Eikelbooms with a Canadian flag and coin.

Rev. Witten's letter was read by Bert Heetebry. The Vernon minister is thankful for the thoughtful words and gentle caring shown by Rev. Eikelboom to them as a congregation and personally. Rev. Pol stood and spoke to all of us saying that this was his second time saying good-bye to a fellow minister in the Valley. He is starting to feel rather lonely and does not have a goal of becoming the most senior pastor in Clasis Pacific East! From the congregation of Chilliwack, they have appreciated Rev. Eikelboom's insight and on a personal level, Rev. Pol thanked Richard for the many walks along the river citing Proverbs 27:17 ("as one man sharpens another. . ."), saying that he got a lot from Rev. E. As one family in Christ. . . we will meet again.

Bert Heetebry and Harry DeGelder presented the Eikelbooms with a gift of a history scroll and a picture of mountains from here, from Yarrow congregation. Bert reminded Richard that in Australia all the mountains are horizontal with a few mole hills so a picture of vertical mountains will be a nice way to remember the hikes here without breaking into a sweat.

Dick Schouten spoke on behalf of Council, saying that Richard Eikelboom is no longer a stranger after five years, but a friend. His legacy and gift to us was to instill care for each other. As an elder we must walk side by side with the congregation and not be revered as someone higher. Rev. Eikelboom's labours brought fruit because God walked by all of us and gave us a pastor who faithfully led us with love. We are richer for his time among us and Rev. Eikelboom was thanked for this. We are all walking in faith on the road to the promised land with God as our guide, whether from Yarrow or from Byford. May God bless and continue to guide you and Hendriette in Byford.



Rev. Eikelboom and Hendriette arose and stood by the pulpit together. They started as a team in our Yarrow congregation and now they end as a team. Side by side they visited many members and spent much time together. Richard thanked his wife for her support over the years. He appreciated the laughter and light-heartedness of the evening as it makes for an easier good-bye. He continued to thank the congregation for receiving them both into their homes. They have felt loved, appreciated, and respected. They felt they were part of the body of Christ here in Yarrow and still do. He also thanked the council and consistory, and all those who served. Rev. E said it was good to work together in a spirit of cooperation and he appreciated it very much. To the dear young peoples, he said he was frustrated at times during classes but the good days outweighed the bad ones. He also has a ton of memories from them as young people. They want to have fun and yet serve the Lord. We are all fighting the same battle against the same enemy. We fought together side by side. He has said most of what he wanted to say to us in his sermons but would like to add that this church is not our church but it is the Lord's. He builds his church here in Yarrow and in Byford. "Yes, you will finish perfectly. Hendriette and I trust that God will continue to be with you. We love you very much! Good-Bye."

We ended the evening by singing Hymn 85:1-3.



## Wisdom

### Proverbs 4:1-18, 8:8-11, 9:10, 19:20

"...for wisdom is better than jewels, and all that you may desire cannot compare with her."

What does it mean to be wise? It means to show experience, knowledge, and good judgment. God is very wise, and we should try to be wise as well. The book of Proverbs says in many places that God will bless those who are wise. How do you become wise? By following God and serving him with your whole heart.

"The fear of God is the beginning of knowledge; fools despise wisdom and instruction."

Go to [www.clarionmagazine.ca](http://www.clarionmagazine.ca) to print and colour this picture!



### Word Search

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

Bless	Experience	Heart
Jewels	Judgment	Proverbs
Knowledge		Wisdom

### Double Puzzle

Unscramble the words, then use the numbered letters to solve the final word.

KONWEELDG

--	--	--	--	--	--	--	--	--	--

1

CIPNEEREXE

--	--	--	--	--	--	--	--	--	--

MUJDNGET

--	--	--	--	--	--	--	--

4                  6

TICNOSRUINT

--	--	--	--	--	--	--	--	--	--

3                                  2                  5

--	--	--	--	--	--

1    2    3    4    5    6

by Emily Nijenhuis

## Anchor Camp Pioneers

*A short story by Paul Dieleman*

Dini and I came here on horse and buggy on the way to Anchor Camp Pioneers. It was foggy.

John, one of the men from Pioneers Camp said, "Go back, go back, we don't want you here, something happened here."

"I am a Pioneers Detective, can I help?" I asked.

John said, "Use your own discretion." John opened the gate and let us in. We moved on into the camp grounds. We saw a lady running to the horse and buggy. We slowed down and stopped.

The lady said, "Come back quick to the lodge Detective Paul and Dini." So we pressed on with horse and buggy to the lodge. When we got there we asked the lady what her name was. Her name was Tracy.

She said, "Come inside quick." So we walked into the door and the door creaked as we walked through. Then it slammed shut. Dini almost jumped out of her skin. We walked to the door and opened it carefully. Suddenly there was shout, "Surprise, welcome to Pioneer Anchor Camp!"

*I hope you all enjoyed this great short story from Paul. Paul currently lives at Beacon Home in Dunnville, where he works at Rosa Flora and enjoys writing short stories in his free time.*



## September birthdays

- 6 KATIE DEBOER will be 17**  
481 McNaughton Avenue E.  
Chatham, ON N7L 2H2
- 8 MARSHA MOESKER will be 40**  
c/o Lighthouse  
6528 1st Line, RR 3  
Fergus, ON N1M 2W4
- 14 JERRY BONTEKOE will be 53**  
c/o Anchor Home  
361 Thirty Road, RR 2  
Beamsville, ON L0R 1B2
- 22 NICK PRINZEN will be 45**  
c/o Beacon Home  
653 Broad Street West  
Dunnville, ON N1A 1T8
- 25 DAVE VANVEEN will be 47**  
c/o Lighthouse  
6528 1st Line, RR 3 Fergus, ON N1M 2W4
- 29 PAUL DIELEMAN will be 48**  
c/o Beacon Home  
653 Broad Street West  
Dunnville, ON N1A 1T8



## A NOTE TO PARENTS AND CAREGIVERS

*If there are any address or other changes that I need to be aware of please let me know as soon as possible.*

**Rachel Vis**

731 Lincoln Street, Wellandport, Ontario L0R 2J0  
tom.rachelvis@gmail.com • 905-329-9476





William den Hollander  
Minister emeritus of the  
Bethel Canadian Reformed Church  
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denhollanderw@gmail.com



# Q Why don't we say that male infants were circumcised in the OT rather than "infants"?

*Why does the Form for Baptism (and it seems sermons on baptism) ostensibly avoid mentioning and discussing the obvious that the sign of the covenant in the Old Testament was administered to male children only? Scripture is clear that only male children received the sign of the covenant. Yet in the Form for Baptism we find "in the old dispensation God commanded that infants be circumcised. . . ." Why don't we say male infants were circumcised and then expand on this with respect to baptism? Or should we perhaps infer that only male infants should be baptized today?*

A First of all, what was the meaning of circumcision, which explains why only the male were circumcised? Abraham knew what circumcision was and meant (Gen 17:10). It was an old and existing custom, in Egypt and among the surrounding nations in and around Canaan.

Abraham knew why the foreskin was cut away; it was connected to the possibility of conceiving a child. Circumcision served to remove possible obstructions for the procreation. That's why the practice of circumcising the male was common. Among the nations, however, these were the adult males, while the circumcision of baby boys as the LORD commanded for Israel was unique. The adult men were circumcised to initiate them to marriage and procreation. In Abraham's case this command was very special, given his age, because it meant that he would have to believe that even at his age the LORD would prepare him for the conception of a child. Though Abraham was a "hopeless case," the LORD would make him fertile! Unique then also was the fact that the baby boys had to be circumcised, signifying to these weak and young boys that the LORD, in his grace, would be the giver of life (conception and procreation), and would ensure the continuity in the covenant, through the generations!

Then in the second place we should realize that in the OT the women were included in the men, also in the prac-

tice of circumcision (just as in a different context the men of all tribes were included in the Levites, the Levites in the priests, and the priests in the high priest). Hence, the Form for Baptism is correct saying that *infants* were circumcised (i.e. the boys were, and the girls were included in its meaning and promise: the LORD would ensure conception and procreation, covenant children of the promise!). This, of course, didn't mean that salvation and redemption were restricted to the *male* members of Israel. This can be seen as well in the proselyte baptism, which also the women received. Now the fact that in the OT the women were *included* in the men doesn't make a contrast between circumcision and baptism. It shows the redemptive-historical *progress* from circumcision to baptism. In Christ no one is included anymore in another. In him, all are a holy and royal priesthood, and in Christ "there is no male and female, for you are all one in Christ Jesus" (Gal 3:28). That's what the baptism to boys and girls, men and women in the new dispensation illustrates.

*Is there something you've been wanting to know?  
An answer you've been looking for?*

## Ask us a question!

Please direct questions to Rev. W. den Hollander  
denhollanderw@gmail.com

23 Kinsman Drive, Binbrook, ON L0R 1C0



# Female Office Bearers in RCN: Will it Cause Severance of Ecclesiastical Fellowship?

Dae-jin Kim  
Translated by Jerome Lee  
Member of Maranatha Canadian  
Reformed Church, Surrey BC

The general synod of the Reformed Churches in the Netherlands (Liberated), which have an Ecclesiastical Relationship with the Kosin churches (KPKK), decided on the past Friday, June 16, that they would allow females in all the offices: ministers of the Word, elders, and deacons. The RCN has also been known to Koreans as Churches of Article 31, and their synod that opened in January 20 this year will last until July 30, during which it meets two days and a half each week starting from Thursday to Saturday afternoons.

The triennial synod of the RCN had an opportunity this year to associate and talk with foreign delegates of their sister churches abroad from April 3, 2017. Here the biggest topic of this synod was intensively discussed, which was the wide opening of office bearers to females. Especially on the sixth of April, there were four presentations regarding the topic in closed sessions both morning and afternoon, and the heavy discussions continued on the seventh. The final voting was taken place on June 16, and the long-debated controversy has now been approved that day.

Professor Hae-moo Yoo from the seminary (KTS) attended the synod himself and appealed to them not to turn their back on brothers and sisters of the sister churches abroad, since some of them were already getting ready to sever the relationship once they sanctioned female office bearers. In spite of all the advice from the sister churches, the RCN synod decided to open to women all the offices. It is allegedly said that the New Testament professor of the Kampen Theological University has influenced a lot for this synod decision.

Our reactions in KPKK to their decision are split into two different ways; one is that “we should sever the relationship with the RCN,” and the other is “there must be some biblical reasons for them to have decided that way.” Anyway, the decision of our sister church in The Netherlands regarding female office bearers became a hot potato among us in KPKK.

Posted at “CoramDeo.com”(<http://m.kscoramdeo.com/news/articleView.html?idxno=11589>) on June 23, 2017.



Gyeongbokgung Palace,  
South Korea

### Dear Editor,

I was saddened to read “Are We Only Twenty Years Behind?” by Dr. Visscher. I am left wondering if we might be less than twenty years behind when I read an article so full of humanistic psychosocial reasoning and so short on scriptural basis.

I would not say that we will make the same mistakes that the RCN in Holland is making and end up roughly where they are in roughly twenty years. That would be fatalistic and I agree that would be wrong. But Dr. Visscher

says that people’s concern that “we are only twenty years behind” is “simplistic and erroneous thinking.” I disagree. I believe it’s actually scriptural, Spiritually discerned, and historically informed. It should not seem rational or plausible to any reasonable Reformed person that the endless cycle of reformation and subsequent deformation would stop, miraculously, for the Canadian Reformed Church of the twenty-first century (Josh 24:19-31, 1 Cor 10:12).

*With brotherly love,  
Peter VanIperen*

*Letters to the Editor should be written in a brotherly fashion in order to be considered for publication.  
Submissions need to be less than one page in length.*

