Volume 52, No. 18
August 29, 2003

Clarion

THE CANADIAN REFORMED MAGAZINE

Genesis 1 – God created light

INSIDE:

- *The Evaluation of Divergences*
- *Neither Poverty nor Riches*

EDITORIAL

By Cl. Stam

The Evaluation of Divergences[1]

Continuing with trepidation

Having just been severely castigated by an amiable and beloved senior colleague, it is with some trepidation that I continue this series of articles on the evaluation of divergences as presented to Synod Burlington 1986 regarding our differences with the Orthodox Presbyterian Church. There is no need to react extensively to the Letter to the Editor by WWJVO (issue 11 of this year). I stated in the editorial in question: "The Canadian Reformed churches prefer to say that the covenant is made with 'believers and their seed.'"

The use of the word "prefer," as I now see it clearly, thanks to my gracious mentor, was very unfortunate and open to misunderstanding. Basically VO is absolutely right. The verb "prefer" was used in sincere humility to recognize the theological and historical path taken by others who also have the Spirit of the Lord and have shown faithfulness to his Word. It was not meant in any way to belittle the way our churches and leaders came through the Liberation of 1944. Perish the thought.

The problem is that the Westminster Confession appears to equate the Sabbath and the Sunday.

Let it also be clear, then, that I did not and do not consider our way of speaking about the covenant as merely a personal or historical "preference," but a preference *based on scriptural and confessional language.* I *explicitly* referred in my editorial to the confession and its way of speaking.

I may refer all who are concerned here about my confessional integrity on this point to what I wrote in the book, *The Covenant of Love* in which much attention is given to the question with whom the covenant is made and even how we should see the relation between covenant and election (Premier Publishing, Winnipeg, 1999). I need not repeat what I wrote elsewhere; those interested can consult the existing documentation.

The observance of the Sabbath

The fourth and final doctrinal divergence which the report of the Deputies of 1986 discusses is "The Observance of the Sabbath" (Report, Acts Synod 1986, page 147).

What seems to be the problem? The problem is *not* that we disagree on the necessity of a day of worship. In both cases we vigorously hold to the Sunday as the day of the Lord.

The problem is that the Westminster Confession appears to *equate* the Sabbath and the Sunday. The difficulty already starts with the fact that the Westminster Confession sees the origin of the day of rest as laying in "the law of nature" (the origin actually lies in an ordinance given at creation). It is then in accordance with this law of nature that God has "particularly appointed one day in seven for a Sabbath." Our Deputies remark, "It [The Westminster confession] speaks about the Lord's Day as the Christian Sabbath."

Our own turbulent history on this point should make us humble when we consider the history of others.

Our Deputies – in the line of our churches – express concern that the Westminster Confession in its approach with respect to the fourth commandment was "influenced by *Puritanism.*" The "continental Reformed Confessions" do justice to "the progress in the history of redemption" while the Westminster tradition still too much places Sabbath and Sunday on the same line. The danger is, then, that all kinds of Old Testament Sabbath regulations are applied to the New Testament church. We might fall prey to unspiritual moralism.

In the discussions that ensued, the OPC deputies reminded our Deputies that with respect to the fourth commandment our confessions, too, still refer to the (eternal) Sabbath. The conclusion was that we are not so far apart here; it is more a matter of approach. Our deputies agreed with this and concluded, "One should certainly not make this an impediment for acknowledging a Presbyterian Church that adheres to these [Westminster] Standards as a true church of the Lord Jesus."

Our own turbulent history

In the "continental Reformed tradition" (consider kindly that I did not invent this term), there has been much discussion about the meaning of the fourth commandment and the Sabbath. There were often deep disagreements on the exact relation between Sabbath and Sunday. Actually,

we have a rather turbulent history on this point. There were controversies in which even General Synods were called to make pronouncements. I will not go in to all kinds of details here.

A detail which may be of interest is the fact that during the massive revision of the *Book of Praise* in 1983 the foreign word "Sabbath" was removed from our confessional explanation of the fourth commandment in Lord's Day 38 of the Heidelberg Catechism.[2] The term "feast day" (proposed by the Committee for the Translation of the Heidelberg Catechism) was rejected and instead the term "day of rest" was accepted.[3] The reference to "the eternal Sabbath" was maintained.[4]

Our own turbulent history on this point should make us humble when we consider the history of others. Voices have been heard in our churches in the past (and present?) that the element of *not working* on the day of rest is purely an Old Testament aspect which has been fulfilled in Christ. We should attend church, yes, but for the rest we are quite free to do on Sunday whatever work or activity we consider needful and beneficial. Fear of extreme Puritanism can lead to a form of mild Libertinism (my kind mentor could tell

What's inside?

Rev. Cl. Stam continues his series of editorials regarding the "divergences" between the Canadian Reformed and Orthodox Presbyterian churches. This time he examines the matter of the Sabbath/Sunday relationship. Again Rev. Stam gratefully concludes that whatever differences there are between our respective churches there is no impediment here for recognizing each other as true churches of Jesus Christ. In fact, there is room for self-examination on our part.

The meditation by Rev. A.J. Pol reflects over the proper understanding of labour and material possessions. He coordinates this with the Labour Day weekend. We know from whom we receive everything we need for body and soul, in life and death.

Dr. F.G. Oosterhoff concludes her series of articles on Genesis 1. In her concluding remarks, she mentions this important fact: "The power of God as the Creator guarantees his power as the Redeemer of man and the rest of creation. This was the primary message of Genesis 1 to the people of Israel. It continues to be the primary message for believers today."

In the *Observations* column, Rev. G. van Popta reflects on the horrors of abortion in Canada. This is not a new concern for us, but it is one that should not be forgotten. In the column *Education Matters,* Arthur Kingma looks back at the opening of the first Canadian Reformed School: William of Orange Christian School in the Fraser Valley.

We have in this issue a book review by Rev. J. van Popta which looks at the historical context of the making of the KJV. We also have a report on a recent Synod of the Free Reformed Churches. As you will see, this Synod has implications for relations with our churches.

RA

Clarion
THE CANADIAN REFORMED MAGAZINE

Published biweekly by Premier Printing Ltd.,Winnipeg, MB

EDITORIAL COMMITTEE:
Editor: J. Visscher
Managing Editor: R. Aasman
Coeditors: J. De Jong, N.H. Gootjes, Cl. Stam

ADDRESS FOR EDITORIAL MATTERS:

CLARION
26 Inverness Crescent, St. Albert, AB T8N 5J3
Fax: (780) 418-1506 E-Mail: raasman@canrc.org

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.
One Beghin Avenue
Winnipeg, MB, Canada R2J 3X5
Phone: (204) 663-9000 Fax: (204) 663-9202
Email: clarion@premierprinting.ca

SUBSCRIPTION RATES FOR 2003	*Regular Mail*	*Air Mail*
Canada*	$41.00*	$67.50*
U.S.A. U.S. Funds	$43.50	$56.00
International	$67.00	$100.00

*Including 7% GST – No. 890967359RT
Advertisements: $13.00 per column inch

We acknowledge the financial support of the Government of Canada, through the Publication Assistance Program (PAP), toward our mailing costs.

Cancellation Agreement

Unless a written subscription cancellation is received we assume you wish to continue to subscribe. You will be invoiced prior to the subscription renewal date.
Agreement No. 1377531
PAP Registration No. 9907
ISSN 0383-0438

Copyright © Premier Printing Ltd.

All rights reserved. No part may be reproduced in any manner without permission in writing from the publisher, except brief quotations used in connection with a review in a magazine or newspaper.

Useful Link: www.canrc.org

IN THIS ISSUE

Editorial – The Evaluation of Divergences
— *Cl. Stam* 418

Treasures, New and Old – Neither Poverty nor Riches
— *A.J. Pol* 421

Genesis 1 in Context (3)
— *F.G. Oosterhoff* 422

Observations — *G. van Popta* 425

Education Matters — *A. Kingma* 426

Report of the Delegates of the Committee for the Promotions of Ecclesiastical Unity
— *R. Aasman and W.B. Slomp* 428

Book Review — *J. van Popta* 431

Our Little Magazine — *Aunt Betty* 432

you from experience a few things about what happened in this respect after the Liberation i.e. *Vrijmaking*).

The debate still rages in our "continental Reformed" Dutch sister churches and is always lapping at our brave shores. I am thankful that our Deputies and the OPC Deputies understood exactly where we all should stand on this point and fully agreed that "The institution of the Sabbath is clearly described as one by God's Word." God has given us indeed a Sabbath, a day of rest, on which we have all opportunity and full obligation to worship Him.

This divergence, therefore, was not considered an impediment to recognize the Orthodox Presbyterian Church as a true Church and to enter into a sister-church relationship with this church, as was finally done by Synod Neerlandia, 2001.

It could be that the practice of some OPC members would allegedly give us more cause for concern than the position of the ecclesiastical standards of their churches. But then, again, in the honoured tradition of the continental Reformed we may put our hand into our own bosom (Matt 7:3-5).

[1] This editorial is a continuation of Rev. Cl. Stam's editorial in issue 13 of this year.

[2] The 1961 and 1972 editions of the *Book of Praise* have the translation, "that I especially on the Sabbath, that is the day or rest, diligently attend the church of God. . ." This was changed in 1983 (Synod Cloverdale to "the day of rest," and the word Sabbath was dropped.

[3] The German text has "Feiertag;" this word denotes the official day set aside for celebration and worship, see Textus Receptus, Gooszen, Leiden, 1890, p. 200. General Synod Cloverdale 1983 considered, "The original German word *Feiertag* can be translated by *feast day* as well as *day of rest.* However, we are faced nowadays with a growing tendency to reduce the Day of the LORD to a 'feast day' apart from the commandment of the LORD to rest. . . in this situation it is preferable and warranted to retain the word 'day of rest' (singular, so the word 'Sabbath' is meant, Cl.S.) in the Heidelberg Catechism." (Acts, Article 161, C. 8).

[4] See also my book, *The Covenant of Love* on the Sabbath as sign of the covenant, p. 149ff. I have always defended the position that the Sabbath is a creation ordinance, Genesis 2: 2, 3.

Rev. Cl. Stam is minister of the Canadian Reformed Church at Hamilton, Ontario. clstam@canrc.org

By Andrew J. Pol

Neither Poverty nor Riches

Proverbs 30:8

Examine yourself

"Give me neither poverty nor riches, but give me only my daily bread." How easy would it be for you to pray like this? To whom do you look for your daily bread? The focus of many on Labour Day is to commemorate and celebrate the advances obtained through labour union activities.

It is regrettable that unfair employment practices contributed to the rising influence of labour unions. They gained strength because of injustices. It is true: "The worker deserves his wages." That statement, however, was not first promoted in the circles of organized labour. It is a truth expressed in the Bible in various ways. See, for example, Luke 10:7 and James 5:4. Whoever employs people should keep this in mind.

Many impure motives have affected labour unions. They have gone beyond seeking a fair wage for workers. Not satisfied with eliminating poverty and poor working conditions, they have contributed to the cycle of greed. They are engaged in a constant struggle for "more." This has put them at the same level as unjust employers who were motivated by greed in withholding fair wages from their workers.

Let God determine your portion

As Christians, our main concern should not be earthly riches, but the kingdom of God. Within that context, we do our work. Our prayer should not be for material prosperity, but for daily bread. In the book of Proverbs, the petition of Agur is recorded: "Give me neither poverty nor riches." What does he mean by this? That becomes clear as he continues: "give me only my daily bread." He does not ask for much: just an allotment of bread, a fixed portion. He leaves it up to the LORD to establish that portion.

The LORD is all-powerful. We are dependent upon Him for our food and we must serve Him. So doesn't it make sense to ask Him to determine what we need to serve Him?

By praying in this way, you oppose the spirit of the world. You reject the idea that man is self-sufficient. Man might think he is able to take care of himself. He might cherish the illusion that he is in full control of events. But God makes the sun shine and the rain fall. Acknowledge that He supplies us with our daily bread.

By asking God for our daily bread, we confess that He is all-powerful. He is able to give each one of us what we need. We not only express our confidence that He can do this, but also that He will hear our prayer.

Self-denial and contentment

The words of our text express a very modest request. There is self-denial involved here. It is a human inclination to desire an abundance of good things. But focussing on the Kingdom of God means limiting our desires for personal gain. It requires a reorientation of our lives. It means realizing that our priority should be to serve God.

If serving God is the most important thing in your life, you can be satisfied with daily bread. But if your life revolves around yourself and your own pleasures, this prayer will be quite difficult. How can you be satisfied with daily bread if your heart is longing for much more than that? How can you pray this prayer if your mind is full of advertisements that stimulate desires for more money, more pleasure and all sorts of luxury items?

The LORD is willing to hear a modest request for our daily needs. As Christians we may be doubly sure of this, because the request is taken up in the Lord's Prayer: "Give us this day our daily bread." For the sake of Jesus Christ, our Saviour, God answers this petition. He does this as a Father who takes care of his children. The daily bread we ask for is a gift of his grace.

We should not pray for daily bread for our own sake. After all, what we ask for is to be used to serve the LORD. This means that we may ask boldly and then get to work. We may work knowing that He gives us the opportunity to serve Him. Will He not also give us the means we need to continue in this service?

A liberating petition

We must do our daily work, using our abilities to the glory of our God. We must also leave it up to Him how He will bless this. The LORD determines the potential and the limits of our abilities. Knowing and acknowledging this can be a liberating experience. Don't take on too many responsibilities, trying to do more than you can actually handle. Even if you only work hard, keep in mind what your motives are. Are you doing this to serve God, or just to get even further ahead financially? There is more to life than economic gains. Do you have a wife and children? You have more than just financial responsibilities toward them.

We live in a world that is still affected by the fall into sin. That means accepting the fact that there are difficulties which we will have to face. This includes difficulties in our daily work. But we can lay them before the LORD in prayer. That makes a big difference. In the midst of this world we can experience peace. The condition is, however, that we trust in the LORD and ask Him for our daily bread. As long as He has a task for us in this life, He will provide us with what need. C

Rev. A.J. Pol is a minister of the Canadian Reformed Church in Carman West, Manitoba ajpol@canrc.org.

Genesis 1 in Context (3)

By F.G. Oosterhoff

We continue with our historical reading of Genesis 1. The historical approach requires, as we saw, that we give attention to the original context of the document in question, namely to the apparent intent of the author, the times in which he wrote, and the situation of the primary readers or hearers. In the preceding articles we applied these criteria to the first ten verses of Genesis 1, up to and including God's act of gathering the waters on the earth into one place, thereby allowing dry land to appear. This happened on the third day. We now turn to day four.

Sun, moon, and stars

God created light on the first day but did not form the heavenly bodies until the fourth. Commentators have tried to explain the order of these two events in various ways. Some use it as proof that Genesis 1 does not demand our adherence to the given sequence of the days and events of creation. Others have suggested that the material of the luminaries existed before the fourth day and that the message of Genesis 1:14-18 is simply that God placed them in the firmament on that day. Attention has also been drawn to the obvious fact that the sun is not the only source of light. The Hebrew scholar Cassuto believes that during the first three days God gave light to the earth from an alternative source and that on the fourth day He simply handed the function of separating day and night over to the luminaries. This also answers the question, Cassuto points out, how plants could grow on the third day, before the sun spread its light and warmth.[1] A related explanation is that the order of day one and day four conveys the message of God's sovereign power over all that exists. Nature depends on God, not God on nature. As John Calvin wrote,

> To nothing are we more prone than to tie down the power of God to those instruments, the agency of which he employs. The sun and moon supply us with light: and, according to our notions, we so include this power to give light in them, that if they were taken away from the world, it would seem impossible for any light to remain. Therefore the Lord, by the very order of his creation, bears witness that he holds in his hand the light, which he is able to impart to us without the sun and the moon.[2]

This is a truth that the Bible affirms elsewhere, for example in Isaiah 60:19, 20, and again in the description of the new heaven and the new earth (Rev 21:23 and 22:5).[3]

The order of the creation of light and light-bearers showed not only that God, and He alone, rules nature, it also proclaimed once again his superiority over the gods of foreign nations. Babylonia had a variety of sun-, moon, and star gods, who appear to have existed before Marduk defeated Tiamat. Their origin, in any event, is not mentioned in the Babylonian myth, the *Enuma elish*; we are told there only that Marduk caused the moon "to shine" and that he assigned to "the great gods. . . the stars" their places in the newly established firmament.[4] It is of interest in this connection that the order of the luminaries in the Babylonian account is stars-sun-moon, rather than the more common order of sun-moon-stars. This order was probably chosen by the author(s) of the *Enuma elish* "because of the great significance of the stars in the lives of the astronomically and astrologically minded Babylonians."[5]

In contrast to the Babylonian story, Genesis 1:14-18 teaches that the heavenly bodies, rather than possessing divinity, are physical entities, altogether without personality and will, and also that they are God's creatures, which receive from Him both their place and their task. Worship of the luminaries is therefore out of the question. The warning that is implied in Genesis 1:14-18 is made explicit in Deuteronomy 4:19, where Israel is told: ". . .Beware lest you lift up your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and worship them and serve them, things which the LORD your God has allotted to all the people under the whole heaven." Job, a non-Israelite, knew of the prohibition. When justifying himself before his friends, he listed among the sins he had avoided that of secretly worshiping sun and moon (Job 31:26, 27). In the course of their history Israelites, on the other hand, did succumb to the temptation (see, for example, 2 Kings 23:11, Ezek 8:16).

Genesis further differs from the *Enuma elish* in that it withholds priority from the stars, the "great gods" of the Babylonian pantheon. The message of their formation comes after that of sun and moon and takes the form of a brief appendage (verse 16). The important luminaries in Genesis 1 are not the stars but the sun and the moon. These are indeed made rulers, but their rule is one of service: they are appointed to give light upon the earth, to separate the day from the night, and to serve as signs for the seasons and as a measurement for days and years. In the performance of all these functions they benefit nature and mankind. It is also noteworthy that Genesis 1 does not mention the sun and the moon by name but simply refers to them as "lights." This may well have been done because in the ancient world the names for sun and moon were almost always the names of deities.

The creatures of the deep

The implied rejection of pagan traditions in the Genesis account of the making of sun, moon, and stars on day four is again to be noted in that of the creation of the marine animals on day five. We read in verse 21 that on this day "God created the great sea monsters and every living creature that moves, with

which the waters swarm, according to their kinds. . . .” We come here to a topic that I already wrote about in the first article of this series, namely that of the parallels between the Babylonian account of a primordial oceanic dragon on the one hand and the biblical references to hostile waters and threatening aquatic monsters on the other.

When first they became acquainted with the myth of Marduk and his battle against Tiamat, biblical critics believed that the Babylonian account was the source of references to aquatic monsters in the Old Testament. In the course of the twentieth century, however, when various records of Canaanite religious myths were discovered, it appeared that these provided even closer parallels with Old Testament references. Gerhard F. Hasel refers to Canaanite records which speak of the role that sea monsters played in the religion of Baal and his fellow deities. According to one of these records, Baal’s sister Anath boasted that she had slain, annihilated, or muzzled Baal’s enemies and rivals, namely the Sea, the River, the Dragon, and the Crooked Serpent (Lotan, Leviathan), “the foul-fanged with Seven Heads.”[6]

All these monsters – Sea and River, Dragon, Crooked or Twisting Serpent and Many-headed Leviathan (together with the biblical Rahab, which at times also personifies a hostile sea or sea creature) – appear in the Old Testament.[7] The Israelites, in other words, knew about them, and the danger was real that they would follow the Canaanites in assigning to these monsters divine powers, making them, in fact, the independent enemies and rivals of God. It therefore had to be impressed upon them that Yahweh ruled and controlled the monsters of the sea just as He ruled and controlled the darkness and the deep, the light and the light-bearing bodies. That message is conveyed in verses 21 and 22, which state that it was God who called the monsters of the deep into being, and which add that He saw also this work of creation as good. Together with the other creatures, the large aquatic animals received God’s blessing.

That the monsters of the deep are mere creatures is confirmed elsewhere in the Old Testament. When they are mentioned as hostile forces, it is practically always with the message that God has pierced, crushed, cut into pieces, or otherwise annihilated them for the sake of his redeemed (some examples are given in the first article in this series). In Noordtzij’s words, Old Testament poets and prophets made use of pagan mythological concepts “in order to show the surpassing greatness of Israel’s God who without the least effort did what other peoples saw as the fruit of a terrible struggle by their gods.”[8] At times, overtones of hostility and danger are altogether absent and the monsters simply represent huge animals like the crocodile, the hippopotamus, the water buffalo, and perhaps the whale. All of these, we read, are creatures in which God rejoices, for which He cares (Ps 104:24-30), and which, together with sun, moon, stars and all the rest of creation are called upon to praise Him (Ps 148).[9]

The creation of man

The account of the sixth day relates two separate acts of creation, namely that of the land animals and that of man. There are many similarities between the animal and the human being. Both man and beast were made from the dust of the earth and received from God the breath of life; both will return to the earth from which they were taken; and both seem to have been made, anatomically and physiologically, according to a similar blueprint or plan.

The order of day one and day four conveys the message of God’s sovereign power over all that exists. Nature depends on God, not God on nature.

Genesis 1 does not deny these similarities, but it brings out the distinctiveness of man and his superiority over the animals as well. With respect to the latter, we read that God said, “Let the earth bring forth. . . .” With respect to man we receive the impression that God is more directly, more personally involved. He begins by announcing his intention: “Let us make man in our image, after our likeness; and let them have dominion. . . .” And so, the passage continues, “God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth’.”

Instead of being part of the animal world, man is appointed its ruler. He is especially distinguished from the animal in that he is made in God’s image, after his likeness. What do these words mean? The Heidelberg Catechism (Lord’s Day 3) explains the terms as referring to man’s original righteousness and holiness, which he lost with the fall. Genesis 1 makes clear, however, that the image was connected with the special mandate and office given to man, namely that he was to rule creation as God’s representative. To fulfil that *mandate* and *office*, certain characteristics or qualities were given to him (and to him alone among creatures), such as his intelligence and power of language, as a result of which he could listen to God and respond to Him. These gifts of intelligence and language continue: man did not turn into an animal but remained man after the fall. The original *mandate* also remains, even though mankind no longer fulfils it to honour God: man is still the head of creation. Does the image itself remain as well, although in corrupted form? Texts like Genesis 9:6, Psalm 8, Acts 17:28, 1 Corinthians 11:7, and James 3:9 would seem to suggest it. At the very least they convey the message that man’s being created in God’s image has consequences also after the fall.[10] In any event, the statements that man is made in God’s image *and* that he is to have dominion over creation are connected in Genesis 1:26. As Aalders writes: “From this high position, which the Creator gives to humanity by creating them in his own image, it follows that humanity is given dominion over the whole earth and over all living creatures, fish, birds, and land animals.”[11]

Man’s special position comes into even greater relief when once again we compare the Genesis account with the Babylonian one. In the *Enuma elish* the making of human beings came more or less as an afterthought. The occasion was the complaint of some of the lesser gods, who had been charged with the work necessary for the well-being of the entire pantheon and felt they were too heavily burdened. When Marduk heard about the complaint, he resolved to create man, which he (or another deity) made by mixing the blood of a defeated god, one of Tiamat’s former allies, with clay. The new being was charged with the service of the gods, so that these might be “at ease.”

The reference to the divine blood shows that there is in Babylonia a link between man and the gods. This is to be expected in a pantheistic system. When everything is god, man necessarily partakes of the divine, as do the animals and the rest of nature. Noordtzij points out that it is this pantheistic background which explains why in pagan mythology the difference between god and man, and also between man and animal, is so easily erased, so that we meet beings that are part god and part man, as well as beings that mix human and animal forms and characteristics.[12] Even gods can take animal form, as they do, for example, in Egypt.

In any case, the divine element in man according to the Babylonian myth does not imply that he is made in the image of the gods and serves as their representative on earth. Nor does he have a specific task with respect to the development of creation. The earth belongs not to him but to the gods; it is they who introduce technology and art and every other aspect of civilization. Any statement that man is to rule and guard and develop the earth – any indication that he is to fulfil a "cultural mandate" – is absent in the Babylonian epic.[13] According to Babylonian mythology, man was appointed a slave. According to the Bible, he was appointed God's representative and viceroy, made "little less than God," and crowned with glory and honour (Ps 8). The task he received was not a burden, but a means to develop his God-given potential and so to glorify his Creator.[14]

Conclusion

The Israelites of Moses' time and later learned from Genesis 1 about God as the Origin of all that exists. They learned that He was the omnipotent and transcendent Creator, that his creation was good, that He rejoiced in all He had made, and that He gave a very special place and function to man, the crown of his creation.

Genesis 1 taught the Israelites not only about God the Creator, but also about God the Redeemer. Israel knew of both the need and the reality of redemption. The first chapter of the Bible was written after the events of Genesis 3, the calling of Abraham, and the delivery from Egyptian slavery, and just before Israel was to embark upon the conquest of Canaan. For those who trusted in Him, God's power of creation was the guarantee of his power of providence and redemption. The confession of Psalm 121, "My help comes from the LORD, who made heaven and earth," finds echoes in various other parts of the Old Testament.[15]

Creation, the Bible teaches, is connected to recreation. This becomes especially clear in the New Testament, which reveals that all things were created through and for Christ (Col 1:16), that Christ continues to uphold the universe by his word of power (Heb 1:3), and that, in the fullness of time, He came to earth to redeem mankind, giving to those who believe in Him the power to become children of God (John 1:1-13). We can therefore indeed say, as Aalders does, that the Book of Genesis is a revelation of Jesus Christ. Biblical history, to which Genesis 1 is the prologue, is the history of redemption. It is the revelation of "the unfathomable mercies of God who through Jesus Christ seeks to deliver fallen humanity out of the misery into which they have cast themselves by their own sin and guilt."[16]

The power of God as the Creator guarantees His power as Redeemer.

And by delivering humanity God also accomplishes the delivery of the world of nature, a world that has been cursed because of human sin. Rightly objecting to an excessively man-centred understanding of the biblical message, Claus Westermann writes, "The simple fact that the first page of the Bible speaks about heaven and earth, the sun, moon and stars, about plants and trees, about birds, fish and animals, is a certain sign that the God whom we acknowledge in the Creed as the Father of Jesus Christ is concerned with all these creatures, and not merely with humans. A God who is understood only as the god of humankind is no longer the God of the Bible."[17] And later: ". . . God's work does not come to an end with the saving action by which Christ redeemed humankind. The Bible is speaking of a definitive event which concerns not only humankind but the whole of creation."[18] Indeed, just as nature suffered the consequences of man's fall, so, in the wisdom of God, will it share in man's redemption. As we read in the Letter to the Romans, ". . . the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom 8:21).

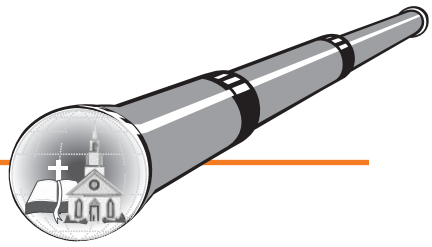
The power of God as the Creator guarantees his power as the Redeemer of man and the rest of creation. This was the primary message of Genesis 1 to the people of Israel. It continues to be the primary message for believers today.

NOTES

[1] Cassuto, *Commentary on Genesis 1*, p. 44.
[2] John Calvin, *Commentaries on the First Book of Moses called Genesis,* John King, trans. (Grand Rapids: Baker, 1984), p. 76.
[3] Ridderbos, *Beschouwingen over Genesis 1*, pp. 90f.
[4] Hasel, "The Polemic Nature of Genesis 1," pp. 88f.
[5] *Ibid.*, p. 89.
[6] *Ibid.*, p. 86.
[7] See, for example, Job 3:8, Job 9:13, Job 26:12-13, Psalm 74:13-14, Psalm 77:16, Psalm 89:9-10, Psalm 93:3-4, Isaiah 27:1, Isaiah 51:9-10, Jeremiah 5:22, Ezekiel 29:2-5, Ezekiel 32:2, Amos 9:3.
[8] Noordtzij, *God's Woord en der eeuwen getuigenis*, p. 134.
[9] See on this topic my article "Herman Bavinck on Old Testament Criticism," 2, *Clarion*, September 27, 2002.
[10] On the nature of the divine image and the question of its retention after the fall, see J. Faber, "Imago Dei in Calvin: Calvin's Doctrine of Man as the Image of God by Virtue of Creation" and "Imago Dei in Calvin: Calvin's Doctrine of Man as the Image of God in Connection with Sin and Restoration," in his *Essays in Reformed Doctrine* (Neerlandia: Inheritance Publications, 1990), pp. 227-250 and 251-281 respectively. Among those who stressed the office-like character of the image was K. Schilder; see his *Heidelbergsche Catechismus,* I, Lord's Day 3, Q/A 6 (pp. 186-312). I thank Dr. Faber for drawing my attention to Schilder's work.
[11] Aalders, *Bible Student's Commentary,* p. 71.
[12] Noordtzij, p. 139.
[13] Westermann, *Genesis 1-11*, p. 61; Noordtzij, p. 141.
[14] *Ibid.*
[15] Some examples: Psalm 33, Psalm 90:1-2, Isaiah 40:21-31, Isaiah 44:24, Isaiah 45: 17-18, Isaiah 51:12-13; Jeremiah 10:16
[16] Aalders, *Bible Student's Commentary,* p. 49.
[17] Westermann, p. 176.
[18] *Ibid.*, p. 177.

Dr. F.G. Oosterhoff is a historian in Hamilton, Ontario. fgo@attcanada.ca

OBSERVATIONS



By George van Popta

The Seed of the Serpent devouring the Fruit of its Womb

The seed of the serpent continues to devour itself. The Lord said in Matthew 24:12 about the last days: *"Because of the increase of wickedness, the love of most will grow cold."* More than 100,000 Canadian mothers every year let the natural love for the fruit of their wombs grow cold!

On the one hand it is a shocking statistic; on the other, what can you expect from the seed of the serpent? The seed of the serpent embraces a culture of death. Cain belonged to the evil one and killed his brother Abel. Lamech boasted about how he had killed a young man for injuring him. He even wrote a song about it! The earth was full of violence in the days before the flood. Man's violence led directly to the great flood.

Only the seed of the serpent, who is so disposed toward violence, could hate the fruit of the womb. The natural love of a mother for her child is proverbial. Isaiah 49:15 – *"Can a mother forget the baby at her breast and have no compassion on the child she has borne?"* Isaiah 66:13 – *As a mother comforts her child. . . ."* 1 Thessalonians 2:7 – *". . . like a mother caring for her little children."*

One wonders how Satan feels about this depletion of his ranks. Assuming the 100,000 babies aborted per annum would be raised in unbelief, the Canadian ranks of the serpent's seed would increase by 100,000 more per year were they allowed to live; one wonders how the serpent feels about this. It is a strange phenomenon, this nihilism of the serpent's seed. One can only explain it by reflecting upon how much the serpent and his seed hates life and loves death – to the point they kill themselves.

I am unequivocally Pro-Life. Only three times have I held up signs in public stating a position for a cause. All three times it was at a silent Pro-Life march. I am as aghast as the next Christian at how many of my fellow Canadians are killed every year before they see the light of the sun. It would be like wiping out the population of Brantford one year, of Guelph the next, of Moncton the year after. I realize that many of those who opt for abortion are young girls in trouble or young women being pressured by boyfriends, husbands, or parents. We need to reach out to them in love and direct them to organizations like *Aid to Women* in Toronto, *Beginnings* in Hamilton, and similar organizations in other provinces. At the same time, I am left wondering what force is at work when the seed of the serpent is so hungry for the fruit of its womb.

The following is taken from the Internet *Pro-Life Infonet Weekly.*

New Stats Show Canadian Abortion Numbers Remain Steady

- Ottawa, Canada – There were only slightly fewer abortions in Canada in 2000 than a year earlier, but the rate remained constant, says a new report from Statistics Canada. There were 105,427 abortions in 2000, down 0.2 per cent from 105,666 in 1999, the agency reported Friday.
- The rate remained steady at 15.4 abortions per 1,000 women in both years.
- Induced abortion rates increased slightly in all provinces except Ontario, Manitoba and British Columbia.
- Northwest Territories and Nunavut have the highest abortion rates, with 27.8 per cent and 28.2 per cent respectively. Prince Edward Island, which does not report on abortions, had the lowest rate, with 5.2 per cent. Most of the PEI women had travelled to New Brunswick or Nova Scotia.
- "Induced abortions continued to be most common among women in their 20s, who accounted for 51 percent of all women who obtained an abortion in 2000. On average, 26 women out of every 1,000 in their 20s obtained an abortion," the agency said.
- Rates are based on abortions performed in hospitals and clinics in Canada, as well as legal abortions obtained by Canadian women in the United States.
- Pro-life groups continue to hope for a significantly greater decline.
- "Our federal leaders try to brag about their human rights record in Canada and abroad, while they ignore the mounting death toll that they have refused to stop here at home," said Jim Hughes, National President of Campaign Life Coalition (CLC).
- "Statistics are cold numbers but each one of these precious babies before birth were human beings who were systematically dismembered by doctors in procedures paid for by the taxpayers," added Mary Ellen Douglas, National Organizer of CLC.
- Abortion in Canada was decriminalized in 1988, when infamous abortion practitioner Henry Morgentaler petitioned the Supreme Court of Canada to declare the old abortion section of the Criminal Code unconstitutional. Today, there remains no federal abortion law.
- In 1988, abortion facilities operated only in Quebec. By the end of 1994, abortion businesses were operating in every province except P.E.I, Saskatchewan, and the two territories. Data collection was extended to abortion facilities beginning in 1990.
- Abortions performed in hospitals are currently covered by taxpayer-funded provincial health insurance plans. Abortions performed in private abortion businesses may be fully covered, partially covered, or not covered at all, depending on the province.
- Only Newfoundland, Ontario, British Columbia and Alberta fully cover the cost of abortions performed in clinics, according to the pro-abortion Canadian Abortion Rights Action League.

From: The *Pro-Life Infonet Weekly* <infonet@prolifeinfo.org>
Source: Canadian Press, Pro-Life Infonet; March 29, 2003
http://www.prolifeinfo.org

Rev. G.Ph. van Popta is minister of the Canadian Reformed church at Ancaster, Ontario. gvanpopta@canrc.org

Teaching Them Diligently . . . at William of Orange Christian School

By A. Kingma

Why start a Canadian Reformed School?

A pressing question is probably a typical one for third generation immigrants: Why did our grandparents start a Canadian Reformed school? Did they start the school convinced that it was a necessary response to their baptismal vow, or because they wanted to protect their children from the "world?" Perhaps they had other reasons. We should explore those reasons, for in order for us to keep and maintain these schools, we need to be as convinced as those who started them that these Reformed schools are necessary.

> ***We need to be as convinced as those who started them that these Reformed schools are necessary.***

Let's look at the beginnings of a school located in "the Valley," meaning the Fraser Valley in beautiful British Columbia. The William of Orange Christian School opened its doors on September 1955. It was the first elementary school erected by members of the Canadian Reformed Churches.

Necessity

In the twenty-fifth anniversary book *William of Orange Christian School* 1955-1980, Mr. J. deHaas writes that in the old country the children attended Christian schools, "but one of the consequences of the Liberation was that the need for real Reformed education was felt much more than before. It had become clearer that there should be a unity between the teachings in family, church and school" (p.7). Here Mr. deHaas shares that for some it was already an accepted fact that Christian education was necessary. He also states that the recent Liberation had definitely given them a heightened awareness that what was taught at school needed to be in line with what was preached in church. The education of the children needed to follow the Reformed faith; a general Christian education would not be good enough. In the book *Inheritance Preserved*, Rev. W.W.J. VanOene writes that the second classis of the Canadian Reformed Churches (1953) discussed the matter of Reformed education and states: "All are totally convinced of the necessity of Reformed Education; however, Classis considers it to be the only correct course that Reformed Schools are established by the members of the churches"(p.227). For many immigrants then, Reformed education was a necessity which they would strive to achieve for their children.

Obviously, it was impossible to set up a school right away. Some immigrants sent their children to the nearest public school; others sent their children to the existing Christian school in Vancouver, and of that br. DeHaas gives this evaluation: "The board and staff were CRC [Christian Reformed Church], and that teaching was in accordance with Scripture and Confession"(p.7).

So then why didn't more Liberated (*vrijgemaakte*) immigrants who settled in the Fraser Valley send their children to this school? No mention is made of any ill relations with the board or the staff, but Br.deHaas cites two reasons. First, it was simply just too far away for some. Secondly, there was a possibility that the teaching may change (p.7). I suspect that this second reason had to do with the church differences: the school was run by members of the Christian Reformed Church, the sister church of the one the *vrijgemaakte* immigrants had just left in Holland. Since the Christian Reformed Church chose not to initiate sister-church relations with the Liberated people in the late 1940s, the potential for differences could easily occur, and thus one can understand the hesitation of some immigrants to send their children to the Christian school in Vancouver.

Church, home and school

Br. Harry Moes, a staff member of Credo Christian High School, recently completed a study on this particular topic. In this study he recorded some of his discussions with some of the immigrants who started the William of Orange School. Br. W. Bredenhof mentioned that already in 1940 in his area in The Netherlands, an association

William of Orange Christian School

William of Orange Christian School

was organized to set up "our own school" in lieu of sending their children to a general Christian school. This was even before the Liberation. Br. Jacob VanderHorst shared that the William of Orange School was started in response to Deuteronomy 4:9 and Deuteronomy 6:6 and 7, to provide covenantal education for the youth. For br. VanderHorst, covenantal education was very practical too: "our children are to be equipped in 'how to live everyday for the Lord.'" Br. Hans deLeeuw agreed with br. VanderHorst and said that setting up our own school was an act of obedience to teach children in the fear of the Lord. Br. Gerry Vandeburgt emphasized that he wanted to see unity between church, home, and school. Rev. VanOene reinforced the point of br. Vandeburgt by stating that education is faith-based and therefore it should be in harmony with what we confess in the Three Forms of Unity. Teachers must be faithful to that basis also. There should be one line between church, home and school.

Listening to what these brothers shared is so important for us, the third generation. Because the schools are already in existence, we do not have to formulate for ourselves why we need Canadian Reformed schools. By looking back, however, we can notice that these immigrants were convinced that education at school had to equip the children for every day life in the service of the Lord, *and* that this teaching had to fit hand-in-glove with the education at home and church. Unity of basis, of purpose and of thought was so important for these immigrants. If the school started its task of equipping students with the same belief and faith as the parents at home tried to practice and as the ministers preached from the pulpits, then the "equipping" would be blessed.

> ***. . .but the optimism for the school never failed, and the reason to have the school never changed.***

The bond of unity between home, church and school based in covenantal obedience, then, seems to be the primary fundamental goal for starting William of Orange. And if the William of Orange Christian School was built on that sense of unity, this unity should then also be a primary goal for maintaining William of Orange and all other schools established by Canadian Reformed parents. In his study, br. H. Moes therefore urges each generation to restate the purpose and need for the schools, that it may not lose the vision and direction which is so vital in maintaining our schools.

Theory put into practice

How did this first school set up by Canadian Reformed members in the Fraser Valley start? Again, we can turn to the anniversary book *William of Orange Christian School 1955-1980* for more details. In November 1951, the brs. A. Huisman, S. Pals, W. vanDelft, and P.A. VanEgmond initiated the first meeting. The brs. J. deHaas, K. Stam, J. vandeBurgt, and J. vanderHorst joined these men. All eight of these men can be called the "founding fathers" of the school society in Surrey, B.C. (p. 7).

The years between 1951 and 1955 were difficult ones. The society slowly gaining support among the immigrants, because not all were convinced that they needed a Christian school or their own Christian school (p.7). It was also difficult because the immigrants were very poor. A third difficulty was the typical practical problems one runs into: finding a property, getting permits, and meeting the requirements of the health department. Finally, by 1954 a school building was built. Many Saturdays and other hours of love went into that building. Then came the acquisition of teachers. The first one appointed declined, and that was a big disappointment for all. It delayed the opening of the school to the next year. Br. Vanderkamp came by June 1955 and had to live in the school building first. Br S. vanderPloeg came soon after. On September 5, 1955, the school officially opened with 58 pupils; by November, the student body increased to 67 students.

Then came another winter of unemployment which made financing very difficult. Some people were even relieved from paying school fees. But God blessed the school, for by November 1956, there were 81 students and in December, more students were refused, because the school was too full. The first elementary school organized by parents in the Canadian Reformed Churches was off the ground!

Issues and changes

Running the school did not come easily. Board members had to deal with several main issues: enrolment, transportation, building, and staffing. In 1959-61, the school saw a decline of enrolment to only 54 students. One reason for that decline was a structural change in B.C.'s educational policy which moved Grade 8 to the high school. The fact that the membership dropped by ten was another reason for the decline, but the optimism for the school never failed, and the reason to have the school never changed.

Another change which the board did have to face was the changing demographics of the church members. More and more families were coming from the Surrey area, and the Surrey area was far

away from the school. In 1962, when the student body seemed so small, the board decided to look for a new location for a new four-classroom school. Only two years later, the new school was built on Armstrong Avenue. Grade 8 was added again, and a third teacher, Mrs. F. Admiraal, was hired. Transportation problems increased, so in 1966 the Board finally decided to run their own transportation system. Since the school had more than 100 pupils in 1966, two additional teachers were hired: Miss W. Tenhove and Miss B. VanVoornveld. In 1968, Miss Huisman, a former student of William of Orange, joined the staff to teach Grade 1. Yes, the board had to deal with the same basic issues all our boards deal with today. We can notice how the Lord, through difficult and good times, blessed their desire and work in seeking proper Christian and academic education.

The Lord's blessings to the growing Canadian Reformed immigrant community caused the school to move a third time. Student growth and the relocating of families caused the board to sell the Armstrong Avenue building in 1972 and to build a new 8 classroom school in Cloverdale behind the church building. In April 17, 1974, the doors of this new school were opened. The school is still in this location. The William of Orange Christian School, begun in 1955, finally found its permanent home in its nineteenth year. Permanency means "being established" or "having firm roots," and thus the story about the beginnings of William of Orange comes to an end.

May we continue to see the value of Reformed education in our Reformed schools, an education that is one with the home and the church.

Commitment and zeal

In September 2003, the schools have opened their doors to another year of education. Students filed through those open doors of William of Orange Christian School for the forty-ninth year. The oldest school set up by Canadian Reformed members will be looking ahead to celebrating a fiftieth anniversary, but in so doing, they will reflect on the past. Pictures may be reprinted, stories may be retold, hardships of the past may be recounted, and another anniversary book may be published. In all that, may our third generation internalize the same commitment and zeal that the immigrant grandparents displayed. May we continue to see the value of Reformed education in our Reformed schools, an education that is one with the home and the church. May the covenant faithfulness of our grandparents, especially seen during those difficult times in the beginning, encourage us to continue today, even if and when times may become difficult again. As they have been, may our schools continue to be blessed by God for the strengthening of the coming generations of his church. C

Mr. Arthur Kingma is principal of Attercliffe Canadian Reformed Elementary School in Ontario. abkingma@kwic.com

Report of the Delegates of the Committee for the Promotion of Ecclesiastical Unity regarding Synod 2003 of the Free Reformed Churches of North America

By R. Aasman and W.B. Slomp

Introduction

On June 10-13, 2003 the Free Reformed Churches (FRC), held their annual Synod in Hamilton, Ontario. Rev. R. Aasman and Rev. W. B. Slomp were both delegated by the Committee for the Promotion of Ecclesiastical Unity (CPEU) to attend.

In the evening, on June 10, Rev. C. Pronk led the prayer service before the start of Synod. He preached on Hebrews 7: 25. He exhorted the brothers to take a humble attitude before God, and in so doing to reflect on the fact that everything is not perfect in the Free Reformed Churches. He expressed thanks for the intercessory work of the Lord Jesus Christ, without which they as churches could not exist.

After the prayer service coffee and refreshments were served. It was a time for fellowship and an opportunity to renew acquaintances. That same evening Synod met to elect the executive.

Examinations

The following day the brothers L.J. Bilkes and D.H. Kranendonk were examined with a view to candidacy. It was a thorough examination, taking most of the day. The brothers took turns preaching on texts assigned to them (John 12:32 and 1 Tim 1: 15 respectively). They thoroughly dealt with the text, and it was a pleasure listening to them. After a critique of the sermons, they were examined in the area of Homiletics (the art of preaching), Old and New Testament knowledge, Dogmatics and the Church Order. After this, in closed session, they were examined with respect to their spiritual life and internal call to the ministry. By secret ballot both brothers were accepted to the ministry. They then signed the Form of Subscription, and they were handed the formal credentials, authorizing them to minister in the FRC.

Bible translation

Throughout the week of Synod the matter of Bible translation was discussed. This continues to be a contentious issue. The recommendation by the Ad-Hoc Translation Committee to do a low-grade revision of the King James Version (KJV) was questioned by various delegates. Such a "low-grade" translation would consist of cooperating with other conservative churches in modernizing the language of the KJV. Archaic words would be replaced with contemporary ones, and modern spelling and modern capitalization would be used. Various delegates wanted to know whether or not the revision of language would be done on the basis of the original languages, or on the basis of the King James text itself. Although the committee criticized the translation of the New King James Version (NKJV), various delegates stated that that would be their translation of choice. Furthermore, the criticism was given that they would be the only churches using such a translation, and that they would in this way isolate themselves from the Christian community. In the end the decision was made to urge the Committee to continue with its studies, and in the meantime to allow freedom to the consistories to use the NKJV in all church activities, whereas in broader assemblies the KJV will continue to be used.

External relations

The External Relations tabled its report, which required little discussion. There were various delegates from other churches present. Rev. B. de Graaf represented the sister churches in The Netherlands. He noted that in The Netherlands there was a great influence from the world on the church, and that that brings with it many challenges.

On behalf of the Canadian Reformed Churches, Rev. Slomp was also given the opportunity to speak. He gave Synod an overview of the workings and structure of the Canadian Reformed Churches. He passed on greetings from the CanRC and told them that Rev. Aasman and he were both impressed with the thoroughness of the examinations of the candidates, and of the FRC's obvious love for the truth of the Scriptures and the confessions. We share the same faith and for that reason we as federations of churches ought not to exist apart.

Rev. John Bouwers of the URC, Rev. W. Scott of the Free Church of Scotland (continuing), Rev. M. Kelderman of the Heritage Reformed Congregations, and Rev. M. Luimes

of the Orthodox Christian Reformed Churches also spoke on behalf of their churches.

Conclusion

We as delegates appreciate the contact we have had with the FRC in the last few years. We are close in many ways. However there remains a barrier that is difficult to break down. The FRC appears intent on maintaining its "distinctives," and becomes somewhat nervous when there is any talk of unity with us. For example, even though in committee meetings between the FRC and the CanRC we dealt extensively with experiential preaching, the charge continues to be made by the FRC that we do not understand what a correct ministry in that regard is all about. This, to our surprise, was even stated to Synod in the report of the external relations committee when they reported, ". . . we continue to sense a lack of understanding of what an experiential, discriminating ministry should be. This is especially evidenced in the preaching." In our meetings nothing concrete was stated as to where exactly we lacked; on the contrary we mutually expressed thankfulness for the similarity in preaching.

Let us hope and pray that in spite of this our contact will bear fruit. As it is, we now have what they call "limited contact" with them. This is an official declaration on their part that we attend each other's Synods, that we exchange copies of the Acts of Synod, and that we offer spiritual support to one another.

R. Aasman and W.B. Slomp are members of the Committee for the Promotion of Ecclesiastical Unity.

CHURCH NEWS

Eligible for call:

Candidate Walter Geurts
3417 Rockwood Drive
Burlington, ON L7N 3H6
905-631-8433
wgeurts@sympatico.ca

* * *

Declined the call by the church at Cloverdale, British Columbia:

Rev. R. Aasman

of Edmonton (Providence), Alberta.

* * *

Declined the call by the Free Reformed Church of Launceston, Tasmania, Australia:

Rev. J. Poppe

of West Albany, Australia.

* * *

Instituted on August 10, 2003: the **church of Dunnville, ON**
Please visit the directory for **location and times** of worship.

CALLING ALL FORMER TEACHERS!

We need your help! The boards of the Credo Elementary School, John Calvin School, William of Orange School and Credo Christian High School, located in the Fraser Valley in BC, set up an ad hoc Teacher Recruitment Committee last fall. Its mandate was to explore and ways and means of recruiting and maintaining teachers in our schools.

As part of that mandate, we are soliciting input from both current and former teachers across the continent. We have posted a short survey online which we are asking you to fill out in order to help us gather some valuable data (we hope) on why some have left the profession. We are also soliciting input on how schools can do a better job in keeping teachers happy and in the profession.

If you left the teaching world (or specifically teaching in our schools) at anytime during the past ten years, we are encouraging you to contact us by email so we can give you the location of the survey and the necessary code to access it.

You could be doing your (former) colleagues a great service and be part of the solution to what is an ongoing challenge for our schools. Please send a short email to the following address to get your access information: hjludwig@telus.net

Teacher Recruitment Committee

BOOK REVIEW

By John van Popta

God's Secretaries: The Making of the King James Bible.
Adam Nicolson, HarperCollins. 2003. Retail Can$38.95 (27.95 on line) 281 pages. Illustrations, appendices, bibliography, indices, hard cover, sewn binding (!).

When I read a review of this new book in the *National Post,* I went out to Chapters and immediately bought a copy. This well bound book is a wonderful summertime read. Adam Nicolson writes an elegant prose describing the historical context of the making of the King James Bible. Many of the characters and events at the opening of the seventeenth century are enigmas to us today. This book opens up the court of James I to scrutiny, in all its decadence, lushness and depravity. On the other hand, Nicolson sets in tension the irenic spirit of this Scottish King (son of the Roman Catholic Mary, Queen of Scots) inheritor to the English throne, to the debauchery and corruption all around him in both court and church.

Elizabeth had died, Shakespeare was writing and staging his plays in London, and king and parliament were expanding English power around the world. James made peace with Spain and Ireland. Great companies were being established and trading around the world. Wealth was pouring into England.

The church in England had separated from Rome under Henry VIII, and the Reformation was slowly working its way into the country. In the north, in Scotland, Presbyterianism had taken solid root; Ireland however remained Roman Catholic. Puritanism, with its Geneva Bible, was gaining strength in the South.

When James came to England to accede the Elizabethan throne, one thousand Puritan ministers presented a petition, and requested an audience in order to convince James to support and speed the reformation of the English church. Out of this petition came a royal decree that a new translation should be made of the Holy Scriptures. This new translation was to supersede the Bishop's Bible and the Geneva Bible: The one, favoured by the established church, the other, by the Puritans and non-conformists. James did not like the Geneva Bible because of its anti-monarchist study notes, and the Bishop's Bible was not a very good translation.

Nicolson, with amazing clarity, sets forth the characters, and events that transpire, as more than fifty scholars of various political leanings and church loyalties set out to translate the Bible from the original languages, comparing their work to the translations of Tyndale, Coverdale, Beza and others. He works through the intrigues and plots, the schemes and machinations, of the corrupt and the pious. At every turn of the page, the author describes the tension pulling at the fabric of Jacobean England. He vividly describes the power of the church and its corrupt leaders. He depicts the superstition (and the emergence of science) that becomes apparent as the black plague sweeps through England and London, killing tens of thousands. England was rich and powerful: yet insecure. James, a despot: yet generous beyond compare. Great Britain, unified: yet riven with factions. The whole of the era is a tapestry of contradictions, and Nicolson with lofty prose, sometimes perhaps modeled on the cadence and rhythms of the KJV itself, tells a marvellous story.

Strikingly contemporary in his analysis, he compares "The Gunpowder Plot" and its discovery, to "September 11, 2001." After November 5, 1605, complacency and presumed security fled. The church leaders vilified the Roman Catholics, and had the leader of the English Roman Catholics executed, drawn and quartered, in St. Paul's square. The description in the book is macabre.

Out of this contradictory, faction torn, decadent court and nation, scholars were appointed to work together. In Nicolson's judgment, the King James Bible emerged as the greatest work ever written in English. It is at this moment, at the end of the Elizabethan age, that English comes into full maturity. With William Shakespeare and the writers of his day (both secular and sacred) English came to be what we read in the KJV: a language of soaring majesty, animated elegance, great subtlety, finely nuanced, lyrical and musical, an English with more depth and clarity than any before or since. The English language had merged Old English with the continental invasion of 1066. Five centuries later it rose to its greatest peak.

The translators had chosen, however, not to use a form of contemporary English, but rather to create a formal, seemingly outdated (and never really spoken) style. They wanted a form of English that would capture the majesty of the Word of God. (Nicolson bemoans the poor egalitarian and "worn down" English of contemporary translations and gives several examples.) The English of the KJV captures the power and the spirit of the age and sets forth the divine Word in a form of English that still has power, clarity, cadence and mystery untouched and unmatched by any translation of the twentieth century.

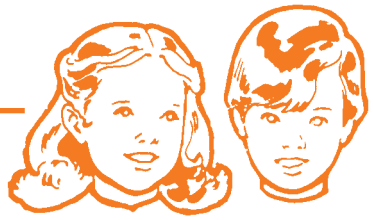
This book is recommended reading for anyone interested in church history and Bible translation, and who also loves a good story, well written. C

Rev. J. van Popta is minister of the Canadian Reformed Church at Coaldale, Alberta. jvanpopta@canrc.org

Advertise in the

Clarion
THE CANADIAN REFORMED MAGAZINE

OUR LITTLE MAGAZINE



By Aunt Betty

Dear Busy Beavers:

As I am writing to you, the sky looks rather grey. I think it might rain soon. Yesterday the sky was a beautiful blue colour and had large fluffy clouds floating along it. Have you ever noticed the different shapes of these clouds? Do you ever lie on your back, looking up at the sky and imagine what the cloud looks like? Some look like animals or like certain toys. Try it sometimes! When we look at the clouds, we can also tell if it might rain or snow or if there is a large thunderstorm coming. Isn't it wonderful to know that God is in control of the weather. People like to complain about the weather because it's too hot or too cold or to dry or to wet but as Christians we may know that God sends us what we need. Do you know in which books of the Bible God speaks of the weather? I'll give you a clue. Think of the rainbow.

Are you doing anything interesting or exciting? Do you have time to write me a letter or make up a puzzle for other boys and girls to try? I would love to hear from you.

Love, Aunt Betty

PEN PAL WANTED

Denise Bartels would like to write with other children. She is 7 years old. She loves animals, especially horses, but also cats, dogs, rabbits, chicks, and piglets. She also loves to cook with her mom and do art with her class. Her address is:

RR #1, 7966 Camboro Road
Dunville, Ontario N1A 2W1

Puzzles

All Creatures Great and Small

Find the names of animals listed in the Bible.

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

FIND:

APE	ELEPHANT	LION	BEAR
GOAT	LIZARD	CAMEL	MULE
GREYHOUND	DEER	HORSE	OXEN
DOG	LAMB	SWINE	DRAGON
LEOPARD			

Authors

Unscramble the names of these authors of the New testament. All of the authors (except one) have books of the New Testament named after them. After you have sorted out the names, fill in the blank lines at the bottom with the matching number from the authors' names to find out in which form many of these New Testament books were written.

NOJH _ _ _ _ (1)
WHATEMT _ _ _ _ _ _ _ (3)
ARMK _ _ _ _ (6)
ALUP _ _ _ _ (1)
KLEU _ _ _ _ (2)
EUJD _ _ _ _ (5)
TREPE _ _ _ _ _ (4)
MASEJ _ _ _ _ _ (6)

_ _ _ _ _ _
1 2 3 4 5 6

A Blessing

Follow the instructions below, line by line, to reveal what Jesus said about children. Write the letters on the blank lines.

1. Cross out all the of the X, Y, and Z letters.
   XZLYEXTYZZTHZYEXCXYHIXZLYZDRXZEXZYN
   --- --- --------
2. Circle every third letter.
   UYCPLOBXMWTEZJTPMOHGMDSE
   ---- -- --
3. Cross out all of the S, L, and U letters.
   UALSNUSDLDOULNLOSTUUFLOSRSULBLUISDLTSHUEM
   --- -- --- ------ ----
4. Cross out every other letter (beginning with the second letter)
   FXOTRVOBFOSQUNCMHXITSKTRHVEB
   --- -- ---- -- ---
5. Cross out all of the R, E, and V letters.
   REKVIRNRRGEDVEORVEMEOVVFERGROVED
   ------- -- ---

FROM THE MAILBOX

Thanks for your letter *Denise Bartels.* Did you get your rabbits already? How many do you have, and what are their names? I will put down your name and address to get a pen pal. I am looking forward to seeing some of your quizzes or puzzles!

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

CLARION ADVERTISEMENTS

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

Births

Thanking God for enriching our lives, we happily announce the safe arrival of our daughter
ALISON WREN SPANNINGA
Born May 29, 2003
Rob and Jen Spanninga
1st grandchild for both Albert and Rita Bysterveld and Harry and Janny Spanninga
5840B Blackburn Road, Chilliwack, BC V2R 4N9

O LORD, our LORD, how majestic is your name in all the earth! You have set your glory above the heavens. From the lips of children and infants you have ordained praise. Psalm 8:1, 2a
With thankfulness to our heavenly Father who has richly blessed us with another daughter to love and raise, we joyfully announce the arrival of
SUMMER LINDSAY
Born July 24, 2003 to **Art and Sharon Teitsma**
A little sister for *Adrienne, Mikayla, Shaylene,* and *Destaney*
1186 Pandora Avenue West, Winnipeg, MB R2C 3B7

This is the Lord 's doing; it is marvelous in our eyes. Psalm 118:23
The LORD has blessed our family with the birth of our precious baby girl
KENDRA RITANY
Born July 20, 2003
Lovingly welcomed by
Don and Terri-Lynn Vandersluis (nee Schulenberg) and big sister *Tylyn Ranelda*
Proud grandparents: John and Rita Schulenberg - Carman, MB
Gerry and Allice Vandersluis - Carman, MB
Box 75, Carman, MB R0G 0J0

Shout joyfully to the Lord, all the earth; break forth in song, rejoice and sing praises. Ps 98:4
The Lord has once again richly blessed our family with the birth of another healthy child. We joyfully announce the birth of our son and brother
BRADLEY LUKE
Born June 2, 2003
Tim and Cindy Vanderpol (nee Huttema)
A brother for *Mark, Megan, Stephen, Kathryn, Daniel*
RR #3, Owen Sound, ON N4K 5N5
tcvp@bmts.com

Know that the LORD is God. It is He who made us, and we are his. Psalm 100:3a
With thankfulness to our heavenly Father, who has once again blessed us and entrusted into our care another covenant child, we welcome our third son,
JONAH ZACHARY
Born June 30, 2003
Jeff and Karen VanSydenborgh (nee Jonker)
Proud brothers *Joel Curtis* and *Aaron Cody*
11 Oxford Street, Orangeville, ON L9W 3P3
jkvansyd@sympatico.ca

Give thanks to the LORD, for He is good. His love endures forever. Psalm 136:1
With thankfulness to our Heavenly Father, we would like to announce the birth of
JOEL NATHANIEL
Born June 1, 2003
Bryan and Karen Jongbloed
A little brother for *Hailey* and *Brayden*
4532 Bartlett Road, Beamsville, ON L0R 1B1

I will praise you, O LORD, with all my heart; I will tell of all your wonders. Psalm 9:1
With thankfulness to the Lord, who make all things well, we announce the birth of our daughter
SHAWNA MICHELLE
Born on July 27, 2003
A sister for *Ryan, Jeanette, Corina* and *Jared*
Theo and Lidy Wierenga
Box 45, RR 1, Carman, MB R0G 0J0

Sons are a heritage from the LORD, children a reward from Him. Psalm 127:3
With thankfulness to the Lord, the Giver of Life, we joyfully announce the birth of our son
MICAH TIMOTHY FLOKSTRA
Born June 5, 2003
Dennis and Jennifer Flokstra (nee Dykstra)
Valerie, Jared, Stacy, and *Nathan*
47104 Yale Road, Chilliwack, BC V2P 2S7

For from Him and through Him and to Him are all things. To Him be glory forever. Romans 11:36
With thankfulness to the Lord we announce the birth of our daughter
KAITLYN HENRIETTA
Born July 10, 2003
Chris and Hilda Niezen (nee Thalen)
384 60th Street S.E., Kentwood, MI 49548

With thankfulness to our Heavenly Father, we **John and Heather Broersma** joyfully announce the birth of our third child
MADELYN NICOLE
Born June 26, 2003.
A little sister for *Justine* and *Cared*
3rd grandchild for Harold and Jane Holwerda
6th grandchild for Gerry and Henny Broersma
635 Colquhoun Street, Fergus, Ontario N1M 1S2

. . . He gathers the lambs in his arms and carries them close to His heart. . . Isaiah 40:11
We praise and thank the Lord for the gift of another one of His precious lambs. We have named her
EMMA ANNELIES
Born June 25, 2003
James and Kate Lof (nee Ludwig)
A sister to *Alison, Jason* and *Edward*
1044 French Road, Mount Hope, ON L0R 1W0

With praise and thanks to God, the Creator of life, we announce the birth of our firstborn, a daughter, whom we named

LEAH ELIZABETH

Born June 26, 2003

David and Geraldine Van Raalte (nee Schenkel)

619 Bayshore Blvd., Burlington, ON L7T 1S9

He performs wonders that cannot be fathomed, miracles that connot be counted. Job 9:10

We give thanks to the LORD, who has blessed our family with the birth of another one of His covenant children, a daughter.

LAURISSA BETH VANLUIK

Born June 23, 2003

Lloyd and Joanna VanLuik (nee VanderLaan)

A sister for *Rachelle* and *Hein*

14th grandchild to Ralph and Teresa VanderLaan

33rd grandchild to Hein and Diane VanLuik

4372 Central Avenue, Beamsville, ON L0R 1B6

Ljvanluik@sympatico.ca

Praise God from whom all blessings flow!

Brendan and Michelle Bergsma give thanks to God for the safe arrival of their daughter

GIANNA NICOLE

on July 8, 2003.

Proud grandparents:

Wayne and Fina Bergsma and Cor and Janine Lodder

Box 2176, Carman, MB R0G 0J0

Birthdays

1913 – September 23 – 2003

The Lord willing, our dear mother, grandmother and great-grandmother

HELEN (Hiekje) RONDA (nee Boerema)

will celebrate her 90th birthday. We praise God, with the words of Psalm 145, for every blessing He has granted her, and pray for His continued love and care in her life.

Her thankful family:

Douglas, NB: Alvina and Robert Jones

Chemainus, BC: Jack and Joanne Ronda

Burlington, ON: Martha and Art Blokhuis

Lynden, WA: *Helena* and *Cason VanDriel*
Jason, Aaron, Jaymie, Julia

Smithville, ON: *Clarence* and *Tammy Blokhuis*
Jesse, Tania, Joshua, Natalie, Seth

Ottawa, ON: *Cynthia* and *Malcom Wildeboer*
Ronda, Sjanie, Naomi, Anna

Surrey, BC: Doris and Harry Huizing
Jessica
Jenny and *Colin Tiggelaar*
Sam

Brampton, ON: Martin and Robin Ronda
Caitlin

Apt. 100, 3260 New Street, Burlington, ON L7N 3L4

GRIETJE HUIZINGA (nee BATS)

With thankfulness to the Lord who has spared her during these years, we announce our mother's 90th birthday on September 16, 2003.

Her thankful children – Ann and Ike Vandenberg, Aafke and Dan Van-Neutegem, Wietse and Renee Huizinga, Liza and Dieter Mueller, and Trudy and Reagh Jewers – along with her 24 grandchildren (2 deceased) and 25 great-grandchildren.

There will be an open house on 16 September from 7-9 p.m. in the lounge of Elim Villa to celebrate this joyous occasion. You are welcome.

Mom's address: Elim Villa, Apt. #2, 87 Hamilton Street N.,

Waterdown, ON L0R 2H6, Tel. 905-689-2085

Weddings

With thankfulness to God, who brought us together, we

ALBERT JONATHAN DE BOER and SHIRLEY ROSE HORDYK

together with our parents, joyfully announce that we will be married, the Lord willing, on Saturday, September 27, 2003. The ceremony will take place in the Free Reformed Church of Mt. Nasura, commencing at 11:00 a.m. We invite you to witness this joyous occasion and also join us for a light luncheon after the service at the GONG building until 1:30 p.m.

Future address: 6 Blythe Place, Armadale, Western Australia 6112

---

1 Corinthians 13:4-8

Peter and Janey Van Seters are pleased to announce the marriage of their son

JOHN JACOB to MAGDALENA ROSE AULANDO

Daughter of Cedric and Hilary Aulando of Coquitlam, BC.

The ceremony will take place Saturday, September 20, 2003 at 1:00 p.m. in the Maranatha Canadian Reformed Church, 12300-92 Avenue, Surrey, BC

Rev. C. Van Spronsen officiating.

4595 Maysfield Crescent, Langley, BC V3A 4M1

If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but not love, I am nothing. 1 Corinthians 13:2

With joy and thankfulness to our Heavenly Father, we

ALEXANDER VANVELDHUIZEN and JODI RAE BOSCH

son of the late Mike and of Alice VanVeldhuizen and daughter of Ralph and Alice Bosch, are pleased to announce their upcoming wedding. The ceremony will take place, D.V., Saturday, August 23, 2003 at 2:00 p.m. in the Immanuel Canadian Reformed Church, Edmonton Alberta.

Rev. W.B. Slomp officiating.

Future address: 9331 154 Street, Edmonton, Alberta T5R 1T6

Clarion
THE CANADIAN REFORMED MAGAZINE

Subscribe to Clarion
or
send someone a Gift Subscription
via Email to clarion@premierprinting.ca

Anniversaries

1963 ~ August 31 ~ 2003

Behold, the eye of the LORD is upon them that fear Him, upon them that hope in his mercy. Psalm 33:18

With thankfulness to our Covenant God we together with our parents and grandparents joyfully announce the 40th Wedding Anniversary of

HARRY and CISCA DE VRIES (nee Schuller)

We pray He will watch over them and grant them what they need to continue in faithful service before Him.

Their grateful children and grandchildren

Smithville, ON: Frank and Wendy de Vries (nee Werkman)
Sean, Benjamin, Kaitlin, Kelvin and *Megan*

Beamsville, ON: Allard de Vries and Elsa denHollander

Grimsby, ON: Bart and Daniella de Vries (nee Mangione)

Beamsville, ON: Neil and Carrie de Vries (nee Poort)

Open House will be held, D.V., at the family farm on August 30th, 2003, 1:00-4:00 p.m. Rain location – Smithville Canadian Reformed Church Annex.

Best Wishes only.

5567 Fly Road, Beamsville, ON L0R 1B2

For directions call 905-563-8428

1968 ~ Septmeber 14 ~ 2003

In his heart a man plans his course, but the LORD determines his steps. Proverbs 16:9

With joy and thankfulness to God, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents

FRED AND MARG HEIKAMP (nee Dykema)

Burlington, ON: Dave and Crystal Heikamp

Waterdown, ON: Ed Heikamp and Michelle Fournier

Hamilton, ON: Doug and Hilda Heikamp
Erin, Matthew

Burlington ON: Christine Heikamp

460 Delaney Court, Burlington, ON L7L 5T6

Listen, my son, accept what I say, and the years of your life will be many. I guide you in the way of wisdom and lead you along straight paths. When you walk, your steps will not be hampered; when you run, you will not stumble. Hold on to instruction, do not let it go; guard it well, for it is your life. Proverbs 4:10-13

It is with great thankfulness to the LORD for the gift He has given to us in our parents and grandparents that we announce their 30th Wedding Anniversary. Our love and congratulations to

EDWARD AND PADDY ROODZANT (nee Keep)

Michelle and Jack VanderVelde
Chelsea, Taylor, Meagan
Kerry and Allen Komdeur
Cameron, Austin, Samantha
Vicki and Chris Kampen
Caleb, James
Nicole and Ray Janssen
Rachel
Scott Roodzant
Sarah Roodzant
Joshua Roodzant and Dina Kok
Jennifer Roodzant

1963 ~ September 6 ~ 2003

1 Peter 4:7-10

In thankfulness to the Lord for his faithfulness and love, we announce the 40th Wedding Anniversary of our dear parents and grandparents

GERRY and ALICE VANDEBURGT (Zwaagstra)

Their grateful children and grandchildren

Gordon and Carol Vandeburgt of Langley, BC
Jasmine, Austin, Joshua
Carolyn and Jason Klaver of Calgary, AB
Meghan, Dawn, Justin
Douglas and Karen Vandeburgt of Binbrook, ON
Leah, Joel, Seth
James and Michelle Vandeburgt of Langley, BC
Noah, Ryan
Raymond Vandeburgt and Sharon Flokstra of Calgary, AB
Benjamin Vandeburgt and Kristy Kelshaw of Langley, BC

25th Wedding Anniversary

1978 ~ September 9 ~ 2003

I will lift up the cup of salvation, and call on the name of the LORD. Psalm 116:13

With thankfulness to the Lord, we are happy to announce the 25th Anniversary of our parents

JACK and MARGARET LODDER (nee Nijenhuis)

With love from their children

Colleen Jennifer Lodder†
Jennifer Colleen Lodder and Calvin Sjaarda
Geoffrey Kyle Lodder
Thomas Benjamin Lodder
Nicholas Jack Lodder
Brenton Craig Lodder

625 St. George Street East, Fergus, ON N1M 1L3

50th Wedding Anniversary

Kampen 1953 ~ September 10 ~ Chatham 2003

Give thanks to the LORD for He is good. His love endures forever. Psalm 136

With joy and thankfulness to our heavenly Father who has guided and upheld them, we announce the 50th Wedding Anniversary of our parents and grandparents

JAKE and DOROTHY WILDERDYK (nee Dokter)

Winnipeg, MB: Jenny Wilderdyk

Chatham, ON: Diana and Bob Trudell
Amanda
Jacqueline and Tom Jones
Thomas and *Ryan*

Burlington, ON: Julia and Andrew Chong
Olivia

225 Joseph Street, Chatham, ON N7L 3H2

Advertise in the

Clarion
THE CANADIAN REFORMED MAGAZINE

Obituaries

January 9, 1928 – August 4, 2003

Come to me all who labor and are heavy laden, and I will give you rest. Matthew 11:28

At His time, the LORD has called home unto Himself into eternal glory

BEREND (Ben) BULTENA

Beloved husband for 49 years of Janna Bultena (nee Visscher)

Dear Father and Opa of:

Fergus, ON: Harold and Joanne Bultena (nee Vanoene)
Kevin and *Carolyn Bultena*
Jennifer
Cor and Irene Bultena (nee Vanoene)
Nadia, Barbara, Steven, Shelley, Marsha

Delta, BC: Audrey and John Eenkhoorn
Karen, Linda, William, Sarah, Carol Ann, Maria

Belwood, ON: Albert and Marianne Bultena (nee Tenhage)
Gwen, Mitchell, Joel, Samantha, Douglas, Suzanna, Caleb

Fergus, ON: Ed Bultena
Amy
Stan Bultena

RR #4, Fergus, Ontario N1M 2W5

The LORD is my shepherd. Psalm 23

Born April 26, 1924

Died August 2, 2003

at the age of 79 the Lord called home to the eternal dwelling our beloved husband, father and grandfather

ALBERT STIKSMA

Edmonton, AB: Hilda Stiksma (nee Bultena)
Jean Stiksma

Langley, BC: Marg and Bill Bisschop
Mandy and *Brian DeWit, Lindsay, Lee*

Chillwack, BC: Regina and Chuck Eelhart
Oakville, ON: *Karrie*
Utrecht, NL: *Bryan*

St. Albert, AB: Liz and Gary Versteeg
Brandi, Amber, Ty

predeceased † Anita Geurts

Burlington, ON: Walter and Fran Geurts
Janice, Christine, Curtis, Kathleen
Jason, Kyle

Dec 4, 1921 Friesland, Netherlands – Unaí, Brazil July 26, 2003

Praise be to the LORD, to God our Saviour, who daily bears our burdens. Psalm 68:19

The Lord has called home to eternal glory our beloved father, 'pake' and 'oerpake'. He was widower of Tinie Cnossen-Coelingh for over 5 years.

JENTJE CNOSSEN

Our parents married in 1948 in Hoogeveen, Drenthe and lived and farmed in that area until 1963. Then they decided to move with their 11 children to Brazil. There the Lord gave them 4 more children. They first settled in Monte Alegre, a small community of Dutch farmers, at that time flourishing with a church and a school. However, it did not last. Most repatriated while our parents relocated to Lapa, near Curitiba, where a Mission outreach is of our Dutch sister churches. In 1983 they joined a group of new Dutch immigrants to start anew in Unaí. This house congregation later became an instituted church. Presently 4 children, with their families, live in the Netherlands, 7 in Unaí, 3 in Lapa and 1 in Canada.

We thank our Heavenly Father that He gave us an earthly father who taught us the importance of worshiping God with brothers and sisters in a true church. At times that number was very small. His trust in the Lord and his quiet strong faith were an inspiration to us all. Until the end of his life the Lord allowed him to be active in the church and to visit and be able to share the joys and disappointments with his children.

He will be sorely missed, especially by the community in Unaí. But they and all of us take comfort in the words of Psalm 68:8, (rhymed-Dutch) his favourite psalm:

Geloofd zij God met diepst ontzag,
Hij overlaadt ons dag aan dag
met all zijn gunstbewijzen.
Die God is onze zaligheid,
Wie zou die hoogste Majesteit
Dan niet met eerbied prijzen?
Die God is ons een God van heil:
Hij schenkt uit goedheid, zonder peil,
Ons eeuwig zalig leven.
Hij kan en wil en zal in nood,
Zelfs bij het naadren van de dood,
Volkomen uitkomst geven.

Correspondence address,
In Brazil: Wessel Cnossen, C.P. 154, Unaí, 38610.000, Brazil
In Canada: Herman and Yke Timmerman, 147 1st Line, RR #2, Elora, ON N0B 1S0

Teaching Positions

Homeleigh Christian School, Masterton, New Zealand invites applications for a

TEACHER/PRINCIPAL

in our Primary School, commencing January 2004.

The school is a two teacher primary school, operating from years 1 to 8. Its constitution upholds the Reformed faith and doctrines. Applicants must be committed to the Reformed faith and to Christian education.

For more information contact:

Mr. W. Stolte on [0064] 6-377 5519

or e-mail willemstolte@xtra.co.nz

The **Maranatha/Emmanuel Canadian Reformed School Society Inc.** of Fergus, Guelph and district is in the process of expanding their school into Grade 11 and Kindergarten for the 2004-2005 school year, and Grade 12 for the 2005-2006 school year.

For this expansion to take place next school year we will be in need of high school teachers in various disciplines. If you are interested in a

HIGH SCHOOL TEACHING POSITION

we would love to hear from you.

Our school is located in a beautiful and picturesque southern Ontario town, where one would be very close to rural life and within easy reach of major urban areas. The school currently has 261 students in grades 1-10.

If interested in a possible position in our expanding high school with attached elementary school, please contact one of the following people for more information, or submit your resume to the following address.

H.J. Nobel, Principal
(519) 843-3029 (work); (519) 848-3922 (home)
G. Bos, chairman of the board
(519) 836-4365 (home)
Applications to be addressed to:
Maranatha/Emmanuel Christian School
Attention: K. VanVeen, Education Committee Chair
RR 3, Garafraxa Street, Fergus, ON N1M 2W4

The **Covenant Canadian Reformed School** of Neerlandia, AB, invites applications for

2 HIGH SCHOOL and
possibly **1 ELEMENTARY** **teaching position.**

High school applicants with training in English, Social Studies, Science, Math, Physical Education and French are especially encouraged to apply. For more information, please contact the principal:

Mr. A. deLeeuw
Phone 1-780-674-4774 (school); 1-780-674-2531 (home)
Applications should be sent to:
Covenant Canadian Reformed School
Attention: Mr. **Ed DeRuiter**
Box 67, Neerlandia, AB T0G 1R0

The Board of **Dufferin Christian School**, Carman, MB invites applications for the following positions:

SPECIAL NEEDS ASSISTANT

- One full-time position available – part-time position can also be created
- Work one-on-one with a special needs student (one male in Grade 12)
- Work in a team setting to develop and implement an individualized Education Plan (IEP)
- Duties to commence 05 January 2004

Applicants must be members of a Canadian Reformed Church or a church with which we have ecclesiastical fellowship.

For more information, please contact the principal:

Rob vanSpronsen
Phone (204) 745-2278 – school or (204) 745-3996 – home
e-mail: rvans@merlin.mb.ca

Applications can be sent to the Secretary of the Board:

Anton Borst
PO Box 1450, Carman, MB R0G 0J0
Fax: (204) 745-3441

The **Canadian Reformed School Society of London and District,** operating **Covenant Christian School,** invites applications for the opening of

TEACHER

for grade 7 and 8, for the 2003-2004 school year.

For more information please contact the Principal Designate:

Mr. Keith Temple
at 519-681-1196 or email at ccslondon@execulink.com

Letters of application, including experience, and philosophy of education, may be sent to:

Mrs. Hilda Boeringa, Secretary of the Education Committee
5776 Underpass Road, RR 5, Watford, ON N0M 2S0
Telephone: 519-849-5369
Email: jhboeringa@brktel.on.ca

The **Niagara Reformed Christian Education Association,** which operates **Heritage Christian School** (K-OAC) invites applications for the following openings for the 2003/2004 academic year.

SPECIAL NEEDS ASSISTANTS

We seek persons who can provide personal assistance to special needs students at HCS. A full-time and a part-time position are available for September 2003. If you have special training or community college courses in assisting special needs students, or if you have related experience, we would be very pleased to hear from you.

Heritage Christian School, in the heart of Ontario's beautiful Niagara Peninsula, serves a student body of 525 students. We are blessed with a dedicated and supportive Christian community, a cohesive, professional faculty and staff of +- 40 persons, and beautiful, modern facilities. Qualified applicants who seek to serve Jesus Christ in the area of Christian education and who submit to Holy Scripture as confessed in the Reformed creeds are encouraged to apply. Please submit a résumé and references to:

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

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

WALINGA® INC.

Sales Opportunity in the Grand Rapids Area

Applicant must have a green card and be willing to travel. Mechanical experience and a farm background will also be an asset.

Contact:
Terry Medemblik tjm@walinga.com
or
Peter Kingma jpk@walinga.com

Walinga Incorporated
6960 Hammond Ave. S.E. Caledonia, MI 49316
(616) 656-9546

RE/MAX

garden city realty inc.,
REALTOR®

John Meerveld

Associate Broker

Old Fashioned Service – High Tech Advantage

(905) 333-3500
Fax: 333-3616

Serving the Community Since 1979

(905) 945-0660
Fax: 945-2982

email: johnmeer@sympatico.ca
www.johnmeerveld.com

Investment Planning Counsel
of Canada SM

Financial Planning Professionals

Roland Van Andel

- R.R.S.P.s / R.R.I.F.s
- Mutual Funds
- Life Insurance
- High Yield Cash Accounts
- GICs / Term Deposits
- Financial Planning

ASSOCIATES / ADMINISTRATION
PETA-GAY TAI-MILTON, B.A.
TINA TAI-DESTRO, B.A.

ASSOCIATE / INSURANCE
ANDREW JANSEN

59 Kirby Avenue, Unit 1, Dundas, Ontario L9H 6P3

PHONE: 905-628-9666 • FAX: 905-628-1035
TOLL FREE: 1-866-856-5910
E-MAIL: rvanandel@ipcc.org

MEMBER OF IPC FINANCIAL NETWORK INC.

The Pianohouse
&
The Music Group

SPECIALISTS

www.organs.ca

. . . in USED PIANOS

STEINWAY · YAMAHA · KAWAI ...and more!

Official importer of new pianos by NIEMEYER

CONTENT CLASSICAL ORGANS
The very best sound in digital organs for the church, or the home!
Come check out the new 5000 series, as well as our extensive selection of pre-owned organs.

PLUS! New Casio Digital Pianos!

Visit us at
5205 Harvester Road #2 BURLINGTON
1-888-PIANO-81
www.pianohouseburlington.com

Coyote Trailer Relocation and Set-up Ltd.

PO Box 481, Smithville, ON L0R 2A0
coyote.transport@sympatio.ca

Hamilton 905-577- 3127 • Niagara 905-386-0147
• Toronto 416-884-3469 • Fax: 905-386-0386

Coyote Trailer Relocation transports oversize office trailers and modular buildings within Ontario and Quebec.

We are currently looking for one

TRUCK OPERATOR

stationed in the Ottawa area with a AZ licence.

The operator must be willing to work locally and also be available to make overnight trips. The candidate must learn the challenges of onsite setups and dealing with clients in a positive and professional manner. A 60 hour, five day work week is standard. As a rule we do not work Saturdays or government set holidays. The employee will receive work clothes, health benefits, reimbursement for overnight travel expenses, and will be able to take the truck home.

Please contact:

Ike Groenwold at

905-577-3127 or by fax at: **905-386-0386**

POST
FARM STRUCTURES INC.

Established 1974

Due to continued demand, a progressive company specializing in the construction of agricultural and commercial buildings for the past 29 years is seeking to hire primarily:

1—Construction Foreman

Opportunities also available for:

Carpenters or Apprentices

Offering full-time year-round employment with competitive remuneration based upon individual work ethic and work experience. Comprehensive health and dental benefit plan included.

Experience an asset in any of the following areas: construction, general framing, finish carpentry or concrete work. Preference may be given to those with experience in site and crew management. Opportunities also available to apprentice.

Post Farm Structures Inc. is located near Elora, Ontario and primarily completes work around the areas of Guelph, Fergus, Elora, Grand Valley, and Orangeville. Assistance may also be available for relocation.

To apply submit résumé or contact:

POST FARM STRUCTURES INC.
E. John Post and/or Herman Post
80 Peel St, P.O. Box 43, Alma, ON N0B 1A0
Phone: (519) 846-5988 Fax: (519) 846-2225

You are Invited …

*to our **42**st Annual League Day*

For: **All Interested Women**
Where: W.I.S.H. Centre (177 King Street East, Chatham)
When: October 22, 2003
Time: Doors Open at 9:00
Cost: $12.00

MORNING SESSION 10 A.M.

Mrs. Judy Heyink will introduce the topic titled

"Offering Compassion in Dealing with Depression"

References: ***Scripture:*** Job 3 & 7, James 5:7-11
Reformed Perspective: March 2002 (Vol 21, No 5)
Clarion: May 31, 1996
Books: "What Christians Should Know About . . . Depression, Anxiety, Mood Swings & Hyperactivity" - Dr. G. Mullen
"Depression, The Way Up When You Are Down" - Edward T. Welch

AFTERNOON SESSION 1:30 P.M.

Rev. H. Versteeg will introduce his topic

"Living in the Joy of Faith – Reflecting the Image of God in Christ"

References: ***Scripture:*** Zephaniah 3:14-17

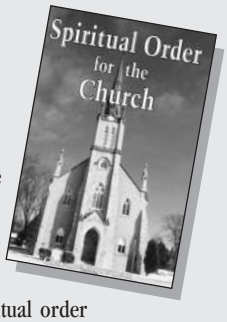
Tickets: Order from: Ann Jongbloed
Phone: (519) 351-0173

Deadline for registration is October 8, 2003

Please note that there will be **NO** tickets available at the door, and the tickets are non-refundable.

RESERVE YOUR SEAT TODAY!

Spiritual Order for the Church



by Clarence Bouwman

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

This book is an attempt to draw out from the Bible how the Lord would have His Church be governed. Through a process of detailed Scripture study, the author concludes that the historic Church Order of Dort encapsulates God's revealed wish for how matters ought to be done in His Churches. At the same time, he argues, the principles of Scripture as captured by Dort can receive varying applications according to the changing circumstances of the day. As the ecclesiastical scene moves and changes, churches do well to look at the Scriptures behind Dort and apply the principles of Reformed Church Polity with renewed enthusiasm

Soft cover, 274 pages Can. $15.75, U.S. $11.00

ISBN 0-88756-079-2

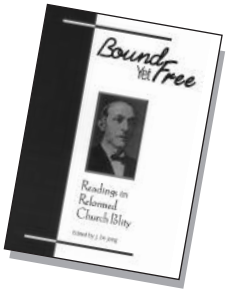
ORDER FROM YOUR FAVOURITE BOOKSTORE OR FROM

PREMIER PUBLISHING

One Beghin Avenue, Winnipeg, MB R2J 3X5

Bound Yet Free

Readings in Reformed Church Polity



Edited by Jack De Jong

The aim of this book is to set forth the Scriptural principles of Reformed church polity. The articles will assist churches grappling with the issues of independence and hierarchical government to implement patterns of order that model Biblical teaching.

Five representative authors, now translated from the Dutch language and collected together for the first time, deal with issues which since 1880 have confronted the Reformed churches in the Netherlands.

This book provides Biblical building blocks for instituting sound church government today.

Soft cover, 252 pages Can. $11.50, U.S. $ 8.75

ISBN 0-88756-061-X

ORDER FROM YOUR FAVOURITE BOOKSTORE OR FROM

PREMIER PUBLISHING

One Beghin Avenue, Winnipeg, MB R2J 3X5

The Beauty of Reformed Liturgy

by G. VanDooren, M.Th.

The various aspects of the covenantal relationship between the Lord and His people.

Soft cover, 80 pages . . . Can. $8.00, U.S. $6.00

ISBN 0-88756-023-7

ORDER FROM YOUR FAVOURITE BOOKSTORE OR FROM

PREMIER PUBLISHING

One Beghin Avenue, Winnipeg, MB R2J 3X5

VISITING EDMONTON?

For great accommodations try: www.comfortzonevacations.com

1 866 444 5082 (Toll Free)

O/O Dirk and Fred Klaver

SMITHERS LUMBER YARD LTD.

URGENTLY REQUIRES

Floor Layers

to fill immediate full time positions.

Come out to the beautiful Bulkley Valley and join our team! Smithers is a friendly and growing community with an abundance of summer and winter activities, hiking, fishing, skiing, snowmobiling – ideal for those who love the outdoors. The air here is fresh, the water clear and the scenery breath-taking!

Inquiries are to be directed to Harry Hofsink or Henry Fehr

SMITHERS LUMBER YARD LTD.

PHONE: 250-847-2246 FAX: 250-847-2286

Preference will be given to those applicants who are qualified journeyman floor layers, however, consideration will be given to those who have experience.

COUNTRY TOWN REALTY INC.

Serving the Smithville and Attercliffe area since 1987

Peter Buitenwerf
Sales Representative/Owner
(905) 957-5000

107 Griffin St. S.
Smithville, ON L0R 2A0
Res. 905-386-6678

Cell (905) 973-3198
Fax (905) 957-1204
24 Hr. pager

DICK'S HEATING

PLUMBING AND HEATING
INSTALLATION/SERVICE TECHNICIAN REQUIRED

Apply in writing to: **Box 824, Carman, MB R0G 0J0**
or fax resume to: **(204) 745-2103**
or email at: **deboeve@cici.mb.ca**

stating experience and expected starting wage.

Ontario Christian Music Assembly

Roy Thomson Hall

Interior completely renovated

Special guests include:

Andre Knevel and Sander van Marion
organ/piano

Margaret Roest
soprano

Leendert Kooij

Christian Festival Concert

7:30 p.m. **Friday, November 7**

Order tickets from:

Ontario Christian Music Assembly

90 Topcliff Avenue
Downsview, ON M3N 1L8
TEL: (416) 636-9779

Tickets:
$30.00
$22.00
$16.00

Don't forget Denver . . .

where a small Reformed congregation is trying to maintain its own Reformed school. With help from believers around the world.

Thank you for your support!

Heritage Christian School
Viola Van Otterloo
5611 E. Amherst Avenue, Denver, CO 80222-7014
303-759-0984

Martin's Flooring

— & WINDOW BLINDS —

Mobile Showroom... Shop At Home!

Martin Herrewynen
Owner / Decorator
25 years

Carpet • Laminate • Hardwood • Ceramic
Wood Blinds • Verticals • Shades & more

(905) **333-1885** Fax: (905) 333-0520

Burlington, ON - Serving a 100 Km radius

The Traveling Store . . . At Your Door!