

*The Spirit as
Deposit*

*The Demise of
Partners in
Reformed
Education –
Latin America*

*Christians and
Conservative
Politics*



*The need for
Christian education*



N.H. Gootjes

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Schools for our Children

Looking at the past will help us appreciate the schools we have today.

In my previous editorial the need for the churches to establish a Theological Seminary was discussed. This is based on a well known article of the Church Order. As a result, the Theological College of the Canadian Reformed Churches was established in Hamilton, some thirty-five years ago.

This was not the only school founded within these churches, nor was it the first. Even before the Theological College came into existence, grade schools and even high schools had been established. These schools, too, are mentioned in the Church Order. Actually, Christian education was already mentioned in church orders dating from the century of the Reformation. The churches obviously thought that good Reformed schooling was so important that a specific article of the Church Order should be devoted to it.

The parents should also consider the fact that the choice of a school was important for the life style of their children.

Under the blessing of the Lord, the young people of the church are the future of the church. From the beginning, the Reformed churches were convinced that they had a responsibility concerning the education of their young people. The Lord willing, good Christian education is important for them and beneficial for the whole church.

At the same time, the concrete way to realize this education was dependent on the situation in which the church found itself. That can be seen when surveying historical developments. Time played an important role in the way the schooling of the children could be realized. Looking at the past will help us appreciate the schools we have today. It is neither possible nor necessary to go through the whole history, but three characteristic moments in the struggle for Reformed education will show how blessed we are.

1565: situation of persecution

The Reformed churches made a rule concerning the education of their children as early as 1565. To place this in its historical context, this was about four years after the Belgic Confession had been published, and two years before the author of the confession, Guido de Brès, would die as a martyr for maintaining the Reformed faith. It was during the difficult years when the Reformed churches were being established.

While the persecution of the Protestants still continued, a Synod was called together in Antwerp in 1565. This Synod of Reformed ministers made a rule concerning the education they wanted for the children of the church:

In order to train children in the fear of the Lord, their parents, as shepherds of their families, shall be exhorted not to send their children to schools or whatever other institutions where they might be corrupted or filled with depravity of life or doctrine.¹

It is obvious that the ministers present at this meeting (it can hardly be called a "Synod" in our sense of the word) were concerned about the youth of the church. They wanted to ensure that the children of the churches would receive the right schooling. But these ministers did not take this upon themselves. Rather, they emphasized that the responsibility rested with the parents. The ministers pointed out the need for good Christian education, but the parents were made responsible that their children would receive it.

A second important aspect of this decision is the fact that they refer to both life and doctrine. The parents should look for a school where the doctrine would be maintained as was taught in the church. As the same Synod accepted the Belgic Confession, they meant to say that the teaching at the schools should be in agreement with this confession. In their class instruction, the school teachers should be regulated by the Word of God as summarized in their own confession.

But doctrine is not everything; good doctrine should go together with a Christian life. The parents should also consider the fact that the choice of a school was important for the life

style of their children. Already in the sixteenth century these were important issues for the church.

This was a courageous decision made when the Reformed people were still persecuted. At that time, society did not suffer from the kind of secularism that has put its stamp on education today. In general it can be said that the western world was more or less religious. But general religiosity was not sufficient reason for Reformed parents to simply let their children go to a convenient school. The persecuted church encouraged the parents to send them to schools that showed their Christian character both in doctrine and life.

Inside . . .

The editorial by Dr. N.H. Gootjes examines the historical developments that led to Christian schools within the Reformed churches. The struggle was not always an easy one and it remains a struggle today. However it is clear that some historical developments have led to tremendous blessings for the way that parental, Reformed education is operated today.

In keeping with the church calendar, this issue of *Clarion* has a meditation by Rev. C.J. VanderVelde which deals with Pentecost.

Rev. P.H. Holtvlüwer writes about “Christians and Conservative Politics.” He analyzes certain developments within the new Conservative Party of Canada and makes a plea for a Christ-honouring political voice to be heard in Canada for generations to come.

We have grown familiar with the work of Partners in Reformed Education in recent years thanks to the efforts, among others, by Dr. C. Van Dam. However, he reports that this organization in Latin America has ceased its operations. Thankfully there is a bright side to this story, and there is cause for great gratitude to the Lord for the fact that the Reformed faith continues to spread in Latin America.

Rev. D. Moes presents us with his fourth instalment of *reformedevangelism.com*. This section deals with: “What Christians Believe – The Death and Resurrection of Jesus.”

We have our regular columns, *Ray of Sunshine* and *Children’s Catechism*. We also have a short book review from Rev. W.L. Bredenhof which deals with discouragement, rejection and the blues.

In this issue we read of a farewell evening for Rev. and Mrs. C. Bosch as well as a welcome evening for Rev. and Mrs. D. de Boer. Thankfully, there are young ministers who are filling the ranks of retiring ministers and new vacancies. We need more ministers but we thankfully acknowledge the blessings which God gives us.

RA



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IN THIS ISSUE

Editorial – Schools for our Children — N.H. Gootjes	258
Treasures New and Old – The Spirit as Deposit — C.J. VanderVelde	261
Children’s Catechism — J. Wiskerke van Dooren	262
The Demise of Partners in Reformed Education – Latin America — C. Van Dam	263
<i>reformedevangelism.com</i> — D. Moes	265
Christians and Conservative Politics — P.H. Holtvlüwer	266
Ray of Sunshine — C. Gelms and E. Nordeman	269
Farewell evening for the Rev. Chris Bosch	270
Dunnville/Wainfleet Welcomes Rev. D. de Boer and Family — J. VanderHoeven	271
Book Review — reviewed by W.L. Bredenhof	273

1586: situation of public Christian schools

The situation of the churches changed quickly after Synod of Antwerp 1565. Three years later, the Eighty Years' War began. Early on during that war, Belgium, including Antwerp, had to be abandoned by the Reformed people. Many of them fled to the northern Netherlands to gain freedom of religion. There, they had to reestablish their lives. Under the blessing of the Lord, that part of the country was able to fight itself free. Fairly soon, The Netherlands became a country where the Reformed church was the dominant church.

However, this did not mean that now the churches could establish Reformed schools. They did not have the right to do that. Neither were the parents allowed to take the initiative to establish schools for their children. It was the local government which was responsible for the establishing and maintaining of the schools.

It appears that the local government in general was not really interested in providing good Christian education. That caused the consistories of the local Reformed churches to monitor the school situation and to petition the government to make sure good education was provided. The Synods, too, formulated statements concerning the schools. An example can be found in the rule made by Synod The Hague, in 1586. It determined:

The consistories must see to it that there are good teachers, who not only are able to teach the children to read and to write, and languages and the liberal arts, but also to teach them in godliness and in the Catechism.²

We sometimes have the idea that the Reformed people had it easy after the country had achieved independence and the Reformed religion became the dominant religion. But that was not at all the case. Because the school had become the responsibility of the government, the parents could not exercise any direct influence in the school; they were

dependent on the measures taken by the government. Although earlier the Synod of Antwerp had called on the parents to supervise the teaching of the school, now that the nation had achieved freedom, the parents were unable to do this! The local government was responsible for the schools. In that situation, the Reformed people could not do more than have the consistories monitor the teaching at the schools. The principle of parental responsibility, as expressed by Synod Antwerp 1565, was not implemented although the church lived in freedom.

Another important aspect is that the instruction should be in harmony with the Bible as summarized in the confessions.

Our present situation

When we compare our school situation today with that of the past, we make a surprising discovery. Our Church Order still contains an article concerning the schools, but this rule is much different from the one that for centuries has been in place in the Reformed churches. The present article concerning the schools is:

The consistory shall ensure that the parents, to the best of their ability, have their children attend a school where the instruction is given in harmony with the Word of God as the Church has summarized it in her Confessions.³

Although different from the previous rule, it is actually close to the statement adopted in 1565! Again, the primary responsibility is squarely placed with the parents. They have received children from God. They should take the responsibility for the education of these children.

Another important aspect is that the instruction should be in harmony with

the Bible as summarized in the confessions. What do these confessions deal with? If we give the briefest description, we can say that they deal with two things: what we believe about God and all He did, and how we have to live in obedience to God. To say it in a few words, they summarize Christian doctrine and Christian life. The same issues as had been mentioned in the statement of Antwerp, 1565.

Today, parents bring considerable sacrifices by sending their children to such schools. No one should take this lightly; it is a financial burden. But there is another aspect that should also be mentioned. Today, there is freedom to establish and maintain parentally controlled schools. That was not possible in 1565, when Synod Antwerp spoke about it. The need was recognized, but the Reformed people of that time never saw it realized. Even during the time when the Reformed Church was the official church, the schools were government run schools, without parental influence. The parents were dependent on the local government and had no say in the schools. Now, however, parental schools have been established and they are in operation. We have received more opportunities than the Reformed parents had for centuries. We have the freedom to operate schools for our children.

¹ F.L. Bos, *De orde der kerk, toegelicht met kerkelijke besluiten uit vier eeuwen* ('s Gravenhage: Uitgeverij Guido de Brès, 1950), 86f.; the original text can be found in C. Hooijer, *Oude kerkordeningen der Nederlandsche Hervormde gemeenten 1563-1638* (Zaltbommel: Noman, 1865) 8. See on this issue also K. Sikkema, "Reforming schools in the sixteenth century," *Clarion* May 11, 2001, 239f.

² The situation was not changed by the Synod of Dordrecht, 1618/19; for the successive decisions and further details, see Joh. Jansen *Korte verklaring van de kerkenordening* (Kampen: Kok, 1923) 87-90.

³ This is article 58 of the Church Order. An explanation can be found in W.W.J. Van Oene, *With Common Consent* (Winnipeg: Premier Publishing, 1990) 270-272.



C.J. VanderVelde

The Spirit as Deposit



MATTHEW 13:52

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Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come.

2 Corinthians 5:5

Believers look forward to the day of full salvation when Jesus Christ will return on the clouds of heaven and all things will be made new. Then we will receive glorified bodies, free from the effects of the fall into sin. But what comfort do we have in the meantime? What guarantee do we have that all this will happen? The Apostle Paul writes that God has given us the Spirit as a deposit, guaranteeing what is to come.

The Lord Jesus Christ came into this world to lay the foundation for a glorious new life for us by his death and resurrection. After conquering sin and death, our Saviour ascended into heaven where He took his place at the Father's right hand. Christ's first major act after his ascension was that He poured out the Holy Spirit upon the church to dwell in the hearts of God's children. When we think about the outpouring of the Holy Spirit on the day of Pentecost, we should not only think about the fact that the Spirit dwells in our hearts to transform our lives but also that the Spirit dwells in us as a guarantee of what is to come. God promises us a glorious future, and Paul literally writes in verse 5, "Now it is God who has prepared us for this very purpose, having given us the Spirit as a deposit." Paul uses the language of business. Just like someone makes a down payment on a purchase, thereby guaranteeing that the rest of the money will be paid, so God has given us the Spirit as a down payment of what is to come. We have someone from heaven dwelling in us as a guarantee of what is still to come from heaven.

This is meant to be of great comfort to us as we live in a fallen and broken

world. In chapter 4, Paul writes about the hardships that he experienced as a servant of the gospel, even being in danger of death (4:8-11). But Paul writes about an eternal glory that far outweighs all those hardships (4:16-18). Although our circumstances are different because we do not presently face the possibility of death due to persecution, we are faced with the brokenness of life in other ways. We do face the possibility of death due to sickness and accidents. Some of us even live with very debilitating illnesses for years before our death. In such circumstances, we have the comfort of knowing that there is a glorious future for God's children, a future guaranteed by the indwelling of the Holy Spirit.

Paul writes, "Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (5:1). Paul contrasts the "earthly tent" and the "building from God." Since the former refers to the earthly body (cf. 2 Pet 1:13,14), the latter refers to the glorified body prepared for us in Christ Jesus. Our earthly body is a temporary abode just like a tent is something we do not live in permanently. But the glorified body is a permanent abode just like a building and a house are permanent structures. The new body is a gift from God and will come down from heaven when Christ returns. This is our comfort when the earthly tent is destroyed by death, and God has even prepared us for this by giving us the Spirit as a deposit.

But since the time has not yet come, Paul speaks about longing for the glorified body while still in this fallen and broken world (5:2-4). Paul writes literally,

"Meanwhile we groan, longing to be clothed over with our heavenly dwelling..." (5:2). Rather than experience death and decay, believers prefer to be "clothed over" with the glorified body. We want Christ to return during our lifetime so that we can be changed in the twinkling of an eye (cf. 1 Cor 15:51,52). We do not want to be found unclothed and naked but still clothed, that is, still in the earthly tent (5:3,4). Then the new body can simply be put over the old body like an overcoat is put over a suit jacket. That is the longing of Christians groaning in a broken world.

Paul goes on to write that, as much as we may desire to be alive at Christ's return, we also know that as long as we are at home in the body we are away from the Lord (5:6-8). Being away from the body, or being out of the earthly tent, means being at home with the Lord. Although death is an unpleasant reality, it is the entrance into Christ's presence (cf. Heidelberg Catechism, Lord's Day 16 Q/A 42). Thus we are comforted concerning death. And the indwelling of the Spirit comforts believers in the face of death because God has given us a deposit guaranteeing what is to come. Although we must go through death, our soul will be re-united with our body when Christ returns.

Whether we are alive when Christ returns or have already died and are no longer in the earthly tent, we have the comfort that we will receive a glorified body, an eternal house built by God. We may be confident because God has given us the Spirit as a deposit, guaranteeing what is to come!

J. Wiskerke van Dooren

Lord's Day 11



Mrs. J. Wiskerke van Dooren published a Children's Catechism in Dutch. This has been translated with her permission.

We have learned about God the Father. He is the creator. That means He made everything: the earth, the sun and the moon, all the plants and the animals, and us too. Now we will learn more about his Son. Who is He? And what is his work?

Remember that we need to be saved! Every day we do things that are wrong, things that God has forbidden. And we deserve to be punished for those sins. We need someone to help us, to save us. Who could do that? The only answer is: God's Son. He would be the Saviour.

He was willing to be born as a baby. God sent an angel to Joseph and Mary to tell them they would be the parents

of the Saviour. And the angel also said that they should call the baby Jesus. His parents could not pick the name themselves, God had chosen this name. There were more children with the same name: Jesus. And it was also an old name, for Jesus and Joshua are the same name. These names mean: The Lord saves. That is very important for you. It means that the Lord Jesus wants to be your Saviour, too.

Have you heard the story about Luther? I think you heard about him in school. Remember that there was a plan to build a huge church in Rome. It was going to be magnificent. That was going to cost a lot of money. The people were

told that they should give money. If they gave money for this church, their sins would be forgiven. The more money, the more forgiveness.

They said: The moment the coin in the coffer clinks, another soul into heaven springs. That was not good. Do you know what this means? It means that Jesus Christ helps us to be saved. But we also need to give money to be saved.

The Roman Catholic Church also said that we could pray to Mary, the mother of the Lord Jesus. And we could also pray to the saints who have died. These saints did many good works for God, and so they have an advantage with God. You could say: they have collected bonus points with God.

They have so many bonus points that they do not need them all for themselves. Other people can benefit from the good works of these saints. The Roman Catholic Church says it can help you get these good works, so that you will be saved.

But you know better. For you have learned that Jesus Christ alone can save us. And He has done everything for us. God said that his name would be Jesus, so that everyone should know that this Jesus is the one who saves us.

But He also has another name, as you can see. We will leave that for next time.



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The Demise of Partners in Reformed Education – Latin America

The seminary came back from the brink of financial collapse and prospered.

The Partners in Reformed Education – Latin America (PIRE-LA), on whose work I could report from time to time in *Clarion*, over the last number of years has ceased its operations. A letter has gone out to all supporters indicating that we are no longer raising funds. To mark this occasion and in grateful acknowledgement of the support given from Canadian Reformed sources, I would now like to reflect briefly on the work PIRE-LA has done and comment on its demise.

A short history

PIRE-LA was founded in September 1996 with the purpose of helping the Juan Calvino Seminary in Mexico City to survive financially. The Christian Reformed Church had decided to stop funding the Seminary and so a group of conservative men in the Christian Reformed Church decided to help this faithful school to continue to train students for the ministry in that country.¹ The founders included Mr. Arthur Jooisse (now deceased), but who served as the first chairman, and Mr. Harry Antonides, the secretary, on whose shoulders rested much of the real work of keeping the contacts and agreements running

smoothly. My own involvement in the organization came in 1997 when I was invited to join after giving some lectures at the seminary in Mexico City. PIRE-LA was successful in its first purpose. The seminary came back from the brink of financial collapse and prospered. Their fiftieth anniversary in 1998 could be marked with great celebration and gratitude to the Lord.

Eventually the seminary and PIRE-LA decided to go their separate ways. PIRE-LA broadened its work to support Reformed seminary students at the John Knox Bible Institute at Campeche and more generally Reformed scholars and scholarship. Thus PIRE-LA funded equipment such as computers and printers for the school in Campeche, the work of training pastors which Rev. K. Wieske in Brazil is involved in, as well the Internet School of Reformed Theology, a Portuguese work that Rev. R.F. Boersema is directing. Also translations were funded such as those of Prof. H. Evan Runner's *The Relation of the Bible to Learning* and Roy Clouser's *The Myth of Religious Neutrality*. Most recently, PIRE-LA has helped to make possible the translation and publication of books such

as Dr. J. Douma's *The Ten Commandments* in Portuguese and Groen Van Prinster's classic *Unbelief and Revolution* in Spanish.

In the work of supporting the spreading of the Reformed faith we received much encouragement from meeting with individuals from Latin America who were new to the faith and were excited about all the possibilities the Reformed faith held for their country. They are working now with a passion in their countries to spread the Reformed world and life view as the only true alternative to ideologies competing for the hearts and minds of the people.

With all these good things happening, why stop this work?

PIRE-LA ceases operations

A major organizational weakness of PIRE-LA was that it was never registered as an official charity for taxation purposes and thus never had its own charitable number. PIRE-LA discovered early on that it was not easy to get such registration and was happy to be able to cooperate with Worldwide Christian Schools (WCS). As a registered charity, WCS allowed us to raise money under its auspices. This was not a perfect solution, but it worked for us.

Over time however it became clear to both parties that PIRE-LA's objectives did not sufficiently match those of the WCS and a separation was agreed to. A search for another organization under whose umbrella we would be able to work proved futile. So, in the end we had to conclude that we should discontinue fundraising and cease operations in an orderly manner.

PIRE-LA lived up to its first and original purpose, to prevent the collapse of a faithful Reformed Seminary in the heart of Mexico City.

It is still possible for PIRE-LA to organize the disbursement of all money collected for the purposes for which they were given, but PIRE-LA can no longer accept donations. Naturally we regret this. Much good work was being done.

Although I cannot speak on behalf of the other members of PIRE-LA, for myself personally, the pain is eased somewhat when I consider the

following. PIRE-LA lived up to its first and original purpose, to prevent the collapse of a faithful Reformed Seminary in the heart of Mexico City. That is the reason PIRE-LA got started and it is a matter of great gratitude that this first purpose could be achieved. Furthermore, for a variety of reasons, our support of seminary students was not expanding but shrinking. Our main work at the moment has been the spreading and publication of good Reformed material in Spanish. And this surely is a central and critical need. Good literature has enormous impact and not just for one but, the Lord willing, over several generations. Happily, other organizations, which can be supported directly, are working on this as well. We have benefited from cooperation with them. I think of FELiRe (*Fundación Editorial de Literatura Reformada*) which is dedicated to spreading Reformed material in Spain and Latin America for scholars, ministers, and congregation members. They receive support, among others, from our Dutch sister churches. Part of their growing inventory is a modern Spanish edition of Calvin's *Institutes*! They can be reached at <http://www.felire.com>. Their website is in English as well as Spanish



Juan Calvino Seminary, Mexico City

Church News

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Alberta:

Rev. P.H. Holtvlüwer

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and Dutch. The Banner of Truth (<http://www.banneroftruth.org>) publishes titles in Spanish and it also has a Book Fund to which donations can be made to help distribute books to those who cannot afford them. With respect to efforts in the Portuguese language, the Centro de Literatura Reformada (also known as the Puritan Project) is committed to making Reformed literature available and can be reached and support given at www.clire.org and the Internet School of Reformed Theology can likewise be reached and supported at <http://pro-rege.net>.

In closing

PIRE-LA thanks all those who contributed to the cause of spreading the Reformed faith with gifts large and small. Your efforts have made the difference in the lives of many in Latin America. There is a real hunger there for the true gospel. May the Lord continue to bless all efforts to spread the Reformed faith, also in Latin America.

¹For more on the history, see C. Van Dam, "The Light of the Gospel in Mexico", *Clarion*, 46 (1997) 316-318





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Part 1: What Christians Believe – The Death and Resurrection of Jesus

In last month's instalment, we looked at Jesus' life and ministry. In this instalment, we will focus on his death and resurrection.

The cross

Deal with the story of the cross. In order to do this, have the groups read through the passages from Luke's gospel listed on the handout that deal with Jesus' death. Through the listed passages from Luke's gospel that deal with Jesus' death, have them share how each passage gives them an insight into Jesus' death.

After having dealt with the story of the cross, show why Jesus' dying on the cross was different than the death of others who died by crucifixion. Do this by dealing with the darkness, the scream and the tearing of the curtain in the temple.

The meaning of the cross

Having shown the difference between Jesus' death on a cross and that of others, proceed to the meaning of the cross. In and through Jesus' death, the evil and chaos in creation are defeated and forgiveness, and new life are obtained. The Bible and the Christian tradition have developed different ways of understanding the mystery of salvation. Some of these ways are explored on the handout, such as:

- On the cross, Jesus identified with our human predicament and took our place.
- In his death, Jesus makes a new covenant with his people.
- Jesus is the Lamb of God who takes away the sin of the world.
- In the cross, Jesus triumphs over all the powers of sin and evil.
- In the cross, Jesus identifies with all the pain and suffering in the world.
- On the cross, Jesus sets an example of perfect love.

Comment briefly on each one of these images. He should, however, be careful not to be overly technical, for the heart of the Christian faith is trust in what God has done for us in Jesus Christ. At this time it would be beneficial for the groups to discuss for a little while. Have them focus on the following two questions:

- Which of these great pictures speaks to you about the meaning of Jesus' death?
- What questions do you have?

The resurrection

Having dealt with the story of the cross and its meaning, proceed to the story of the resurrection. Have the group read Luke 24:1-12 together. Then have the groups think through the evidence that supports faith in Jesus' resurrection as that is summarized on the handout, such as the empty tomb, the witnesses, the beginning of the church and the testimony of Christians. Have the groups share how strong they think the evidence in support of faith in the resurrection is and whether they are left with any questions. It would also be beneficial to discuss in which sense we can meet the risen Lord Jesus today.

The meaning of the resurrection

Having dealt with the story of the resurrection, proceed to its meaning. Make some explanatory remarks about the threefold meaning of Jesus' resurrection as that is printed in the participant's handout. For instance, the resurrection shows us that Jesus really is God's Son; that He conquered death, and that He is alive today and can be known through faith. Second, the resurrection shows that death is no longer something to be afraid of because it has been

conquered; that we no longer have to be afraid of the Day of Judgment because all who believe in Jesus Christ have already received their acquittal today and that Jesus has been raised as the first-fruits of those who have died. Third, the resurrection shows that eternal life begins now, not when we die, and that because Jesus gave his life for us, we now thankfully give our lives back to Him and to others in love and service. This will be possible because the power that raised Jesus Christ from the dead is now at work in those who believe, making them into new creations.

Having highlighted the meaning of Jesus' resurrection, have the groups discuss together which meaning they find most important for themselves at this particular time in their lives.

Encourage reading the gospel and giving thanks

Be sure to give ample time for any questions. If you cannot finish this lesson in one session, divide it over two. Encourage the participants to continue reading through the gospel of Luke or to read this gospel again and to thank the Lord for all that He has given them in the resurrection of Jesus Christ. Then close with prayer.

If you would like to view the outline for this lesson, go to www.reformedevangelism.com and follow the links. We have added an article on the resurrection of Jesus Christ by Edwin M. Yamauchi called "Easter: Myth, Hallucination, or History?" It's good background reading for this lesson.

Next time, we hope to introduce the fifth lesson: "The Holy Spirit."

Rev. P.H. Holtvlüwer is minister of the Canadian Reformed Church at Aldergrove, British Columbia. pholtvlüwer@canrc.org

Christians and Conservative Politics¹

Christian members of the CPC would have the opportunity to give input into policy direction and constitution development.

The federal political landscape of Canada has seen some significant changes in the last months. The former Canadian Alliance and Progressive Conservative parties voted last fall to merge together into one new party, the Conservative Party of Canada (CPC). This merger combines together the two major “right of centre” parties. Members hope this will be the strong, united “right” that can effectively stand-up against the left-leaning Liberal Party currently in government. With vote-splitting among conservative voters now a thing of the past, and the Liberals embroiled in a damaging scandal, for the first time in over a decade there is genuine optimism that the conservatives of this country can once again grasp the reigns of power. With the next federal election anticipated for this spring, many people, including conservative Christians, see a golden opportunity to get involved and help bring this new party to power.

I. Attractions

Influence party policy

Getting on board the CPC train by becoming a party member certainly has a number of attractive features for Christians. At this early stage, party policy is not yet set in stone. Leaders of the two parties signed an “Agreement in Principle” concerning some basic founding beliefs and practices. Based on this agreement, the merged party has

produced an interim constitution for its members as well as an interim policy statement.² The word “interim” indicates its temporary nature and implies the possibility for changes and development. Christian members of the CPC would have the opportunity to give input into policy direction and constitution development. Presumably, the more Christians in the party, the more likely this Christian influence would effect God-pleasing change in policy.

Christian candidates

Another attraction to party membership is the ability to influence the party nomination of Christian candidates. As Christians flock to the party, the likelihood increases of Christian candidates being nominated to run for election. Having Christians running for office multiplies the opportunities for the Christian voice to be heard in public debate, especially on issues not-yet decided by party policy. Further to that, having a Christian elected as a Member of Parliament would allow for an increased and more direct Christian bearing on party policy, debate in Parliament, and parliamentary committee work.

Greater electibility

Another drawing card of CPC membership is the greater chance of being part of a party that will have many representatives in Parliament. After all, everyone loves a winner. With the

sponsorship scandal currently engulfing the Liberal Party, the CPC is poised to become at least a very large Official Opposition in the House of Commons or possibly even the government itself. Either position in Parliament would make for significant influence of the CPC in Canadian politics. And if the CPC could be internally influenced by an influx of Christian members, this would mean in turn a greater opportunity for the Christian voice to be heard on national issues. For Christians who in the past have supported the Christian Heritage Party (CHP) in a losing cause, this may well be an added attraction.

2. The limitations

Muzzled influence

However, while these potential gains are attractive, their limitations must also be duly considered. First of all, Christian influence with the Conservative Party is not guaranteed. Because the CPC is not officially aligned with Christianity (or any religion), a distinctly Christian voice has no solid footing within the party. Christian members will be heard and followed only if they can convince other members that their view is best for the party and for the country. Christians speaking about issues will have to argue that their policies are truly “Conservative” rather than simply “Christian.” A Christian member cannot stand up and argue, “*The Bible says this*

and so we should ...” or, “*The Lord Jesus clearly teaches this and so we must...*” Such arguments carry no official weight in the CPC. While they might work on the conscience of those members who are indeed Christian, they will mean nothing to non-Christians. In addition, the moderator of the debate would have the right to call out of order such a member who reasons policy on the basis of Scripture. After all, it is a Conservative party, not a *Christian* party.

With overt, clear and plain Christian reasoning essentially denied in the CPC, this relegates any Christian influence to the background. It will be subtle at best. Christians will constantly have to argue policy and issues in a manner which appeals to the conservative membership. Instead of taking a stand on the Bible, Christian members will have to cajole and convince members that the Bible’s way is best, without obviously reasoning from out of the Bible. Christian members will need to persuade others that God’s law is most fitting, most prudent, and most beneficial for Canada without giving arguments from Scripture itself. In other words, the Bible will only hold sway if it finds acceptance within the “conservative” mindset, not simply (as it should) because it is the Word of God. Christian members will have to pitch and sell God’s will rather than point it out as something to be obeyed and followed.

Christian reasoning will thus always need to be clothed in the garb of conservative thinking in order for it to be palatable to the Conservative Party. And this will not always be easy. How can Christians pitch opposition to same-sex marriage and same-sex benefits to the CPC without using the Bible? How can Christian members “sell” as party policy a firm opposition to abortion or conducting non-essential business on the Lord’s Day without appealing to Scripture? Pragmatic arguments about the negative effect to the family unit or to the rights of unborn children or to the economy are subjective and therefore weak. People can and do quite easily counter them with their own pragmatic,

subjective arguments. This shows that there is no solid principle behind such party policy in the first place because, in truth, there is no solid principle behind so-called “conservative” thinking.

Signs of intolerance

There are other signs as well that the new Conservative Party will not be willing to take seriously Christian concerns. The new leader of the CPC is Stephen Harper, by far the most pre-disposed of all the leadership rivals toward the Christian voice. In fact, he himself claims to go to church and appears to find himself at home with Christian values such as the traditional definition of marriage. However, Harper somehow separates his “personal” values from public policy. In a recent interview he stated, “...as a general rule, I don’t believe in imposing values upon people.”

Christian reasoning will thus always need to be clothed in the garb of conservative thinking in order for it to be palatable to the Conservative Party.

If I lead a government, I have no interest in pursuing abortion legislation. I do believe in traditional marriage but I also believe in a free vote. It’s not something I would impose.” Harper may be a Christian at home, but he’s not willing to be a Christian in Parliament. So much, then, for influencing the CPC to take a pro-life stand and an anti-gay marriage position.

But Harper casts an even darker shadow for Christians within the party. Not only is the Christian voice in policy-making ignored by Harper, it has at times also been silenced. It was only six months ago when Canadian Alliance MP Larry Spencer aired views about the immorality of homosexuality, even entertaining the idea of returning homosexuality to the criminal code. Such

ideas are consistent with Christian principles and deserve a hearing and further debate, but how did Harper react? Spencer’s views were maligned as “unacceptable” by Harper and Spencer himself was cast out of the Canadian Alliance caucus. Should we really expect Harper as leader of the new CPC to be any more disposed toward biblical, Christian values?

Tow the party line

This leads to another serious limitation on a Christian MP in the Conservative Party: you must tow the party line – or else! Party politics have that built-in limitation. Whatever is agreed-upon as party policy must be upheld (at least in public) by all members of the party, especially those in the public eye. If the CPC doesn’t want to bring in abortion legislation, a Christian member may not publicly criticize it for that. If the CPC doesn’t consider homosexuality immoral and repugnant, a Christian member may not speak publicly about homosexuality as a sin or even an unnatural act. All who buck the will of the party are subject to party discipline of one kind or another, as Larry Spencer found out the hard way. Christians in the CPC should expect to wear a muzzle in public, or at least a filter over their mouth. Whatever comes out must agree with party policy, regardless of whether it disagrees with God’s law or not.

Shifting sands

A final critical and perhaps most fundamental limitation to joining the Conservative Party is the subjective and changing ideological basis for policy. As much as the CPC wants to remain separate from any one organized religion, it nevertheless organizes itself on a series of “beliefs.” Each political party has to stand for something and this stand is really their “faith statement,” little different than any religion. Here are several examples from the interim “Agreement in Principle” of the CPC:

- A belief that it is the responsibility of individuals to provide for themselves, their families and their dependents,

while recognizing that government must respond to those who require assistance and compassion;

- A belief that the purpose of Canada as a nation state and its government, guided by reflective and prudent leadership, is to create a climate wherein individual initiative is rewarded, excellence is pursued, security and privacy of the individual is provided and prosperity is guaranteed by a free competitive market economy.⁴

Notice how the word, “belief” figures prominently in the formulation of the principles. The Conservative Party has its “beliefs” just as much as any party, including the Christian Heritage Party. The question is: on what are they based?

And therein lies the rub. The truth is that CPC has no solid foundation for its basic principles and thus no solid foundation for its policy. What is considered “conservative” today may not be next year or a decade from now. Times change, people change, and so conservative thinking changes. Witness only the change in thinking on issues like abortion, same-sex marriage and conducting non-essential business on the Lord’s Day. A mere thirty years ago the majority of political conservatives in Canada would have agreed with Christians that all three should be banned. Go back only one more decade and there would have been wide-spread agreement on the immorality of divorce as well.

Today conservatives cannot even agree among themselves on these issues. Belinda Stronach, herself twice-divorced, supports same-sex marriage whereas Stephen Harper and Tony Clement do not, yet they supposedly hold to the same founding principles. Parties change their thinking and their principles, just as people do who themselves have no solid belief-system in place. As evidence for this, take note of how many MPs are crossing the floor to other parties the last few years. Most recently Liberal MP John Bryden joined the CPC while Tory MP Scott Bryson and Canadian Alliance MP Keith Martin joined the Liberals – why? Each sensed a change in the direction of his own party contrary to his personal convictions, while at the same

time noticed change in the opposing party with which they could feel more comfortable. The point is: the direction of a party can change significantly enough for members to look elsewhere for a political home more suitable to their beliefs. All of this goes to show that to join oneself to the Conservative Party, or to any party without a firm and clear biblical foundation is to build one’s house on shifting sands.

I would advocate that all Christians seek to join and work with a political party which acknowledges Christ as King and the Bible as the infallible basis for all party policy.

Future considerations

All of this is not to say that it is absolutely wrong or to no purpose for a Christian to work within, run for, or even vote for the Conservative Party of Canada. Throughout history godly people have found themselves in exclusively secular political environments and yet called upon to exert a godly influence to the best of their ability. Think only of Esther, Mordecai, Daniel and his friends, Nehemiah and Ezra. In Canada, in the past, this was very much the case. Even today, many ridings may leave us with no alternative but to make the best of working within the existing limitations of the CPC to strive for God-fearing principles and policies. In such situations every Christian should work diligently, being as shrewd as serpents and innocent as doves, understanding the extreme challenges and difficulties of putting forward the will of Christ where the reign of Christ is not even acknowledged, let alone accepted.

But because Canada is a free, democratic society, we do have choices when it comes to engaging in politics. Unlike Esther, Daniel, and Nehemiah, we do not find ourselves in a totalitarian state with no freedom to speak of the

God who rules the world through his Son Jesus Christ. We should be very thankful for that and then work hard at using this freedom for the glory of Jesus Christ. We don’t have to stick with the status quo of working within essentially secular parties to promote Christian ideas. Such a battle is uphill at best and self-effacing at worst.

There is another way, a better way. Let’s consider how we can build a solid foundation for a God-pleasing, Christ-honouring political voice to be heard in Canada for generations to come. I would advocate that all Christians seek to join and work with a political party which acknowledges Christ as King and the Bible as the infallible basis for all party policy. As Christians with this opportunity, is it not our duty to do whatever we can to glorify Christ also in the realm of government and politics? Given the choice, is it not our responsibility to join the party that serves Christ, regardless of its meagre status in society? At the moment, the only party that does this is the Christian Heritage Party.⁵ It would take another article to speak about the pros and cons of the CHP itself, and whether improvements couldn’t be made, but suffice it to say that in the present situation, the CHP is our best alternative.

It is easy and tempting to think only of the short-term gains we can possibly make by joining with the CPC. But let’s think deeper than that and longer-term than that – there is a way more pleasing to our God: a truly Christian political party that seeks to do Christ’s will. In this election and, just as important, *in-between* elections, let’s seek to support and build a party that is truly Christ-centred and Christ-pleasing.

¹ This article originally appeared in the Association for Reformed Political Action (ARPA) Alert of Surrey/Cloverdale, BC in April, 2004. It is reprinted here with permission.

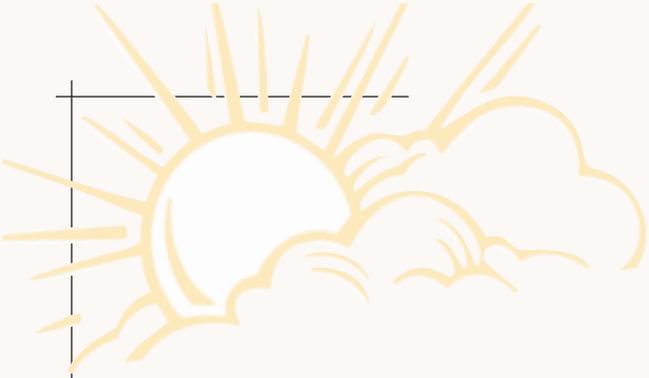
² See their web site: www.conservative.ca

³ Linda Frum, “Can This Hockey Dad be PM?,” *National Post*, March 06, 2004.

⁴ Find this agreement on the CPC web site, above.

⁵ See their web-site at www.chp.ca





Ray of Sunshine

By Mrs. Corinne Gelms and Mrs. Erna Nordeman

“For this is what the high and lofty One says – he who lives forever, whose name is holy: ‘I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.’”

Isaiah 57:15

In this and the following articles, we hope to concentrate on the teachings pertaining to the Beatitudes. Jesus begins with, “blessed are the poor in spirit, for theirs is the kingdom of heaven.” It should be clear that the Lord Jesus does not refer to different types of people. Rather, all these sayings combine to form a complete character description of those who belong to God’s kingdom. It also rids us of any thought that we can do anything out of ourselves.

Thus being poor in spirit is a great matter of humility. We must totally empty ourselves of any pride and conceit, in order that we may be filled with Christ. We so need to completely rely on God to do anything on this earth.

At times some people may greatly impress you with their fluent talk, or physical appearances, and some may even think that this is what makes you great before God. This is only outward, and God sees that which is inward, namely, our heart, our motives and our desires.

In the Old Testament we see examples in Moses and David and others. Moses felt so unworthy of the task that lay before him when the Lord called him to lead the people out of Egypt. We see that with David as well when he questions why God would come to a person like him. How do we stand before our heavenly God and Father? Are we truly and deeply humble before Him? Do we give ourselves and our hearts over completely to Him? We clearly must earnestly see how deep our sin and misery is. For one day we all must stand before God’s throne and see Him face to face, and will have to give account of all that which we on earth have done.

Jesus says that the poor in spirit, those who walk in true humility and depend on Him, are blessed. Blessed means more than just being happy, because happiness is an emotion that comes and goes. Rather, blessed is the ultimate well being and spiritual joy of those who share in the salvation of the kingdom of God.

Pray, each day anew for the mighty working of the Holy Spirit within our hearts. For we live in such a self-centred world, where everything evolves around one’s self. Pray that our hearts

may be softened, and that throughout our day to day activities, we may place our total dependence on Him alone.

The more that we strive to live according to the Sermon on the Mount, the more we shall experience the blessings from Him. All praise and thanks to Him alone, for being such a gracious and merciful God!

*Blest be the God of Israel,
The Lord who visited His own;
Who by His gracious providence
Redemption unto us made known.
Within His servant David’s tent
Has He to us, His people, sent
The horn of His salvation;
E’en as He spoke by holy men of old,
Who unto Israel foretold
How He to them His mercy would unfold.*

Hymn 14 :1

Birthdays in June:

- 17 JOAN KOERSELMAN will turn 47**
Box 1312, Coaldale, AB T0K 0L0
- 20 DANIEL STROOP will be 23**
193 Diane Drive, Orangeville, ON L9W 3N3
- 30 BEVERLY BREUKELMAN**
2225- 19th Street, Coaldale, AB TIM 1G4

Address correction for **James Boone**, who has celebrated his 8th birthday on March 10. His correct address is as follows: 1020 Abbeydale Drive NE, Calgary, AB T2A 6H5. Sorry about this James. Hopefully you will still receive some belated cards.

Congratulations to all who are celebrating a birthday. May our heavenly Father continue to surround you in this new year with his blessings, and grant you much health and happiness. Best wishes, and till next month,

Mrs. C. Gelms and Mrs. E. Nordeman
548 Kemp Road East, RR 2
Beamsville, ON LOR 1B2
Phone: 905-563-0380



Farewell evening for the Rev. Chris Bosch:

Emeritus minister of the
Fellowship Canadian Reformed
Church at Burlington-South



On Tuesday evening, September 9, 2003, the congregation got together with their minister, and his wife and family for an informal evening to celebrate Rev. Bosch's retirement from active service. The Fellowship Hall of the Ebenezer Church building was filled to capacity with both young and old.

Herman Faber opened the evening with prayer and Bible reading and then in his opening words reminisced back ten years to when our congregation extended the call to Rev. Bosch. He likened the call to that of Paul's – a call from across the waters to come over and preach the word to us. And preach the word Rev. Bosch did, for almost 500 Sundays in his own unique style. During Rev. Bosch's ministry, it had always been his custom to write a parting poem for retiring office bearers and now finally the roles could be reversed. Hank Buist, on behalf of consistory, took over the podium and recited a poem, which reminded us of Rev. Bosch's hard work within the congregation. He described Rev. Bosch as an upbeat sort of man, a man of many flowing, colourful words, who could break forth into song in the middle of his sermon or sound a loud trumpet call. He encouraged the Reverend to relax and enjoy his retirement. The congregation responded with the well-loved song "Great is Thy Faithfulness."

A small choir then sang three fitting songs for the occasion, "The Lord is My Light," "Everywhere I go" and "When it's all been said and done." On behalf of the

congregation Anne Jager then presented the Bosch's with a photo album containing pictures of all the members of the congregation along with their best wishes. Derrick Vanderhorst, a special member of the congregation, then performed two solos on his MusicMaker; "Jesus Loves Me" and "Jesu, Joy of Man's Desiring." You could have heard a pin drop as Derrick played. Leah, Kara and Shannon Burns, our very own musical trio, followed this by performing "Amazing Grace" on piano and violin.

Next, Rev. and Mrs. Bosch were presented with a gift from the congregation: a lovely native carved bald eagle as well as a monetary gift to be put toward their current gardening project. We hope both gifts will serve to remind them of the love and appreciation the congregation has for them. Rev. Bosch took the opportunity to dwell at length on the baldness of the eagle, a condition he and many more are familiar with. The Young Peoples took the stage at this point with their own version of a consistory meeting, complete with minutes and incoming mail. After the incoming mail, which consisted of bills, bills and more bills, the consistory meeting suddenly changed into a very lively game of "How well do you know your Young People? The Reverend and his wife did very well!

Lisa and Loretta VanderWoude entertained us next with a piano and

flute duet from the Pink Panther, which they dedicated to our lively exciting pastor. This was followed by an enjoyable game from the Women's Bible Study group where we found out a bit more about our minister and life in the manse. Finally, led by our mini choir again, we sang "Waltzing Matilda" in memory of the Bosch's days in Australia, and a personalized version of "Those were the Days" – a tribute to Rev. Bosch's life and work. As Rev. Bosch is well known for his love of music, the evening was liberally sprinkled with song. And those who know our minister will understand how he kept us laughing all evening.

Rev. Bosch then had the opportunity to speak a few words. This was hard for him for he had much to say. In poetic form, he reminisced on some of the good and bad days. He encouraged us to remain faithful and gave the congregation a parting gift complete with Australian (upside down) staples . . . a copy of his first and final sermons as minister of Fellowship. In thankfulness we could end the evening with prayer and the singing of Hymn 64: 1,2. It is our hope and prayer that Rev. Bosch may have a long, healthy and active retirement continuing in God's service.



Dunnville/Wainfleet Welcomes Rev. D. de Boer and Family

Introduction

Only a short time ago one could read of the institution of the new Dunnville/Wainfleet congregation. Now you may read about how on February 1, 2004 we have received a new minister from the hand of the Lord. We also had a joyful welcome evening for our minister and his wife on March 12, 2004.

Installation service

With great joy and thankfulness to our heavenly Father, we, the newly instituted congregation of Dunnville/Wainfleet, could witness the ordination and installation of David de Boer as minister of the Word. Our former minister Rev. D. Agema led the morning worship service. He chose 2 Corinthians 4:5-6 as his text which speaks about the task of the preacher. The theme was: The task of the preacher is to "Preach Jesus Christ as Lord," which was subdivided under: the preacher is to preach Christ as Lord, King, and Head of his Church. Acting as a herald for the King, the minister is to preach with authority and boldness. He brings the glory of God to us in the preaching – not himself, his own opinions, or what people want to hear – no, simply Christ as Lord. The temptation of the minister is to preach what people want to hear, or not preach what they don't want to hear. Yet ministers are servants of the congregation for the sake of Christ. This is what makes the preaching so special; the glory of our King comes to us through the preaching.



The de Boer Family

Congratulatory remarks

After the service was concluded, letters of congratulations were read from the Theological College, several congregations from Rev. de Boer's home province, and from a neighbouring United Reformed Church. Several elders and a minister from the neighbouring congregations came forward to express words of joy and congratulations on this occasion. There were also several government officials who came forward: the mayor of Dunnville, our Member of Parliament, and an alderman from Wainfleet. Finally, Rev. Agema forwarded congratulatory remarks on behalf of Regional Synod, Classis, the mother church of Attercliffe, and as counsellor and former minister. After that guests as well as members of the congregation were invited downstairs for some snacks and a light lunch.

Inaugural service

At 7:30 p.m. we gathered again to hear the preaching of Rev. D. de Boer for the first time. Colossians 2:1-3 was chosen as text. The summary of the message was "The Lord Jesus Christ as Head of the Church encourages and unites the members of His Body." Through the preaching we saw how our Lord does this. Paul had been struggling because there were many who had lost connection with the Head of the church. There are many different members in the body of Christ; each member is a different but a necessary part of the same body. We learned that Paul struggled to encourage the believers in heart, but also to remain united in love. This unity comes about when believers are united in true knowledge. In the understanding of the riches of salvation and in the mysteries of Christ's work we



Preaching the Inaugural Sermon.

find true unity. In light of that we were also exhorted to encourage one another. This is also a goal of the preaching so that we may grow in faith. We are to be thankful for our fellow believers and ministers of the Word. We are to pray for them.

Welcome evening

The welcome evening was a wonderful time for the congregation and Rev. and Mrs. de Boer to get to know each other. The Master of Ceremonies for the evening was br. Peter Schoon. During the evening we were led through the interesting history about the origins of Dunnville and Wainfleet. The students of ACRES (Attercliffe Canadian Reformed Elementary School) sang a

couple of songs relating to the minister and the “sheep,” the congregation. The Welcome Committee presented Rev. de Boer and his wife literally with a wheelbarrow full of house warming gifts. A local theological college student related to us his experiences at the college and of his contacts with Rev. de Boer.

After this we enjoyed several hilarious presentations. The young peoples led the way in their overalls and boots providing our minister with all the essentials for country living. Our council demonstrated their ability to immensely improve their singing abilities after being “sternly” rebuked (!) and then being tenderly “guided.” Some of the sisters in the congregation sang for us with the accompaniment of a guitar, and with piano. An Adult Bible Study Club impersonated the members of our council while the Women’s Society asked the de Boer’s to identify silhouettes of



“Match The Council Member To His Occupation”

council members. This Women’s Society also read a rhymed prayer for our minister. Another Adult Society was out-smarted by the de Boer’s during a “match-the-daughter-to-the-father” game. The evening Women’s Society read a Yankee Dutch tale in which were embedded many of the last names of members of the congregation. This caused each named family to rise in turn. The Men’s Society managed to get all the men of the congregation to sing a hearty welcome song on short notice.

The evening was concluded with council presenting a gift and an opportunity for Rev. and Mrs. de Boer to say a few words. In prayer we could thank the Lord for a beautiful evening together in which we could experience the communion of saints within the church at Dunnville/Wainfleet.

Conclusion

We are thankful to the Lord who makes it possible to start and to continue as a new congregation with a new minister. We know that we depend on his faithfulness for what lies ahead. It is our prayer that both minister and congregation will be a blessing to each other. We also remember those who do not have a minister and would love to. We pray that more men may found willing and able to bring the Word. May that Word be proclaimed to the ends of the earth so that his kingdom may come soon.



The Essentials Of Country Living (Young People)



W.L. Bredenhof

Real Solutions for Overcoming Discouragement, Rejection, and the Blues, by H. Norman Wright,

Servant Publications, Ann Arbor, 2001, paperback, 134 pages.

For every one depressed person that you know personally, there are many others who suffer in silence. Depression is more common among us than we realize. Maybe you are depressed. But perhaps you call it something else – you're feeling down, or maybe discouraged. Depression can be masked with different titles. Nevertheless, when we do have those down times, we could use some help.

There are many books available which offer help for depressed people. Personally, I have about a dozen such

books in my library. This book by best-selling author and counsellor H. Norman Wright is one of the better ones. Wright's book will definitely be beneficial to people who are experiencing anything from a mild case of the blues to severe clinical depression. Two things are especially helpful: Wright encourages the reader to go to the Scriptures to address depressive thinking patterns. There is a chart of Scripture texts on pages 95 and 96 which alone are worth the value of this book. The other thing I think readers will find helpful is the last chapter. It contains practical "real-life" solutions, including seeking pastoral, medical or psychiatric help if appropriate.

H. Norman Wright comes from what is often called the "integrationist" school

of counselling. He believes in putting psychology right alongside the Bible. This approach is reflected in this book on occasion and gives reason to read with eyes wide open. One example: chapter 2 discusses rejection, the hurt it causes, and the way to deal with it. Wright's discussion would be improved if he had incorporated the fact that our fear of rejection and our response to rejection are often conditioned by the prideful fear of man. For this reason, I would suggest reading this book alongside Edward Welch's little booklet *Depression: The Way Up When You are Down* (Resources for Changing Lives, P & R, 1999). If you or someone you know is depressed or down, these two resources combined might offer the help needed.



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

BIRTHS

Behold, children are a heritage from the LORD, the fruit of the womb is a reward. Psalm 127:3

With praise and thankfulness to the Lord we announce the birth of our firstborn, a daughter

MADelyn JULIanna

Born on March 29th, 2004 to

Eric and Alyssa Brown (nee Lodder)

1st grandchild for Bob and Debby Lodder
6th grandchild for Steve and Cristine Brown
220 B Reeds Lane, Everson, WA, USA 98247



Our lives have been enriched with another of God's covenant blessings. With great thankfulness for His wonderful gift we announce the arrival of

MACKENZIE IAN

Born April 15, 2004

Dave and Deborah Oosterhoff

Brianne Jake and Jasmin
42587 S Sumas Road, Chilliwack, BC V2R 4W3

I will praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. Psalm 139:14

We joyfully announce the birth of our second child, a daughter, whom we have named

JENNA MARIA JOY

Born April 8, 2004

A sister for Tyson

Bert and Darlene Steenbergen (Hamoen)

Box 25, Neerlandia, AB T0G 1R0
19th grandchild for Reinder and Tineke Steenbergen
19th grandchild for Case and Dinie Hamoen



How great is the love the Father has lavished on us, that we should be called children of God! 1 John 3:1a

On December 31, 2003 our Heavenly Father blessed us with the birth of another one of His covenant children, a precious little girl whom we have named

EMMA GRACE

A little sister for Annika and Andréa
Aurelio and Ramona D'Addazio (nee Bultje)
380 Haldimand Trail, Dunnville, ON N1A 2W8