

# Clarion

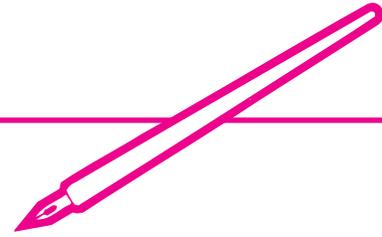
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*Canadian Reformed Church  
at  
Yarrow, British Columbia*

*Numbers*

*10:1-10*



By N.H. Gootjes

## Teaching Parents

With the coming of the fall, all kinds of activities are resumed. The churches, too, pick up from where they left off. In the bulletins, the times for the different catechism classes are published. Ministers prepare lessons to instruct the children in the knowledge of God's Word. Parents work together in bringing their children to the church building for catechism class, and picking them up afterwards. All through the fall, winter and spring season, this activity is going on, mobilizing the effort of a large section of the congregations. This catechetical instruction in the church is so obvious to us that we take it for granted.

*There is no doubt that teaching is seen as something very important in the church of the New Testament.*

Sometime during the past year the necessity of this was questioned. A father wrote a letter to the well known Rev. S. Schlissel, asking whether he as a father should not do this himself. He, together with another father, felt competent to teach his children in the Heidelberg Catechism. But his consistory did not agree with this and had urged them to send their children to the catechetical instruction provided by the church. But the father felt that he was the first person responsible for this.

Rev. Schlissel, in his response, agreed that the actual responsibility for catechism instruction rests with the father, but he noted two possibilities. The first is that the father himself teaches the catechism to his children. Actually, doing it yourself as a father has many advantages, in his view. But there is also another possibility, that the father has someone else teach his children. In other words, the father is free to allow the minister to teach his children, but then it should still be under his supervision. He points to Psalm 78, to defend this.

This approach is somewhat softer, in that it allows the minister to provide catechetical instruction for those who need it. But the emphasis is still on the parent. He decides whether he will himself teach his children or whether he will ask someone else to teach his children in his place. If this is true, catechism instruction would not be something belonging to the task of the church. It must be done in the church, but first of all it should be done by the parents. And only when the parents for some reason cannot provide it, can the church step in and offer to help them with it. The

minister only needs to teach catechism classes as the need arises. All the emphasis is on the parents: they either give the necessary instruction themselves, or ask someone to help them by doing it for them.

### Teaching office

This untraditional approach to catechism teaching shocked many readers, and led to a spirited debate in the following issues. We need not follow the whole discussion, but it is important to look briefly at what the Bible says about the teaching. It will soon be clear that there are two sides to this issue.

There is no doubt that teaching is seen as something very important in the church of the New Testament. The knowledge of God and of Jesus Christ is handed over from the one to the other by means of teaching. This was instituted by Jesus Christ himself. He not only performed miracles, but He was always teaching. If He did not teach the crowds, He was instructing his disciples. He did that for about three years, and that is a good indication of the importance of teaching for the church.

At the end of his earthly life, just before He went up to heaven to take up his task as a king of heaven and earth, He told his disciples that they should make disciples of all nations (Matt 28:19). We have heard this text so often that we hardly realize the meaning of the word "disciple", but it does mean "student." Jesus Christ wants to say that the nations have to become students, they have to learn about God and Jesus Christ, and they have to obey all things they have been taught.

*Catechism instruction by the church had a long history.*

The apostles did this teaching wherever they went, as the book of Acts tells us. They trained the next generation of teachers, and Paul urged two of them, Timothy and Titus, to teach (1 Tim 4:11; Titus 2:1). This instruction is supposed to continue, for he also tells them to instruct people who are able to teach others (2 Tim 2:2, Titus 1:9). The instructors in the church are people who have received special instruction themselves. Also in the church, instructors are trained before they are sent out to instruct others. The church itself is responsible that there are people for the instruction of its members.

Actually, this has a background in the Old Testament, as well. One of the important functions of the priests was to teach the people the law of the Lord (Deut 33:10; 31:9, 26; 33:10; Hos 4:6; Mal 2:7). There was a teaching office in the church, at least from the time there were professional priests. Catechism instruction by the church had a long history.

### Teaching parents

It would be wrong to conclude from this that parents can leave all the teaching safely in the hands of the specialists. When Rev. Schlissel defends the importance of parents in teaching their children in the ways of the Lord, he emphasizes a scriptural truth. This was already done in Israel, when the father explained to his children the meaning of the words of the Lord. This can be found in Exodus 12, speaking about the Passover as a commemoration of the freedom Israel received. The Passover celebration should not be a meaningless ritual to the children, they should know what was going on. Before the actual delivery from Egypt had taken place, God already told Moses that the people should continue to celebrate the Passover as a remembrance of his great work in rescuing them. The Israelites had to remember the way God had rescued them from Egypt

### What's inside?

Catechism classes are commencing throughout our respective churches. During the past year there was a discussion within a Reformed publication about whose responsibility it is to teach catechism. Is it the task of the parents or of the church? Should parents permit their minister to teach catechism to the children of the church? This question has generated quite some discussion. The editorial of Dr. N.H. Gootjes presents us with insight into this matter.

Schools have opened their doors as well to both new and returning students. Last spring, Dr. C. Van Dam presented an address at the graduation exercises of Covenant Canadian Reformed Teachers' College. He reminded the new teachers that their teaching of covenant children should be as nurturing as spring-time rain. It is good for teachers to be reminded of this again as they start a new season of the awesome task of educating covenant children.

Speaking of teaching, Rev. R. Boersema serves us with a press release of a new training facility for Reformed theological education. This is education which takes place over the Internet. May the Lord bless this endeavour.

Rev. D.G.J. Agema continues his two part article on the matter of apathy within the church. It is an honest, hard look at a difficult topic. We appreciate that Rev. Agema also offers insight on how to combat apathy.

We have our column *Ray of Sunshine*, and a presentation on the official opening of the new church building in Yarrow, B.C.

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in a feast lasting seven days. And they should tell their children the story of what happened when they had come out of Egypt (Ex 12: 24-28).

Already at the beginning of Israel as a nation, parents had an important role in handing over the stories of God's great works in history. These works are at the basis of the existence of God's people. The story of the great deeds of God to keep the people alive should be known by the descendants. Even a thousand years later their existence still depended on that work of God. Parents had to impress this on their children.

*Parents should tell their children what God wants them to do.*

That is not limited to one event, not even an event as unique and impressive as the Exodus. It also applies to the later history recorded in Scripture. That can be seen in Psalm 78, where the poet Asaph gives an important example of handing over the story of God's works: What they had heard from their fathers, they should explain to the next generation. That begins with the giving of the law. Parents should tell their children what God wants them to do. But they cannot simply mention the good things God had done for the people, they should also speak of the evil things their ancestors had done (Ps 78:8,9; 17-20). The Bible is not nationalistic, glorifying the past. The history shows that God was faithful, and although He punished, He also did great wonders in rescuing Israel (Ps

78:12-16; 23-27). The parents should tell their children of the unfaithfulness of previous generations, but also of the faithfulness of God.

Ephesians 6:4 proves that this should continue in the families today. Fathers are commanded to bring up their children in the training and instruction of the Lord. The first word, training, is more general and points to education. The second word could refer particularly to disciplining. This word of the apostle Paul makes the parents, and specifically the fathers, responsible for speaking to their children about the Lord. Those who are closest to the children should also be the first to tell them about the works of salvation God has done in the past, and what they mean for us today.

The schools do much for our children, and we are thankful for the opportunity to have Christian schools. The ministers preach and give catechetical instruction. Rightly so, it belongs to their office to instruct the youth of the church. But it all begins and ends with the parents. What they have learned of God's works in history, they should impress on their children. As parents, we should be the first to use the opportunity, and show in words and deeds that God's works are important for us, and for them.

In conclusion, the church has its own responsibility in instructing the young people of the church. Parents should make use of that and send their children to catechism class. But they cannot leave it all to the church. The instruction actually begins at home, with the parents, even before the children attend catechism classes. And that continues right through their formative years. Parents should be the first in telling their children of the great works God has done for us. C

## *Peace After a Storm*

When darkness long has veil'd my mind,  
And smiling day once more appears;  
Then, my Redeemer, then I find  
The folly of my doubts and fears.

Strait I upbraid my wandering heart,  
And blush that I should ever be  
Thus prone to act so base a part,  
Or harbour one hard thought of thee!

Oh! let me then at length be taught  
What I am still so slow to learn;  
That GOD is love and changes not,  
Nor knows the shadow of a turn:

Sweet truth, and easy to repeat!  
But when my faith is sharply try'd,  
I find myself a learner yet,  
Unskilful, weak, and apt to slide.

But, O my LORD, one look from thee  
Subdues the disobedient will;  
Drives doubt and discontent away,  
And thy rebellious worm is still.

Thou art as ready to forgive  
As I am ready to repine;  
Thou, therefore, all the praise receive;  
Be shame, and self-abhorrence, mine.

*Olney Hymn*

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# Is There Apathy In The Church? (Rev. 3:14)

## Part 2

By D.G.J. Agema

### Israel after the exile

The exile was the curse on apathy. The LORD had said that if Israel would take its redemption for granted, the land would spew the people out. But because of his faithfulness to Abraham, Isaac and Jacob the LORD brings a remnant back. They again receive a place in Israel. Before they can return, they have to confess their sins. (See Daniel 9). Then the LORD brings them back. Have they learned? No. It does not take long and the same symptoms appear. Take, e.g., Haggai and Malachi. We read about self-willed service, unfaithfulness in marriage, marriages with unbelievers, carelessness in sacrificing, not contributing to the temple, materialism, trying to be like the world, not teaching their children. Both Ezra and Nehemiah had to deal with this as well (Ezra 10, Nehemiah 13). Again, apathy, taking God's work for granted. Not serving the LORD from the heart, and therefore all these other things end up having a place as well.

### Christ

We will conclude this part by looking at Christ. The Old Testament ends with the cry for the Messiah to redeem, to give God's people a new heart. When He came, there were some who were waiting for Him, full of zeal (Luke 2:25-32). But the majority was not. Oh there were zealots, but their zeal was wrong. With the sword they wanted to establish God's messianic kingdom.

Yet, God's zeal for his promises did not end. He sent his Son. He so loved the world that He did this (John 3:16). And Christ's zeal was to do the will of the Father (John 4:34). It was the zeal that would in the end cost Him his life (John 2:17). For Israel did not want the Messiah.

The Lord had to deal with the apathy of God's people. They did not want to accept Him as the promised Messiah. The Lord therefore said "Jerusalem, Jerusalem, how would I have loved to gather you, but you would not" (Matt 23:37). He exposed the hypocrisy and apathy of the leaders and the people (Matt 23). Outwardly they did what was required. Outwardly they wanted to give the impression of dedication, but their hearts were not in it. I like to refer to one incident, Mark 11, the sign of the fig tree. This happened very close to the Lord's death. The Lord Jesus did many signs while on earth. What is remarkable about this sign is that this one shows God's curse. All the other signs were signs of blessing, when He healed, or restored back to life. True, the Lord spoke of judgement, He turned tables upside down, but the fig tree was a sign that showed God's curse.

*The Old Testament ends with the cry for the Messiah to redeem, to give God's people a new heart.*

The Lord and his disciples were on the way to Jerusalem. There was this tree and it was full of leaves. One could expect fruit from it, going by the leaves. But when the Lord comes there is no fruit. He curses it and it does not take long and the tree is dead. This is a warning sign. Israel is like this tree. They were busy. The people said they wanted to serve the LORD, but they did it in their own way.

Being active is in itself not a sign of faithful service. The Lord requires obedience from the heart. Think of the first and the second commandment.

We must forsake all creatures rather than do the least thing against God's will (Lord's Day 34). We are required to serve the LORD in the way He wants to be served (Lord's Day 35). When these two things decline then no matter how busy we are, there is no fruit. The Lord does not say that at least they do something. If there is no fruit, it is no good. So the Lord showed his judgement over apathy.

What do we learn from all this? Let me mention some elements:

- Apathy is a real danger for the church of Christ.
- Apathy shows itself in various ways: carelessness, false security, ritualism, disobedience
- The root of apathy is taking God and his work for granted, and placing man in the centre.
- Apathy is often connected with other things, worldliness, haughtiness, self-willed service.
- Apathy often comes after a time of rich blessings, a time in which the LORD shows his wonderful work.
- Apathy is hated by the LORD
- The LORD uses the instruction by parents to fight against apathy.

### 4. Today

We come back to our question, Is there apathy in the church? To answer this I begin with noting that the LORD God has blessed us in many ways. He has blessed us in his covenant, in the gift of his Son, in the outpouring of the Holy Spirit. He has blessed us in that He allows us to maintain the ministry of the gospel. We have the freedom and the means to maintain schools. We have it well, better than fifty years ago. But does this also show in spiritual growth, or is there also among us apathy? I ask this question because we saw in the Bible that apathy presents itself

when the church is rich and things are well. We are rich, things are well, does this mean we see growing apathy among us? I realize that to answer this question one must generalize. I also want to stress that there is so much more to say about the churches than this. But to answer the question,

*There are indications of growing apathy among us.*

whether there is apathy among us, my answer is, yes. This is more than to say that apathy is a real danger for us. There are indications of growing apathy among us. This answer should not come as a surprise. Are we better than previous generations? Are we immune to this? No. This does not in any way excuse apathy. We better be aware of its reality so we can fight it.

Now it is easy to say, yes there is apathy. The next question is, can you also substantiate it? This I will do, again keeping mind that more can be said about the life in the churches, and that I must generalize.

Allow me to refer to the points raised by Rev. Knoop in his address in 1944. Are some of these elements not applicable today? That feeling of having arrived. We have done well, we have accomplished much, but rather than seeing this as a trust with which we have to work with a view to the future, we start to relax and the next thing is that we take for granted what we have. Take, e.g., our schools. A previous generation was well aware of why we ought to have our own schools. Today these schools have been in existence for many years. But then it can happen that the reason why we have them is not as clear anymore. The result could be that we become focussed on side issues, such as what kind of courses we can offer, what kind of special programs we can provide. Not that these side issues are unimportant, but we should not lose sight of what is first and foremost.

Is there among us not also a growing materialism? Our standard of living has gone up, but with it also many temptations come into our lives. We can be so quick in following others. We want to do what they do. We want to have what they have. It does not make people happier, nor does it always deepen our spiritual life. The call to forsake our world is not always understood clearly. Is there among us not a growing trend to

go along with the world? Oh we still realize that we are not of the world. But the world is so attractive and to be different is so difficult. The media enter our homes and present the priorities of this world, and we take them over. Our entertainment has to be according to this world. The latest fashion can determine our dress, or the dress of our children. We have the money for it.

Is there among us not a growing lack of humility? You can hear comments like, don't talk so much about our sinfulness. I don't want to be reminded of it. A confession becomes saying "sorry," but lacks the heartfelt sorrow. Lack of humility can be seen in that people are satisfied with themselves, in lack of respect for authority, in unwillingness to listen to those whom the Lord places over us.

Is there not a growing lack of carefulness in serving the Lord? This applies to the Lord's Day as well as the other days of the week. When one tries to live carefully, we can all too easily accuse the other of being pharisaic.

*When the preaching does not speak clearly and directly about the promises and obligations in the covenant, apathy can come in.*

Is there among us not a growing lack of piety? We are too busy to take time to read, pray and sing. Personal and family devotions suffer. Study societies are attended by a handful of members. Oh we are busy: just look at the notices on the bulletin boards, the notices of meetings. But do we see a deepening spiritual life? Or, is there not the danger that we become so busy with other things that we have no time for our spiritual lives? How much time is wasted in front of the TV?

Is there among us not a growing lack of seeing and teaching the antithesis? Why be different? This antithesis not just with the world but also with the false church. How much time do our fathers take to teach their children this antithesis, to help them fight the good fight with a free and good conscience?

In Hebrews the believers had to be reminded of what the worship service is all about. How is it with our worship services? You can talk of changes to the worship, but that will not do anything, unless we see what the worship is

all about, and what it means to belong to the congregation bought by the blood of Christ. Church attendance is a concern of many consistories. I also think of the preaching in this regard. Certainly the minister is not above criticism, but preaching is seen more and more as needing to be entertaining. At the same time there are also concerns about ritualism. Going through the motions, but the heart is not in it. It must also be said that when the preaching does not speak clearly and directly about the promises and obligations in the covenant, apathy can come in.

Last, but certainly not least, what about discipline? Does it function the way it ought to? Does the rule of Matthew 18 function the way it should, or are we afraid to admonish? I am not so sure that this rule, given by the Lord Jesus, is used the way it should.

It may sound that there is not much good left in the churches. That is not why I say this. The church is the bride of Christ, and we must also say glorious things about her. At the same time we have to have our eyes open, so that we can avoid what is wrong, so that we can daily repent and truly desire to make amends.

## **5. What to do about it?**

Yes, we want to do more than point out these symptoms, we have to learn and if need be repent. So what can we do about apathy?

### **What is the cause?**

Before I can answer this question, we first have to consider what causes apathy? If you know the cause, you can begin to think about the remedy. Apathy is caused by our sinfulness, by our inclination to go our own way. Fighting against apathy is thus part of our daily repentance, and is a calling for each and every one of us. It is not so that once we have dealt with it we are

*We should not confuse apathy with lack of assurance of faith.*

finished. Every day we have to be renewed by the Spirit after the image of Christ. It will not do to point to others, or to blame trends, we have to examine ourselves, each one of us. Each day we have to pray for God's grace and Holy Spirit.

Apathy is not caused by the doctrine of God's Word. You know the question, does this teaching not make people careless and wicked? (See Lord's Day 24, and Canons of Dort V, 12, 13, 14). Some want to accuse the Reformed doctrine of promoting apathy, as if it only addresses the head and not the heart. This is not true. To know God is to love God from the heart. It can very well be that some have used this teaching to cover up apathy. But that is their sin. Apathy is not caused by the doctrine of God's Word. It comes from a sinful human heart.

This determines how we have to deal with apathy. We should not point to others in the first place, but start with ourselves. Daily we have to use the means which the Lord has given. He gives us his Spirit and Word. He gives us the church and the communion of saints. Fighting apathy is a spiritual battle. This is why it requires much prayer and a humble listening to the Word of God. As we confess in Lord's Day 38, we have to let the Lord work in us through his Holy Spirit.

#### **What should we not do?**

This also tells us that there are several things we should not do. Let me mention some. We should not ignore apathy and say, it is not my problem. This can be a danger in bigger congregations. We should not do as if nothing is the matter. As if this is a storm in a tea cup. We should not make up excuses when we see these symptoms of apathy. That can easily happen, especially when it concerns us or a family member. We should not escape into a nostalgic attitude. With this I mean that we want to relive the past, because it was so much better. True, the past is important and we can learn a lot from it, but we live today with the LORD. Today we hear his voice. We should not escape into individualism, and focus on the regeneration of the individual. True, regeneration is necessary, but we belong together in the communion of saints. We must also be on the watch for wrong activism. I think of that tree which the Lord Jesus cursed. It had lots of leaves. Israel was busy, but not with the right things. In Revelation 3 we see the same. False activism can be a nice cover up. It has such wonderful excuses. "At least we are doing something. Look at the others: they have no zeal." Being active is in itself not evidence of true zeal. It can even be a cover up for the lack of zeal. We do

not need constant innovations. We need constant reformation.

One more element, we should not confuse apathy with lack of assurance of faith. We can have our doubts. Or as we say in Canons of Dort I, 16 "Some do not yet clearly discern in themselves a living faith in Christ, an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ." And further on in this article "Others seriously desire to be converted to God, to please Him only, and to be delivered from the body of death. Yet they cannot reach that point on the way of godliness and faith which they would like." But the Canons don't leave it with this. They also say these children of God "use the means through which God has promised to work these things in us." Therefore "they must diligently continue in the use of these means, fervently desire a time of more abundant grace, and expect it with reverence and humility." They may comfort themselves with the knowledge that "a merciful God has promised not to quench the smoking flax nor to break the bruised reed."

*Because the Lord does not deal with us as blocks and stones, He has given us the Word and the sacraments.*

This is not apathy. Apathy is when someone doesn't bother to use these means and does not "fervently desire a time of more abundant grace." Lack of assurance is the struggle of faith which we can all have. Our relationship with the Lord is not to be based on our feelings, but on God's promises. The Lord has added the sacraments to his Word because of these struggles.

#### **What can we do?**

What can we do to fight apathy? I will give you a short and a longer answer. I explained apathy as taking God and his work for granted. Thus to fight apathy God's people have to stand in awe of God and his work. We have to realize who God is, and what it means to have communion with Him. The churches have to live from the Word of God. I can also say that the churches have to see it as their calling to maintain the three marks by which the church is

known, that is, make sure that the preaching remains faithful, the sacraments are administered properly and discipline is exercised correctly. The church has to know what it means to be church of God.

Now comes the longer answer. I said earlier that apathy starts in our own hearts. Thus the question is, what should I do? I like to refer the marks of a Christian in Article 29 Belgic Confession. Daily we have to live from the grace of God and stand in awe of his greatness and mercy. Daily we have to submit to the Word of our Covenant God. Daily we have to see the treasures of God's covenant with us as they are revealed to us in his Word. Daily we have to ask the Holy Spirit to work this in us. Allow me to work this out.

Lord's Day 1, answer 1, speaks about being heartily willing and ready to live for the Lord. The catechism brings out that this is the work of the Christ by his Spirit. The next question asks what is necessary to live in this? The answer is that we have to know how great our sins and misery are, how we are delivered from them, and how we are to be thankful to God for this deliverance. The Catechism works this out in the following Lord's Days. Through this knowledge the Lord works this willingness in us. This means that the doctrine of God's Word has to be a living part of our lives and the lives of our children. Is this not what we promised at our public profession of faith?

I acknowledge God's covenant promises, which have been signified and sealed to me in my baptism. I truly detest and humble myself before God because of my sins and seek my life outside of myself in Jesus Christ.

I go a step further, for since it is the Spirit who makes us willing and ready, how does He do this? He does it by the Word: living from the Word in our daily lives. The Canons of Dort speak about meditation. You find that word in Psalm 119 several times. It is to study how God's law applies to our lives and the lives of our children, being careful to obey Him, above everything else. Let me refer again to our public profession of faith:

I wholeheartedly believe the doctrine of the Word of God, summarized in the confessions and taught here in this Christian church. I promise by the grace of God steadfastly to continue in this doctrine

in life and death, rejecting all heresies and errors conflicting with God's Word.

When we speak about the Word, we also speak about the church. The church is born from the preaching of the Word. The church of Jesus Christ is known by her obedience to this Word. We have to understand the importance of the church and put this into practice. Once again our public profession:

I firmly resolve to commit my whole life to the Lord's service as a living member of his church. I promise to submit willingly to the admonition and discipline of the church.

Yes, we have to realize that the Son of God is gathering a church for Himself. We exist for Him, and not the other way around. He has set us apart for Himself and for his glory. This also means that we have to respect that line of demarcation, the antithesis, with the world, and teach it to our children. As we state at public profession of faith:

I declare that I love the Lord God and that it is my heartfelt desire to serve Him according to his Word, to forsake the world, and to crucify my old nature.

After we promised this, the following text was read:

After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will Himself restore, establish, and strengthen you.

Zeal for the Lord and his work is the work of the Holy Spirit in my life. Because the Lord does not deal with us as blocks and stones, He has given us the Word and the sacraments. Zeal is worked, maintained, deepened by Him through the use of these means. And the more readily we do our duty, the more this favour of God usually manifests itself in all its lustre (CD III/IV 16, 17).

Here you see the importance of Bible study. Here you see the importance of the task of fathers and mothers. The Lord is pleased to use our love, care, instruction and discipline to make his children heartily willing and ready to serve Him. We know what He requires, to walk humbly with Him (Mic 6:8).

Is there apathy in the church? Is it a real danger for us today? Yes, therefore pray and work, do so together in faith, then joy will come with each morning. 



Declined the call from the church of Burlington-Waterdown, Ontario:

**Rev. J. Van Vliet**

of Lincoln, Ontario.

\*\*\*

The new address of Covenant Canadian Reformed Church instituted on August 12, 2001:

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Smithville, Ontario L0R 2A0

**Worship Times:**

We will be worshipping in the Smithville Canadian Reformed Church at:

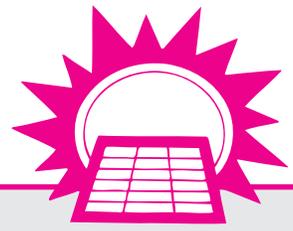
**11:30 a.m. and 4:00 p.m.**

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**35th Anniversary**

On September 25th it will be 35 years since Rev. C. Van Spronsen was ordained as a Minister of the Word.





By Mrs. Corinne Gelms and Mrs. Erna Nordeman

*“Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: we will not all sleep, but we will all be changed – in a flash, in the twinkling of an eye, at the last trumpet.”*

1 Corinthians 6:19, 20; 15:50-52a

## Dear Brothers and Sisters:

In this article we would like to briefly meditate on our lives. Each and every day that we awake in health and freedom is a blessing from above. Yes, we must humbly commit our whole life to Jesus Christ who has bought us with his precious blood. How often can this also be taken for granted. Daily we must bow our heads in prayer, and continue to ask Him for all that we need for body and soul. We must continue to ask for the Holy Spirit to dwell within our hearts. For then alone, can we go forward.

This issue is hereby dedicated to Eric de Ruiter, by request of his parents. Eric will be celebrating a special birthday this year: on the 23rd of September, he will be turning 23 years old. Yes, this is not the only reason. Eric was involved in an accident on a construction job site. And as of May 16 he is a paraplegic. At this point Eric is in rehabilitation, which is progressing quite well. So far, he has been very positive about the whole event. Eric sees the Lord's Hand also in this regard: "He is my Creator, He knows what is good for me, I'm not going to argue with Him."

What a confession to make, Eric! We can be comforted in knowing that the Lord does not give us anything that we cannot handle. He knows our frame, that it is weak. Eric, we hope and pray that our Heavenly Father will give you the strength and courage as you continue your life in a different way. May you continue to walk in God's love. Indeed, we may all look forward to the day when the last trumpet will be blown, when Christ returns, for then we will be all given new bodies. Bodies that will be without disabilities; never to die, or to become sick.

As the broader community of faith, it is the wish that you all will remember Eric on his birthday, and in prayer to give him strength and encouragement. We wish you a very special happy birthday in this special year. May God bless you together with your parents and family, as you walk on in faith.

*Our great High Priest, our Saviour, Lord  
Gives to His saints on earth support  
Since He through all the heav'ns has passed.  
To this confession we hold fast.*

*Let us then boldly seek God's face,  
There to find mercy, help, and grace,  
Our great High Priest will intercede,  
Come to our aid in time of need.*

Hymn 33:2, 6

## Birthdays in September:

### 23: ERIC DE RUITER

RR 3, Carman, MB R0G 0J0

Mrs. Corinne Gelms and Mrs. Erna Nordeman  
Mailing correspondence:  
548 Kemp Road East  
RR 2 Beamsville, ON L0R 1B2  
1-905-563-0380



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# Official Opening of the Church Building for the Canadian Reformed Church at Yarrow

By Wayne Pleiter

Nothing much happens in the township of Yarrow. It is a small rural community conveniently located between the cities of Abbotsford and Chilliwack, yet far away enough from the hustle and bustle of urban life. Yarrow is typically a farming community from berry to dairy, hogs to honeybees, as well as the specialist hobby farms, like the apple and wild-flower farms that attract the spring tourists. While there is the bustling of farming activities during the year from the local farmers, the township itself is relatively quiet. But during the long winter months there was some unusual action in town that perked the interest of the whole community. In the centre of downtown Yarrow, across from the community park, a block of land was being prepared for a new building. Something was happening in town and it was quite exciting!

The evening of June 22, 2001, was the culmination to that excitement, with the official opening of the completed church building for the Canadian Reformed Church at Yarrow. Rev. Clarence VanderVelde opened the evening to excited church members as well as official guests and civil dignitaries. It was an evening of celebration of God's goodness to our congregation with the building *for* the church, as well as the building *of* the church.

Indeed something was happening in town, and it didn't take long for the community's curiosity to be satisfied. Some were already aware that a "church group" ("do we really need another church in Yarrow?" one local was overheard) had purchased the block of land with the small house and old barn in August of 1993. During the summer the old buildings were bulldozed down, yet it wasn't until September 6, 2000 that

there was some real action to commence the building project.

Two senior sisters of the congregation, Mrs. DeVries and Mrs. Schouten, were given the honours for the sod-turning event. Even the drizzle could not cloud their excitement! The same day, earthmoving equipment began site preparations and before long the pouring of the foundations was completed. While British Columbia might be known for its wet and rainy winters, this winter was certainly an exception. With favourable weather – read: very little rain – the construction moved along in a timely manner and without any major concerns or set-backs. Of course, this was also attributed to the competent management of the project by Mr. Casey Leyenhorst and Mr. Aubrey Vandergaag of Driftwood Developments. Perhaps the brisk pace of the building could be attributed to their daily meetings at Tim Hortons with Mr. Dick Schouten, the building committee chairman.

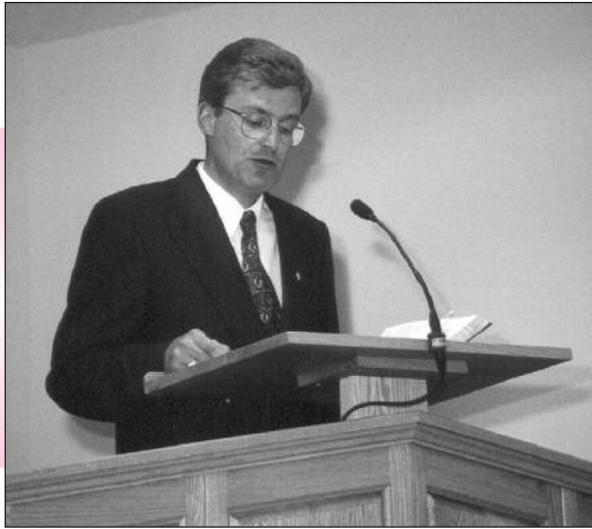
By the end of May 2001, the parking lot was paved, the outside nicely landscaped and the construction of the church building completed. After eight long years of worshipping in the John Calvin school gym, our first worship service in the new building was held on June 3, 2001, much to the appreciation of the church council and congregation members.

To formally celebrate the completion of the building, the official opening of the church building was held on June 22, 2001. Rev. VanderVelde opened the evening giving thanks to our gracious God for the gift of a new church building. He expressed public appreciation to the numerous people and businesses that were involved in this large undertaking. Recognition was also given for the good harmony that existed between the council and the building committee as well as the Ladies Circle (who were involved with the interior decorating).

While Rev. VanderVelde might be the official overseer of the congregation, he also became the unofficial



*New Yarrow church building.*



*Rev. C.J. VanderVelde*

overseer of the building project. As a result he was able to take pictures from the beginning of the building to its completion, which his wife nicely compiled into a photo-album. So, on behalf of himself and his wife, the photo album was presented to the congregation.

As the chairman of the building committee, Mr. Dick Schouten also spoke of the great working relationship between all parties involved in the process. On behalf of the committee, he presented three unique gifts to the church, each with its own significance. A stylish English top-hat was the first gift. Mr. Dick Schouten explained that early in 1998 when the idea to move forward with our own church building was agreed upon, a committee was formed. Their role was to encourage activities that would stimulate the congregation's enthusiasm around the project as well as raise funds. The theme for these activities was a Top-hat, which was an acronym for "Together Our People Helping All Together."

The second gift was the same shovel that was used in the sod-turning event. This also explained the mystery of Mr. Casey Leyenhorst's missing shovel. The final gift was presented to Rev. VanderVelde. It was a decorative cornerstone that would be placed on the building to commemorate the official opening. Inscribed on the marble cornerstone was the text from John 17:17 "Your Word is Truth." Incidentally, these scriptural words were chosen as the theme for the first worship service held in our new building. The minister expressed his gratitude for this gift and encouraged the congregation to live out the confession of these words inscribed on the cornerstone.

On behalf of Driftwood Developments, Mr. Casey Leyenhorst and Mr. Aubrey Vandergaag expressed their gratitude for the confidence placed in them with the undertaking of this large project. They expressed deep appreciation for the great co-operation amongst the various committees as well as the building trades themselves. The Building Committee took this opportunity to present Driftwood Developments with a charming gift of natural driftwood with a message inscribed on a bronze plaque. On the humorous side, the Building Committee also presented another gift, this time it was a wall plaque with a small shovel attached to it. Perhaps it would have been larger if they would have found another one of Casey's large shovels.

Several civil dignitaries were invited to the official opening including Mr. John Les, the MLA of our locality. Mr. Les was rather familiar with our church community, being involved with the rezoning of our property as well as being a guest at the opening of the renovated John Calvin School several years ago. On behalf of the government and the community, Mr. Les congratulated us on what we have achieved with the help of God. Recognizing the church's location in the middle of the Yarrow, Mr. Les hoped that our central presence would bring others to Christ, as indeed, that is the very purpose of the building. Congratulatory speeches and well-wishes were also expressed from some local churches in our federation as well as the two Mennonite churches in Yarrow.

The young children's choir, guided by sister Heather Aikema, showed their enthusiasm as they sang their songs of praise of God. Likewise, our local church choir under the direction of sis-

ter Nell Schouten sang a beautiful array of music fitting for this special occasion. The Young People's Society amused the audience with a series of mimes on the various aspects of church life for several audience members to guess. The ladies involved in the Decorating Committee performed a humorous skit demonstrating the power of reverse psychology when working with the Building Committee, particularly when choosing colours schemes. Additional comic relief was provided by the Women's Society, featured in their fancy costumes, with an entertaining song about what sort of gift to purchase for the church.

There was a special moment toward the end of the celebrations when Rev. C.J. VanderVelde recited a touching poem from Mrs. Gisela Meier. In her poem, Mrs. Meier, an elderly visitor to our worship services, thanked the congregation for openly receiving her into the communion of saints, and praised God for the faith we shared and confessed each and every Sunday. Upon her request the scriptures were read from 1 Corinthians 4:1-7. "For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us" (1 Cor 4:6,7). Indeed these words are a fitting reminder that through the gift of the new building for the Canadian Reformed Church at Yarrow, the glorious light of the gospel can be proclaimed and shared within the community of Yarrow.

The following day, an open house was held for the local community. Visitors were encouraged to tour our new facilities and enjoy a cup of coffee and a piece of cake. They were able to interact with some of our church members who spoke about who the Canadian Reformed Churches are. The gospel of grace was also shared to interested visitors and they were invited to worship with us each Sunday.

Something is happening in Yarrow. With thanks to our gracious God for the gift of the new church building, the Scriptures can continue to be opened and the Word faithfully proclaimed in the midst of Yarrow. Indeed many within the community of Yarrow were curious about the "new church." May God graciously use this curiosity to allow others in our community to confess the precious words of the apostle John: "Your Word is Truth." 

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# The Nurturing Rains<sup>1</sup>

By C. Van Dam

## Faculty and Board of Governors, Graduates and guests,

It is spring time. A time of new life, new beginnings, new hope and new perspectives. What a wonderful time to have a graduation! After all, graduation time is a time of celebrating new beginnings as you put closure on a particular phase of your education and look forward to teaching as a profession.

On this happy occasion I would like to take a moment to consider some aspects of the awesome privilege and responsibility you will have as Christian teachers. I would like to do this by reflecting on a passage found in the Song of Moses, Deuteronomy, chapter 32. In this his final instruction, Moses uses a comparison that is very striking. Moses said:

Let my teaching fall like rain and my words descend like dew,  
like showers on new grass, like abundant rain on tender plants.

This teaching that Moses is about to give is obviously very important, for he even addresses heaven and earth so that they can witness this instruction. "Listen, O heavens, and I will speak; hear O earth the words of my mouth!"

## The truth from God

Now why would Moses speak of teaching God's people in terms of his words falling like rain and dew? What is there about teaching both specifically and in a general, more generic sense, that should connect it to that type of comparison and figure of speech? What can teachers today learn from this comparison of teaching to the falling of a gentle rain as they seek to do their profession in a God-fearing manner?

To answer these questions properly, we must first notice that what Moses is doing, and has been doing all his life, is not passing on his own private views about something. No, he is passing on the truth from God! That is central in teaching as Moses understood it. The teaching of Moses is not a matter of some private musings or preferences, but it is a matter of instructing the people en-

trusted to him in the deeds and ways of the Almighty. Put differently, Moses tries very hard to have Israel see the reality of life and their own lives from God's point of view. And so Moses with his instruction tries to lift Israel up out of their narrow-mindedness and their immediate self-interests of the moment and point them to the greatness of their God.

And so, the focus, also of this song, is on the Lord and his great deeds. In this case, his attention is directed to God's loving care for his people, as well as his righteousness and mercy. In stark contrast to all of this stands Israel's selfishness, sin, faithlessness and ingratitude. And so, the teaching of Moses can briefly be characterized as God-centred and also covenantal because it speaks of that special relationship between God and his people which the holy nation was privileged to have.

Why would Moses speak  
of teaching in terms of rain  
and dew?

## Like rain, like dew

Now, to return to our initial question, why is this God-centred, covenantal teaching compared to *falling like rain* and . . . *descending like dew, like showers on new grass, like abundant rain on tender plants*? Why this particular comparison? The short answer is because such teaching as Moses gave, yes as God gave (for Moses was his spokesman), was to be a teaching that was nurturing and life-giving. It was to be teaching that was stimulating and encouraging for the life with God in covenantal awe and obedience.

As any gardener or farmer knows, not all rain is the same nor is it all of equal value and benefit. A fierce thunderstorm, for instance, can do much damage to one's garden because it flattens everything in sight, crushes the flowers and pounds the young vegetation into the soil. And because of the ferocity of

the storm, most of the water does not really penetrate into the soil and get to the roots where it is needed. Instead, it runs off, dragging the precious topsoil and the valuable nutrients with it.

But such a negative scenario is definitely not what is in view here. This God-centred, covenantal teaching is to descend like a very gentle rain for it is to come down like dew. It drops down ever so gently and lovingly without washing away any soil and without doing any damage. This teaching is able to penetrate to the roots and so to nurture and to give life! It is like a fertilizing rain! Like a life-giving dew. Nothing can come down as gently as dew. Dew can appear in enormous quantities and soak the grass, but all this water comes on the tender blades with extreme gentleness and without hurting anything.

Now it is this life-giving and nurturing quality that Moses wants his teaching to emulate! And he has good reason to expect that for his teaching is God-centred and covenantal. Specifically this means that Moses does not just come with some sweet-sounding words to Israel and only tell them what they wish to hear. O, no. He comes with the truth as it needs to be told – the truth according to Scripture and according to God's revelation of himself. Therefore his teaching includes some very harsh words to Israel because of her sin against God. Moses does not spare God's people. He does not give them a "make-you-feel-good" address. No, where necessary, he hits them hard so to speak. But, he does not wish to hurt them. He simply passes on the truth of God and his salvation! And therefore it is a teaching that for those who hear is full of covenantal love and nurture. It is like a refreshing dew for them because it enables them to know where they are at. It is teaching that helps orientate to what is true and what is important in life.

In this context it is interesting to note the word that Moses uses here for "teaching" in the original language has the idea of something that is readily grasped and is therefore persuasive.

His teaching is accessible and relevant. It is something that grabs his audience. They will understand and should therefore be persuaded. This element of reaching the audience with his instruction so that it grabs them is also enhanced by the form that Moses gives his instruction here. He gives it in the form of a song. It is designed to be sung! Singing is intensified speaking. What is sung more readily penetrates the heart and mind. In this particular case, Moses' instruction is a matter of life and death for it is in essence a covenantal warning of the wrath of God will come if Israel does not change from sin to obedience and acknowledge the Lord and God alone.

*This God-centred,  
covenantal teaching is to  
descend like a very gentle  
rain for it is to come down  
like dew.*

### Important principles

Now I do not want to imply that a teacher today stands in the sandals of Moses. But the principles of teaching, as seen in the image of rain and dew used at the beginning of Deuteronomy 32 are of vital importance also for your teaching task today. By September, the Lord willing, you will be in front of the classroom with members of the covenant community in your charge. They may be eager young beavers in their first enthusiasm for going to school or they may be adolescents pushing the limits and testing the boundaries. They may be students at peace with themselves or in inner turmoil for whatever reason. What is the underlying principle that is to govern all your teaching? It is this. Make your teaching to be as nurturing springtime rain and may it be as gentle as the dew that comes down without harming the most tender and vulnerable plant in your care.

Your teaching in whatever subject area that may be must never forget that you have precious lives in your charge whose overriding need is to grow in knowledge and understanding, in wisdom and perception. As you know, all that can only be achieved if your teaching is done in the fear of the Lord for only there is true wisdom and understanding to be found. Like the teaching of Moses your teaching is to be God-centred, covenantal and relevant.

That is a tall order and sometimes it seems that Reformed teaching is out of

touch with reality around us. While the world around us is dominated by evolutionism and post-modernism, you will teach God's work of creation and the undergirding of all of life by the sure and steadfast norms of Scripture. You will make it clear that you are not passing on some private views, but seeking to come with the truth that is consistent with God and his revelation. While secular education consciously does away with God, you will deliberately include him in your entire approach and set up.

And let us continue to praise God for this radically different approach. For by God's grace you may be in a very special way God's voice for those in your charge. You are their figure of authority and direction. You will help them to orientate to what is true and important in life. It is you who has been charged with showing God's greatness and deeds in creation in its dazzling fullness – from the wonders of mathematics to the intricacies of biology or his providential guidance of history. You may lift students out of the narrow-mindedness of the secular, post-modern world view that invades their consciousness in so many different ways. And by making all your teaching God-centred, your teaching will be nurturing and life-giving, and relevant to the issues of the day!

### Like a rock, like an eagle

Mindful of the God to whom you are ultimately responsible, you will be able to do this with boldness and directness – saying what needs to be said. After all, as Moses went on to say in his teaching, our God is a rock. He is solid and reliable. He cannot and will not change in his faithfulness to his people or to creation as a whole. What is true in his Word today will be so tomorrow. What is a given in creation today, will also be true tomorrow. We can trust his Word and his works and as teachers whose teaching is God-centred you build on a sure foundation. Your teaching will be true and relevant! It will grab the attention of your audience!

When your teaching is God-centred, it will also be full of compassion, keeping in mind the need to give your teaching as gently as the dew on the tender shoots that are so vulnerable at that particular age of their lives. But your teaching will also be uncompromising and encourage growth in using the Christian truths that are being taught.

After all, your teaching is to be God's voice and as Moses reminds us in his song, our God is like an eagle. That has two ramifications for our topic.

First, like an eagle he is a very patient provider, taking care of its young and guarding it as the apple of its eye and keeping them safe in the lofty nests (Deut 32:10). But, in the second place, like the eagle God is also not overprotective and neither should we be such. An eagle will at a certain point of time push the young out of the nest so they will learn to fly. Such a push to new uncharted challenges is tension filled and scary. Teaching can be like that. There is a moment of truth. But if the eagle parent miscalculated and the little one has not enough strength in the wings to handle the challenge and falls and plummets downward out of control, then quicker than the falling bird, the parent swoops underneath and catches the little one on its wings and carries it back for strengthening and eventually another try at flying.

May your teaching so be stimulating, bold and relevant. There will be difficult moments. Students need to know what they are up to and in what context their learning and lives are to be lived out in. But if they are not ready to fly and handle the challenges, then you as teacher can help them through failed tests and exams and work further with them. After all, your teaching is also to be compassionate, life-giving and patient, preferably in easy to remember formats. Then under God's blessing your teaching will be as invigorating as the falling rain and gentle as the dew and it will penetrate the dullest and most stubborn hearts.

*The principles of  
teaching, as seen in the  
image of rain and dew are of  
vital importance for your  
teaching task today.*

May so the life-giving waters of your instruction soak and fertilize and stimulate life in covenant with God for those in your charge. May they grow under your nurture. Then the Lord our God himself will be praised and glorified. May you so experience the joy and wonder of teaching!

<sup>1</sup>Speech delivered on the occasion of the graduation exercises of Covenant Canadian Reformed Teachers' College on Friday, May 25, 2001 in the Ebenezer Canadian Reformed Church, Burlington, Ontario. Deut 32:4,15,18,30-31.



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# Using God's Gifts Wisely for Worldwide Reformed Education

By Ralph Boersema

In Brazil young men who are called to pursue theological studies are usually deeply involved in the life of their home church. If a student goes away to to seminary both he and his church suffer. The church loses the help of a willing leader; the student is separated from a familiar environment. Actually, many students live hundreds, even thousands of kilometers away from a seminary, while many others are supporting families and cannot leave their jobs. Often there is no money in the churches to fund studies in far away cities. There is also a significant number of men and women committed to the Lord who do not think of becoming pastors, but who would love to take some Bible courses to promote their growth in the Lord and to better serve Him in their churches.

Good theological education is Reformed theological education. In the vast country of Brazil there are very few schools that provide thoroughgoing Reformed education. There are also very few qualified Reformed professors and these are very busy in a variety of ministries in a variety of places, while students who need solid Reformed training are spread out over enormous distances. The situation in other Portuguese-speaking countries is even worse. Is there a way to attend to all these needs?

Spoken by some 190 million people in many different countries, Portuguese is fifth place among the languages most spoken in the world. A large part of these peoples does not have access to Reformed teaching and much less, to Reformed teaching at the level of higher education. There is a great need for good theological education, and there is an almost total lack of Reformed college-level education in other fields of study.

## A solution

A small group of committed and qualified men and women are setting out to provide a solution to this crying need and they seek to do this in a spirit of humble resting on God's grace. The solution they are using is the Internet.

*Good theological education is Reformed theological education.*

On October 17, 2000, a group of five men met in São Paulo and formed an association that founded the *Faculdade Internacional de Teologia Reformada* (FITRef – International Faculty of Reformed Theology), a distance teaching school of higher learning, mainly teaching by means of the Internet. It teaches theology and general studies in conformity with the biblical teaching expressed in the Reformed faith.

## Distance education

Distance education has been used with great success for many years. There are, for example, some eleven mega-universities worldwide that have graduated hundreds of thousands of students at all levels, from bachelor's to doctor's degrees, and all entirely through distance learning. The modern means of communication are now making this method even more effective. The FITRef principally makes use of the Internet, which allows the teachers and students to live, teach and study any place in the world and the students can remain in their home churches and contribute to the ministry of these churches. All the while teachers and students keep daily contact. The students also have much flexibility to choose the best days

and times for their studies and to follow the pace best suited to their personal work or family situation.

## Local study centres

The FITRef encourages the development of local study centres, consisting of a group of students and a tutor, set up and administered by local churches or groups of Christians. These promote the students' practical training and integration in their churches, as well as learning through discipleship.

## Ecclesiastical relations

Although without official ties with any church, the FITRef expresses affinity with the churches of the International Conference of Reformed Churches and subscribes to the Reformed Confessions of these churches.

## International

The great needs among Portuguese speaking people can best be met by an international school. As a new school, with no sound financial base yet, the FITRef has some small facilities in Belém, a city at the mouth of the Amazon, where it is legally registered and also plans to locate a library. The director lives and has his office in Bristol, TN, USA, and the FITRef is working towards being able to grant North American diplomas that will be recognized internationally. The program of studies will prepare the students to continue their studies in many other good schools of higher learning.

## Programs of studies

In March, 2001 the FITRef began offering a four-year bachelor of theology program (B.Th.) and a Brazilian degree program in Christian Education which qualifies the student to teach religion in the public schools in Brazil.

When possible, depending mainly on having enough teachers to teach from the Reformed perspective, a bachelor of arts program will be offered. Eventually, the Lord willing, masters of divinity and theology will be offered.

### Personnel

The members of the Board are, J. Olin Coleman, Presbyterian Church of America, Pieter K. Meijer, Reformed Churches in the Netherlands (Liberated), F. Solano Portela, Presbyterian Church of Brazil, Cornelius Van Spronsen, Canadian Reformed Churches, Josafá Vasconcelos, Presbyterian Church of Brazil. The principal is Ralph F. Boersema, Canadian Reformed Churches, and the coordinators of the departments are Ralph Boersema (General Culture), Paulo R. B. Anglada (Exegesis), Fôlton N. da Silva (Doctrine), Frans L. Schalkwijk (History), Elias Medeiros (Practice).

### Support needed

The first semester of studies has just finished. It began with eleven students enrolled in the program of studies and an additional eleven auditors. A number of the students have found the studies to be too demanding to fit into their

*The school is severely restricted in its activities because of its very limited budget.*

work schedules and other responsibilities. Six of the registered students have continued in the program. Quite a number of further requests for information have been received and a significant increase in enrollment is expected for the second semester.

The school is severely restricted in its activities because of its very lim-

ited budget. It has been spending less than US \$10,000 for this year, with most of the moneys going to equipment, advertising and utilities. Until now, none of those working for the school has received any remuneration. There is an urgent need for a stronger financial base, since presently about half the support comes from a single Presbyterian Church in Belém and the remainder from one time gifts from several individuals.

To properly compensate the teachers and support staff another US \$40,000 is needed for this year and about twice that for next year as we double the number of courses offered. In the present situation, where all is being done through volunteer labour, it is understandable that the school would be most grateful to receive even much less. The address for the school on the Internet is: [www.fitref.org](http://www.fitref.org) and it can be contacted by email at [diretor@fitref.org](mailto:diretor@fitref.org). C

## OUR LITTLE MAGAZINE

By Aunt Betty



### Dear Busy Beavers,

Do you like listening to music? What sort of music is your favourite? Do you have a favourite composer or a band? I do.

I have a compact disc with music arranged by a man by the name of James Last. He plays music from all different composers, but he has a whole band that plays the music with lots of instruments which are not normally in that music. Have you ever heard of him?

I have other music that I really enjoy too. How about you write to me about some of your favourite music or musician and we can all compare notes. That sounds like fun, don't you think.

Love from Aunt Betty



### FROM THE MAILBOX

Welcome to the Busy Beaver Club, Jodi Feenstra. You sent your letter on very cute paper and in a very cute envelope. Did you get that for your birthday? You are lucky to have an uncle and aunt that live in Indonesia, although that is a

very long way away from you and your family. Does your Aunt Mary-Lynn miss her family? How many babies did your guinea pig Candy have?

You must have been very busy over your holidays. Write again, won't you Jodi. Bye now.

## Puzzles

### MILESTONES of JESUS

Each of the following places meant something special in Jesus' life. Match the place with what happened there.

- |                                |                                      |
|--------------------------------|--------------------------------------|
| 1. Bethlehem, Matthew 2:1      | a. Attended a wedding; first miracle |
| 2. Nazareth, Matthew 2:23      | b. Ascended from here                |
| 3. Jerusalem, Luke 2:42        | c. Centre of ministry                |
| 4. Jordan River, Matthew 3:13  | d. Stilled a storm                   |
| 5. Sea of Galilee Luke 8:23-25 | e. Celebrated Passover at age twelve |
| 6. Calvary, Luke 23:33         | f. Birthplace.                       |
| 7. Capernaum, Matthew 4:13     | g. Home.                             |
| 8. Gethsemane, Mark 14:32      | h. Baptized.                         |
| 9. Cana, John 2:1              | i. Crucified.                        |
| 10. Bethesda, John 5:2-9       | j. Prayed.                           |
| 11. Bethany, Luke 24:50-51     | k. Healed a man.                     |

## Restore the Vowels!

To each of the groups below add three or more vowels so as to give a Bible name in each case.

- |          |           |             |
|----------|-----------|-------------|
| 1. RBN   | 10. BDNG  | 19. SRL     |
| 2. SN    | 11. CLPS  | 20. LDC     |
| 3. GDN   | 12. PHSS  | 21. RSTRCHS |
| 4. SH    | 13. RHBM  | 22. GMRRH   |
| 5. LVTCS | 14. GLL   | 23. CPHS    |
| 6. JRSLM | 15. NNS   | 24. SLC     |
| 7. MMS   | 16. LZR   | 25. GTHSMN  |
| 8. BTHSD | 17. BMLCH |             |
| 9. JNTHN | 18. DMTRS |             |



### Aunt Betty

c/o Premier Printing Ltd.  
One Beghin Avenue, Winnipeg, MB R2J 3X5  
Email: clarion@premier.mb.ca

## PAPER TOYS

How did you go with your "Inside Out" Puzzle? Did you solve it? If not, here is the answer for you.

To solve this inside-out puzzle, follow each step in order.

The puzzle should look like two squares beside each other. Begin by pushing in at the two bottom corners. At the same time, hold the top open, then flatten the puzzle to form a single large square with the opening on the front from one corner to the opposite corner.

Now fold the opposite points together to form a triangular figure. It is open at the top.

Open the top. There are two flaps inside. Hold one flat with each side of the open form. Open and fold to form a small square figure.

One half of the square is a fold which sticks up a bit. Take hold of this fold. Pull it towards you to form a square figure with a triangle on one side. If you form this shape but have some plain and some coloured pieces showing, just turn the puzzle over. It will be all plain on the other side. Now pull one corner towards to turn the puzzle into a rectangular figure. Have courage. You are halfway finished.

Take hold of a coloured triangle. Gently pull and twist in opposite directions until the square figure with one triangle on one side is made. You should have only coloured sections showing on the puzzle as it faces you. You are now reversing the steps you have taken so far. Each figure which forms will be the same shape as a figure you previously made. The only difference is now you have coloured sections on the outside instead of plain sections.

Pull up a corner to make a coloured square. Open the puzzle to make the triangular figure like earlier. Unfold your inside out puzzle to resemble a larger square.

Now open the puzzle and you have solved it, with the coloured portions on the outside.

Rest for a minute. Congratulate yourself. Then try to solve it again. If you get stumped, just remember to back up and have another shot at it. If you did it once, you can certainly solve it again!

## CLARION

## ADVERTISEMENTS

### Births

*Sons are a heritage from the LORD, children a reward from Him. Psalm 127:3*

We give thanks to God, the Giver of life, who blessed us with the birth of our second son

**COLIN JOEL**

Born on July 18, 2001

A brother for *Austin*

**Steve and Andrea van Delden**

1123 Kildare Avenue East,  
Winnipeg, MB R2C 5C2

*Children's children are a crown to the aged, and parents are the pride of their children. Proverbs 17:6*

With joy and thankfulness to our Heavenly Father for entrusting to us another covenant child, we announce the birth of

**KIERA LEONA**

June 23, 2001

**Nick and Anna-Marie Barendregt (nee Plug)**

A sister for *Erienne* and *Mekayla*

She was named after her very special aunt Leona.

Box 153, Elm Creek, MB R0G 0N0