Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 58, No. 23 ■ November 6, 2009

Remembering is an important biblical concept

Inside this issue

- *Remembrance day: A Prophetic Voice in a City Park*
- *Fortieth Anniversary Meeting and Thirty-Fifth Convocation of the Theological College*

Cornelis Van Dam

Remembrance Day: A Prophetic Voice in a City Park

God still speaks through his Word

Dr. Cornelis Van Dam is professor of Old Testament at the Theological College of the Canadian Reformed Churches in Hamilton, Ontario
cvandam@canrc.org

When walking down garish and touristy Clifton Hill in Niagara Falls, Ontario, you eventually come to a pleasant green space with trees which borders on the Niagara River Parkway. The contrast between the cacophony of banal tourist attractions on the hill and the serenity of the park could not be greater. What makes the contrast between the frivolousness of the hill and the sedateness of the park even more poignant is the beautiful solemn war memorial that graces the border of the park and faces the Clifton Hill road.

As is typical of many such memorials, a statue of a soldier stands guard on top, with the reminder of the sacrifice of life given in the two great World Wars. However, this memorial did more. It not only stated: "To the glory of God and in grateful remembrance of the men of Niagara Falls who fell in the great wars 1914-1918, 1939-1945" but it went on to say: "Behold this stone shall be a witness unto us." What are we to make of this? What message does this inscription convey?

Israel's vow

Those familiar with Scripture will immediately recognize that the last words on the memorial are a quotation from Joshua 24:27 (in the King James Version). In this chapter, God's Word recounts how Joshua exhorted Israel to remember God's great deeds of deliverance to "fear the Lord and serve him with all faithfulness. Throw away the gods your forefathers worshipped beyond the River and in Egypt, and serve the Lord" (v. 14). And if Israel did not want to serve the Lord, then Joshua said: "Choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord" (vv. 15).

In response, Israel vowed to serve the Lord alone for they recognized Him as their God. But Joshua suggested that they were not able to do so because God was holy and jealous and therefore required full commitment and not just a casual pledge. If they broke their promise to serve Him only, then God would judge them severely. But Israel maintained their initial vow and responded: "We will serve the Lord" (v. 21). As a result of this determination, Joshua renewed the covenant between God and the people on that day. Part of the ceremony of renewal was the erection of a large stone close to the Lord's sanctuary. Then Joshua said to the people: "This stone will be a witness against us. It has heard all the words the Lord has said to us. It will be a witness against you if you are untrue to your God" (v. 27). This stone erected at Shechem was therefore to be a constant reminder of Israel's vow to serve the Lord alone. The Lord's judgments that periodically overcame Israel were a reminder that Israel did not always live up to its commitments. Indeed, eventually first the northern and later the southern kingdoms were sent into exile and dispersion and only a remnant eventually returned.

Niagara Falls is not Shechem and the modern monument is not the stone Joshua erected; nevertheless, the biblical text that accompanied the stone in Shechem and that is written on the monument today has an abiding message. God still speaks through his Word.

The message today

The very fact that such a biblical text should be inscribed on a public memorial dedicated to the glory of God indicates that at one time Canada was a country that honoured many biblical values. There was a time when the many churches that still dot the

urban and rural landscape formed an important focal point for the life of the communities they served. The churches were open on Sunday and not the stores. Toronto was known as "the good" because of the strict morality that it was known for. The famous T. Eaton Company not only closed its stores on Lord's Day, but also shut tight the curtains on its street level display cases lest someone be tempted to go window-shopping on Sunday. Gay pride parades and same-sex marriage would have been inconceivable and profoundly offensive at that time.

When an earlier generation erected the Niagara Falls war memorial, they did so for at least three reasons, as testified by what they wrote on the stone face of the monument.

First, they wanted to honour God. They realized that the western world had retained its freedom and liberty because they knew that the Lord had given the allied forces victory over the powers of evil in those two devastating World Wars. They recognized that the sacrifice of human life had not been in vain. It is hard to imagine that such a monument could be erected today. It has become controversial to even mention God in the public square. This monument reminds us of a different time and it can inspire us to lift up again the name of the God of heaven and earth in the public business of our nation.

Second, the inscription testifies to the importance of remembering the past. Lest we forget. Today, lip service is still paid to the principle, "Lest we forget." You hear the phrase often on Remembrance Day. But too often it is an empty phrase. Canadian schools teach less and less history and an entire generation is growing up ignorant of the storied past of our land and the Christian principles and practices that once undergirded life in this country. Multiculturalism is in and the grand narrative of the country is being forgotten as a mosaic of stories from different cultures and nations encourage a collective amnesia of Canada's own distinctive past. This loss of collective memory threatens the unique historic identity of our nation. Remembering is an important biblical concept. Scripture urges us to remember the great deeds of the Lord our God and to respond in gratitude (e.g., Ps 105:1-6; 2 Tim 2:8-26). The Word and sacraments are given to us as aids in this regard. They exhort us never to forget and, therefore, to be thankful to the Lord alone and to live in obedience to Him. The Niagara Falls war memorial, erected to the glory of God, strongly implies that this city and its citizens need to do the same. Lest there be any

Clarion
THE CANADIAN REFORMED MAGAZINE

Published biweekly by Premier Printing Ltd., Winnipeg, MB

EDITORIAL COMMITTEE:
Editor: J. Visscher; Copy Manager: Laura Veenendaal
Coeditors: R. Aasman, E. Kampen, Cl. Stam, C. Van Dam

ADDRESS FOR COPY MANAGER:
Clarion, 57 Oakridge Drive South, St. Albert, AB T8N 7H2
E-Mail: veenendaal@shaw.ca

ADDRESS FOR ADMINISTRATIVE MATTERS:
CLARION, Premier Printing Ltd.
One Beghin Avenue, Winnipeg, MB, Canada R2J 3X5
Phone: (204) 663-9000 Fax: (204) 663-9202
Subscriptions: clarionadmin@premierpublishing.ca
Advertisements: clarionads@premierpublishing.ca
Website: www.premierpublishing.ca

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
One Beghin Avenue, Winnipeg, MB, Canada R2J 3X5

Subscription Rates for 2009	*Regular Mail*	*Air Mail*
Canada*	$49.00*	$ 81.00*
U.S.A. U.S. Funds	$62.00	$ 80.00
International	$90.00	$135.00

*Including 5% GST – No. 890967359RT
Advertisements: $16.00 per column inch
Full Colour Display Advertisements: $21.00 per column inch
We reserve the right to refuse ads.

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

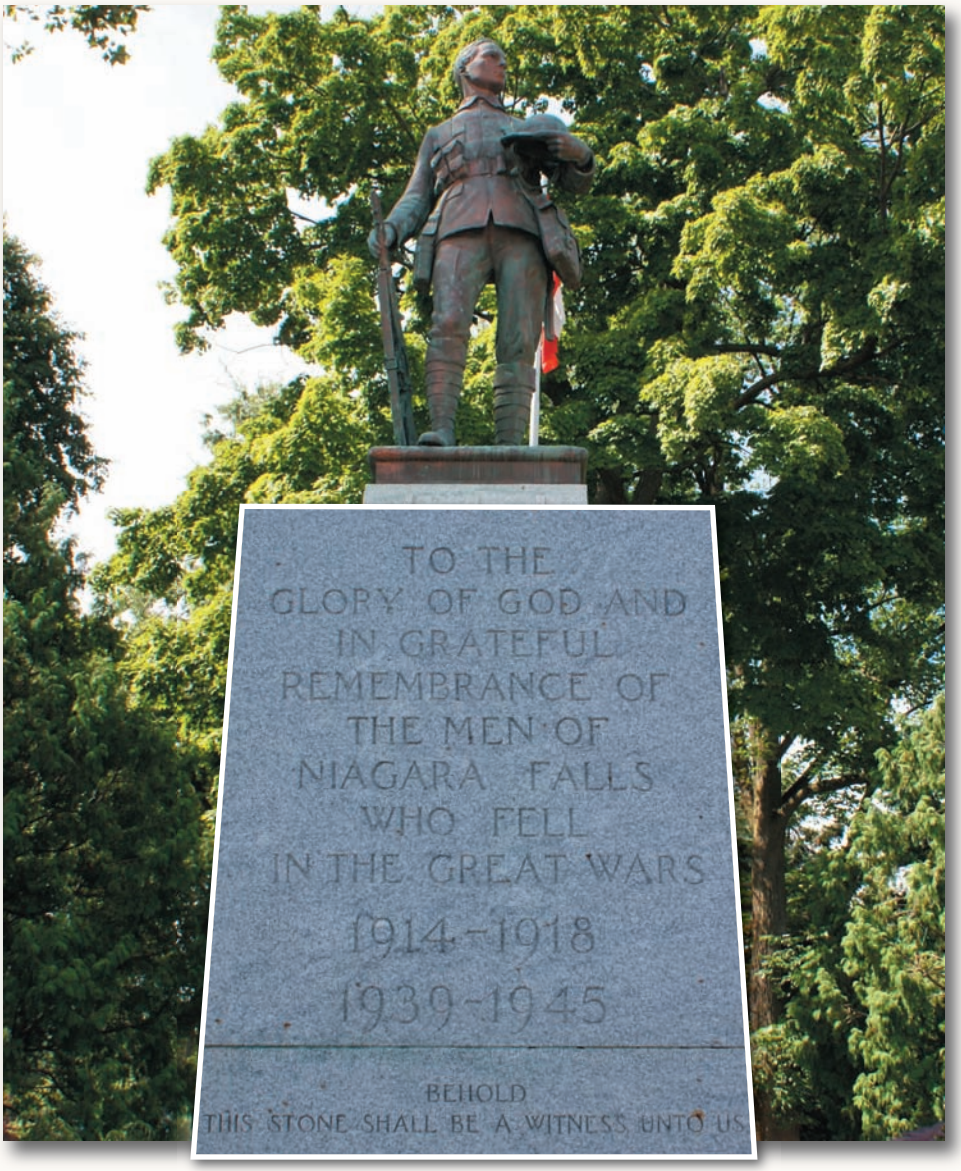
Cancellation Agreement
Unless a written subscription cancellation is received we assume you wish to continue to subscribe. You will be invoiced prior to the subscription renewal date.
Agreement No. 40063293; PAP Registration No. 9907; ISSN 0383-0438

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 – Remembrance Day: A Prophetic Voice in a City Park — *C. Van Dam* 558
Treasures, New and Old — *R. Schouten* 561
Report of the Fortieth Anniversary Meeting and Thirty-Fifth Convocation of the Theological College of the Canadian Reformed Churches — *G. Nederveen* 562
Principal's Report — *G.H. Visscher* 564
Church Music in Calvin's Tradition (1) — *A. de Visser* 568
Presentation of the Women's Savings Action — *D. Gootjes, C. Nienhuis, J. Van Dam* 571
World War II — *A.J. Hordyk* 572
Ray of Sunshine — *C. Gelms* and *P. Gelms* 574
Letter to the Editor 575
Canticles — *G. van Popta* 576
Book Review — *reviewed by W. Bredenhof* 577



ambiguity, those who erected the monument added a biblical text. This observation takes us to a third reason for the memorial.

Those who erected the monument wanted this monument to be a lasting testimony of the debt that the city and the nation owed to God for his deliverance from the hand of foes. "This stone shall be a witness unto us." Most modern translations render: "This stone shall be a witness against us." The meaning is clear. If the city, or the nation for that matter, forgets what God has done for our country and forgets the debt of the gratitude we owe to God then this stone will testify against us. It will testify that we have known but have forgotten the Lord and served other gods. Joshua had warned the people that the Lord would surely punish if that happened. And punishment eventually followed.

The price of forgetting

The western world, and Canada in particular, has been highly privileged. God has blessed our nation beyond measure. But if we forget the Lord who has given these blessings and forget what the Lord has done in delivering our nation from the bondage of evil military forces, then we cannot expect the Lord's favour to continue forever. "Blessed is the nation whose God is the Lord!" (Ps 33:12). If our nation no longer recognizes God as king then judgment will eventually follow.

We live in a time of profound change. In the Far East, China awakens and is rapidly poised to become the world's economic giant. The Muslim world is also flexing its muscles and changing in a profound way the face of Europe and the West. However, the most devastating change occurring in the world is one that the mainline media hardly talk about. It is that the West is in the process of abandoning the gospel. This is a foundational development with enormous potential negative consequences. It means that the western world is the process of rejecting God's way of salvation for the world. But that is not all. When a nation spurns God and his Word, it will also be open to replace the wisdom of God as seen, for example, in many of our laws and institutions, with the foolishness of men. Such foolishness is evident, for instance, in creating sinful norms such as same-sex marriage, and destroying God-ordained institutions such as the family. As the influence of Christianity and biblical norms wane in our society, matters will get worse. After all, if the Christian foundations of so much of our life as nation are abandoned, what is left but the foolishness of man's wisdom as people heedlessly embrace the gods of their own making?

The war memorial in Niagara Falls is probably not unique. There may be more like it. We do well, on Remembrance Day and all year, to remember its testimony and to propagate its message to our society. In spite of the cacophony of the frivolous in our culture, this message is vital. Lest we forget and the stone witness against us.

R. Schouten

Rev. Robert Schouten is minister of the Canadian Reformed Church at Aldergrove, British Columbia
rob.schouten@telus.net

Lest We Forget

MATTHEW 13:52

"Joshua set up the twelve stones that had been in the middle of the Jordan at the spot where the priests who carried the ark of the covenant had stood. And they are there to this day."
Joshua 4:9

Last year on Remembrance Day, I stood with hundreds of fellow citizens near the Royal Canadian Legion Hall in Aldergrove, British Columbia. At 11:00 a.m. we observed a minute of silence and then listened to the haunting melodies of the bagpipes. Lengthy speeches were made and everyone stayed even as the rain fell on us. It was a scene played out in hundreds of places across the nation, as citizens gathered to remember the sacrifices of the past which made the freedoms of the present possible. The solemn message of the day was that in order to remain a sovereign nation, we must remember the cost of our freedom.

What is true of the nation is also true of the church. Without remembering God's works of the past, the church would quickly lose its vitality. When the church forgets, faith grows dim and gratitude fades away. Conversely, when God's people remember, they are motivated to keep walking with the Lord.

Joshua 4 shows us the importance of remembering. In this chapter, we see how the Lord provided his people with a visible aid for remembering his works. Twelve stones, taken from the middle of the river Jordan, were set up as a memorial.

What were future generations of Israelites supposed to see in this stone monument? In the first place, they would be able to see in these rocks a testimony to God's *power*. At the time when Israel crossed over, the Jordan was in flood stage. Crossing such a river with two million people as well as with flocks and herds would seem impossible. Why not wait until the flood was over and the Jordan became again what it usually was – a rather small and placid river with well known crossing points?

By taming the Jordan in full flood God showed his almighty power, and it is this which He wants his people to remember. Power revealed and power remembered would inspire the people in subsequent times to keep following the Lord as He led them further into their inheritance.

Along with bearing mute witness to God's power, the stone monument also spoke of God's *faithfulness*. After all, more than four hundred years before the events of Joshua 4, the Lord had already promised to give the land of Canaan to the offspring of Abraham. Now, despite the repeated unbelief of Israel, God has fulfilled his Word. The rocks from the middle of the Jordan would proclaim to all his steadfast love and faithfulness!

Beyond power and faithfulness, the stone monument also testified to God's *grace*. His grace is revealed especially in the timing of this event. Verse 19 tells us that it was on the "tenth day of the first month" that the people went up from the Jordan. What's significant about that day? The Bible tells us in Exodus that it was also on the tenth day of the first month that the people selected the Passover lamb.

By bringing his people into the Promised Land on the same day that Passover preparations began, God is making a link. Salvation in the blood of the Passover lamb means not only leaving Egypt, but also entering the land of rest. And both parts of salvation – leaving bondage and entering rest – are made possible only through the blood of the lamb!

For us who come later, there is even greater evidence of God's power and faithfulness and grace. All the riches of God's grace have been poured out upon us in Christ. All of God's promises have become "Yes" and "Amen" in Him. And God's almighty power has been revealed in Christ's resurrection.

The heap of stones beside the Jordan has long since disappeared. In their place however, God has given us better memorials. First, there is the Bible. God gives us his Word so that we might remember and believe all that He has done for us in Christ. Along with the Word, God gives us the sacraments. We are called to observe the Lord's Supper "in remembrance of Christ."

What is the ultimate goal of these memorials in the church? The goal is that we would continue to put our trust in the Lord as the faithful and gracious God of power. We can trust Him only as we remember his works.

G. Nederveen

Report of the Fortieth Anniversary Meeting and Thirty-Fifth Convocation

of the Theological College of the Canadian Reformed Churches

Rev. Gijsbert Nederveen, D. Min. is minister of the Ebenezer Canadian Reformed Church at Burlington, Ontario
gnederveen.rev@sympatico.ca

This year's "College Evening" marked a special anniversary. On 11 September 2009, the Board of Governors of the Theological College convened the Fortieth Anniversary Meeting and Thirty-Fifth Convocation of the Theological College of the Canadian Reformed Churches. Once again the gathering was held at the beautiful facilities of Redeemer University College in Hamilton, Ontario.

A slight change from former years was that the usual procession was more colourful than ever before. Anyone who regularly attends this yearly event has gotten used to the fact that Professor Dr. Adrian J. de Visser was by far the most colourfully dressed person in the procession, but this time the Principal, Dr. Gerhard H. Visscher, also donned a colourful gown which reflects his academic degree from McMaster University. Even some of the Academic Committee members showed their colours for degrees granted. A little bit of pomp truly belongs to a convocation evening. After the Board of Governors, the Senate and the graduating students had thus filed into the auditorium, the assembly sang Psalm 147:1, 2, and 4. In connection with the featured address of the evening, the chairman of the Board, Reverend Dr. Gijsbert Nederveen, read Psalm 33 and led in prayer.

In his welcome and opening comments the chairman reflected on the fact that this was the Fortieth Anniversary meeting of the College. He explained that this means that for the fortieth year in a row the Board of Governors has invited the churches to reflect with the College community on how the Lord has made the College a blessing for the church federation. It was also the Thirty-Fifth Convocation, which means that for the thirty-fifth time in its history, the Senate of the College would be conferring degrees upon some brothers who have completed their course of study. All those in attendance that evening received a specially printed programme in which the names of all the graduates of the College are listed. It is an impressive list of over ninety names.

The chairman reminded us that on the screen of time, forty years is but a speck, but that during these forty years the Lord has richly blessed the College. Not only has the College benefited from highly qualified faculty and dedicated staff, but it has also been blessed with eager young men who pursue the ministry of the Word to become preachers and teachers of the good news of Jesus Christ. And that is the ultimate purpose for which the Theological College was established.

A key point that Dr. Nederveen highlighted was the fact that the Canadian Reformed Theological College Act 1981, an Act of the Government of Ontario, describes the basis on which the College operates in this way:

The College shall be carried on as a Christian institution of theology whose basis shall be the infallible Word of God as interpreted by the Belgic Confession, the Heidelberg Catechism and the Canons of Dordt as adhered to by the churches.

The College was established specifically for training men to serve as ministers of the gospel in churches where the Three Forms of Unity serve as faithful standards of the Reformed faith. With that in mind the chairman noted with gratitude that the College has been able to share this vision with many students from different cultures and continents who also embrace the Reformed principle of the faith. For forty years the College has been able to pass on the riches of God's Word and the beauty of the Reformed confessions to students from Canada and around the world. Many are now preaching the gospel across the globe.

Over the past couple of years the College has had the pleasure of welcoming a deputy from the Australian sister churches to bring greetings from "down under." This year the greetings were conveyed by the Rev. Eddy Rupke of the Free Reformed Church of Bunbury, WA. Reverend Rupke expressed the appreciation of the Australian churches for the work done at the Theological College and pledged the ongoing prayerful and financial support of the College by the Australian churches. The chairman expressed heartfelt appreciation for this pledge of support. He also read a letter of congratulation from the Canadian Reformed Church at Langley, BC.

The chairman concluded his remarks by noting that on this special evening we humbly acknowledge that the Lord has richly blessed the College. To Him alone be our thanks and praise. On behalf of the Board of Governors he declared the Fortieth Anniversary Meeting and the Thirty-Fifth Convocation opened.

Dr. Gerhard Visscher presented an abridged version of his Principal's Report as you will find it elsewhere in *Clarion*.

Dr. Arjan de Visser, Professor of Diaconiology, delivered his address on "Church Music in Calvin's Tradition." Because we had a full programme for the evening, Dr. de Visser also presented a shortened version. The full text of his speech will also be published in *Clarion*. One thing that you will not be able to "hear" in the pages of *Clarion* is how the audience was asked to participate in singing along with Professor de Visser as cantor.

The main highlight of any convocation is the conferring of degrees. The M. Div. degree was conferred on Mr. Kenneth Bergsma, on Mr. Ryan deJonge, and on Mr. Rodney Vermeulen. Mr. Ryan deJonge had been chosen by the graduates to speak some words on their behalf.

Following the conferring of the degrees and the valedictorian address, the audience was treated to three songs sung by the elementary students from Covenant Christian School in Flamborough. Under the direction of Mrs. Joanne Hordyk they sang "Lord, I Stretch my Hands to You" by J. Althouse; "Lord, I Lift Your Name on High" by R. Founds, and the Thomas Tallis rendition of "Praise God from Whom All Blessings Flow." Mrs. Hordyk and the choir are to be commended for a job well done.

Once again a pledge of financial support for the library was made on behalf of the women in the Canadian Reformed Churches. Since this was the College's Fortieth Anniversary Meeting, the ladies of the Women's Savings Action decided that this year's pledge should be for $40,000. This generous gift will be put to good use in keeping the library up-to-date for faculty and students.

There was also the customary intermission where a collection is held. This year the funds were collected for Lecture room Information Technology and I was informed that just over $3400 was raised. Thank you for your generosity!

At the close of the programme the Rev. Willem B. Slomp thanked the Lord in prayer for the many wonderful things we could hear and witness that evening and he also remembered the various needs of the College community during the new academic year.
The assembly concluded with the singing of the National Anthem and everyone in attendance was given the opportunity to congratulate the graduates, their spouses and family members.

Once again we can look back upon a wonderful College Evening. May the Lord bless the professors and students with health, wisdom and insight as they labour in love for the Lord and his church during the new Academic Year.

Gerhard H. Visscher

Principal's Report 2009

Dr. Gerhard H. Visscher is the principal and professor of New Testament at the Theological College of the Canadian Reformed Churches in Hamilton, Ontario
gerhard.visscher@canrc.org

Our evening tonight is one that is filled with a sense of gratitude. Gratitude for all that was necessary to serve the churches in the last forty years, but gratitude also because obviously the ability to serve for four decades is dependent on blessings every year and even, every day. That has been our sense also in the academic year 2008-2009. Despite the frailty of some whose health did not allow them to continue their task, the faculty was blessed with the extra manpower of Dr. J.W. Maris of Apeldoorn and Rev. J. Van Vliet of Surrey. It was a singular privilege experienced by professors, students, and staff to have these men working with us. And despite the weaknesses of all instructors (and all students!), significant learning happened again on a daily basis as texts and doctrines were analyzed in every which way and an attempt was made to mould men who would be suitably equipped for the great task of preaching the Word.

Students, new and old

At the previous convocation, the degree of Master of Divinity was conferred on three students. Rolf den Hollander went on to become the pastor of Grace church in Winnipeg, Manitoba, Stuart Harsevoort has since taken up studies in the Education department at Redeemer University College, and Cornelis Kleyn became the pastor of the church in Kerwood, Ontario.

Tonight we may present to you three more students for the Master of Divinity degree. Mr. Ken Bergsma, who is preparing himself for a preparatory classis exam later this month, Mr. Ryan DeJonge, who has since accepted a call as co-pastor of the Canadian Reformed Church of Langley, B.C., and Mr. Rodney Vermeulen, who accepted a call to the Canadian Reformed Church of Glanbrook, ON. While some students exit the doors of the seminary, others make an entrance. Entering the M.Div. program, we have Ben Schoof from Mt Nasura, Australia, Calvin Vanderlinde from Abbotsford, and Theo Wierenga from Carman. Entering the Diploma program, we have Amos Chong from Toronto (originally from Malaysia), and Nam Tuck Chong from Singapore. In the second semester, we hope to have Phineas Kgatle, from South Africa, with us. And throughout this year, we welcome as an auditor Rev. Dongsup Song from the Reformed Churches in Korea.

A very old anniversary

The fact that July 10, 2009 was the five hundredth anniversary of

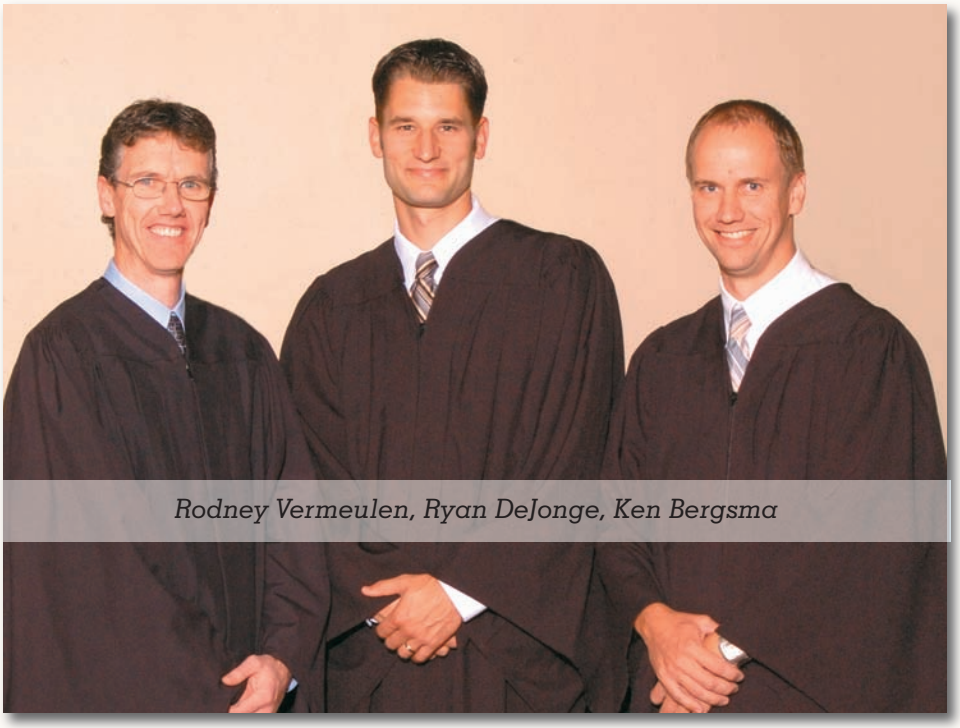
the birth of John Calvin (see www.calvin500.org) did not go by unnoticed by our seminary. To remember this reformer who has meant so much in the life of the Reformed churches, the Theological College sponsored three special lectures delivered by men who have made the writing of John Calvin a special focus in their study. On Friday, November 14, Dr. J. W. Maris delivered a public lecture on "The Spirituality of Faith: The Meaning of Faith in John Calvin's Theology." On Friday, February 27, Rev. J. Van Vliet delivered a public lecture entitled "Calvin and la querelle des femmes: Reformed answers to gender questions in the sixteenth century." And on Friday, March 27, Mr. Jeffrey W. Temple delivered a lecture entitled "In the Company of Pastors: Calvin and the Office of the Minister." (An mp3 version of his speech is available on our website.)

A new Doctor

With pleasure we can also mention that on October 29, 2009, our present lecturer in Dogmatics, Rev. J. Van Vliet, will undergo his doctoral defence at the Theological University of the Free Reformed Churches in Apeldoorn, The Netherlands. We congratulate our brother on the completion and *publication of his dissertation, Children of God: The Imago Dei in John Calvin and His Context;* we wish him well on that day and on all his work among us.

An old pipe organ, new for us!

For many years now on this evening we have been collecting and you have been giving to the Organ Fund. Our dream was that one day we might enhance the singing of our chapel sessions with the sounds of an organ, perhaps even a pipe organ. In 2008, we came across a pipe organ located in a stately home known as Woodhill on the escarpment in the Waterdown area. It was in a home owned in the 1800s by Adam Ferguson (after whom the town of Fergus is named). The core of the console is a 1924 Casavant, which was formerly used in Ryerson United Church in Hamilton. On top of the Casavant is a unit organ built by Dubay Organs Limited, which has seven ranks and 475 pipes. While it is a modest instrument, it was in our budget range and very suitable for our purposes. As the pipe organ, we believe, is still the instrument of choice in Reformed churches, we are pleased with the sounds that often suitably echo through the building.



Rodney Vermeulen, Ryan DeJonge, Ken Bergsma

New books and conferences

During the past year, members of the faculty travelled for significant conferences and meetings. The following can be mentioned.

- Drs. de Visser, Maris, Van Dam, and Visscher traveled to Grand Rapids for the Bavinck conference and for an informal meeting with faculty members from Mid-America Reformed Seminary.
- Drs. de Visser and Van Dam attended the annual conference of the Evangelical Theological Society in Providence, Rhode Island.
- Dr. de Visser spoke in Edmonton, AB, and Houston, BC on evangelism.
- Dr. de Visser was involved in a week long evaluation of Streetlight Ministries in Hamilton, Ontario.
- Dr. de Visser travelled to The Netherlands for a Calvin Conference and to Egypt to speak at a pastor's conference through the Middle East Reformed Fellowship.
- Dr. Van Dam spoke on "Multiculturalism - Some Biblical Principles" at the Fifth Annual Ignite our Culture Conference organized by the ECP Centre (Equipping Christians for the Public Square)
- Dr. Van Dam spoke to Members of Parliament on Parliament Hill, in Ottawa, on "God and Government: A Biblical Perspective on the Role of the State." This was sponsored by the Association of Reformed Political Action.

– Dr. Visscher traveled to Dyer, Indiana for a meeting of the three principals/presidents with the Theological Education Committee of the CanRC and URC federations.
– Dr. Visscher spoke in the Fraser Valley, British Columbia, on "Federal Vision" and on "New Perspective."

We are happy to report that despite our small numbers as faculty, we do manage to publish periodically. In the past year, Dr. Visscher's dissertation was published by Peter Lang Publishing under the title *Romans 4 and the New Perspective on Paul: Faith Embraces the Promise*. In the coming academic year, we look forward to the publication of Dr. C. Van Dam's book on the elder, entitled *The Elder: Today's Ministry Rooted in All of Scripture* (Presbyterian and Reformed). In the meantime, also Rev. J. Van Vliet's dissertation, entitled *Children of God: The Imago Dei in John Calvin and His Context* has been published by Vandenhoeck & Ruprecht.

A new program: Bachelor of Theology

The Theological College has always been a place that holds very highly the value of the study of the biblical languages. Should we not do the utmost to understand the Word? While our commitment remains the same, through some of our international contacts, we have become increasingly aware that elsewhere in the world there are people who are of necessity preaching the Word (and doing so faithfully) without such knowledge. While their ministry would, no doubt, be enhanced by studying with us, the requirement to study the languages for one or two years before coming is what has often prevented them. Thus, we have introduced a new three year program, in which students would not need a knowledge of the biblical languages but would learn to hone all other skills involved in preaching and ministry. This is, of course, not sufficient for entrance into ministry in our churches, but it may be helpful for others in our churches and elsewhere just as our Diploma program has been useful for several. Once again, more information can be found on our website. May the Lord bless also this effort to serve his people.

New efforts to improve an old program

While the Master of Divinity program has served us well over the last forty years, we want to convey to you that we continue to be committed to bring about further improvements. The fact that the satisfactory completion of the Pastoral Training Program is now required for ministry in our federation has served to increase the degree to which churches can trust not only the academic rigour but also the suitability of our graduates for effective ministry. More improvements have happened in the area of public speaking and rhetorical skills, since of late we have brought in experts to assist us in this field; as of this year, Dr. Ben Faber, professor of English at Redeemer University College, will attempt to analyze the arguments, logic, and style of how they put words on paper. It's all geared to provide you with a better preacher in this age of advanced education. Further improvements are sure to be the result also of the review and accreditation process that we are undergoing through our relations with the Association of Theological Schools and the Association of Reformed Theological Seminaries.

None of this is meant to deny that what has been is good. Did you know that as of tonight eighty-nine students have received either Bachelor or Master of Divinity degrees over the last forty years? Of those persons, eighty-three percent received a place in the churches? And that twenty one point four percent of the eighty-nine went on to do some further postgraduate study? These kinds of figures speak not only of a seminary that has done well in the past, but also one that under God's blessing can move confidently into the future. While there is surely room for those who have been taught elsewhere to teach here, the future of a tradition is all the more sure when one's own graduates come back to teach future generations.

The next forty

This allows me to make some other comments at this fortieth anniversary, also in the expectation of General Synod 2010. When one observes the discussion in the press about where ecumenical talks are headed, we come to the realization that as a seminary we are, in a sense, at the crossroads. What shall we do at this point – sacrifice the seminary in the interests of ecumenicity, or strengthen the seminary for another forty or four hundred years? I do not believe we speak out of self-interest when we suggest that the latter is the better course. Where would the federation be today without the vision of those who so decided at Synod Orangeville 1968? What would the federation look like today if the Theological College had never been? Does the forty year history of the Theological College of the

Canadian Reformed Churches not serve as proof that a federational seminary can be a rich blessing? Is it not a natural outflow of the Scriptures that the churches to whom the task of preaching the gospel is entrusted should oversee and operate an institution where future preachers of the gospel are trained? And it is not only for us. Forty years ago when Rev. W. Loopstra, the President of the Board of Governors dedicated the College, he stated that "The Canadian Reformed Churches, and not only they, all Christ's churches, yes also the world, need pastors, who preach this wisdom and power of God."[1]

Our challenge is to keep alive both in our federation and on the North American continent, that rich Continental Secession (1834) tradition of Reformed theology. In a world of secularism and evangelicalism, we have a message to bring. And it ought to be neither stubbornness nor sectarianism that motivates us. At the first convocation, the first principal, Dr. J. Faber, asked the question: Is not the *establishment* of this seminary absolutely sectarian?[2] Forty years later, we might ask: is not the *maintenance* of this seminary absolutely sectarian? In his address, Dr. Faber made much of the eighth century words of Cyril of Jerusalem: "The Church is called Catholic . . . [also] because it never stops teaching in all its fullness every doctrine that men ought to be brought to know."[3] He pointed out that neither the Reformation, nor the Secession, nor the Liberation were sectarian; they were aimed at being catholic. They were catholic. Catholic in their condemnation of suprascriptural doctrinal decisions, and in their "renewal of the glorious binding to the truth of the Word of God."[4]

Just as General Synod 1968 set the direction for the first forty years, General Synod 2010 will face the challenge of moving on in that same direction for the next forty. As we prepare for that, our motivation needs to be twofold. First, do we know of a better way to train future ministers? If so, let us do it by all means. If not, let us stay the course. Second, does this Reformed, catholic, scriptural voice not need to be heard in our federation and on our continent? If so, then let us not just stay the course, but improve the resolve and the strength whereby we travel this road – for the next forty, and the next, until our Lord returns.

Under God's blessing, may General Synod Burlington 2010 have the same vision and the same courage as General Synod Orangeville 1968.

Conclusion

In conclusion, as principal, I would just like to thank everyone who has contributed to forty years of theological education. That includes our administrative assistant, our librarian, our Board of Governors, the Finance and Property Committee, the Ladies Auxiliary, and all those who have served in these functions in previous years. It is often said that our College is "by the churches for the churches." I think we work hard on the "for the churches" part, but none of this would be possible without all of you who have done so well on the "by the churches" part. It is a joy and a pleasure to work with such a supportive community. May we so continue to work together for the spread of the gospel, for the glory of Father, Son, and Holy Spirit.

[1] D. DeJong, "Glory in God," *Canadian Reformed Magazine*, 18 (38&39). Sept. 20 & 27, 1969. page 2.
[2] "The Catholicity of the Belgic Confession," *Essays in Reformed Doctrine* (Neerlandia: Inheritance, 1990) p.71.
[3] *Ibid*, p.75.
[4] *Ibid*, p. 84.

Dr. Arjan de Visser

Church Music in Calvin's Tradition (Part 1 of 3)

Dr. Arjan de Visser is professor of Diaconiology and Ecclesiology at the Theological College of the Canadian Reformed Churches in Hamilton, Ontario
arjan.devisser@canrc.org

This is the expanded version of a speech that was given at the Convocation evening of the Theological College of the Canadian Reformed Churches, September 11, 2009

The year 2009 marks the five hundredth anniversary of the birth of John Calvin. His significance has been highlighted and evaluated at countless conferences all over the world. It will be no surprise that during this Convocation evening we will focus on an aspect of Calvin's legacy.

I would like to discuss Calvin's legacy with respect to church music, and more specifically, his view of the use of musical instruments during the worship service. Not only is this a fitting subject for a celebratory occasion like this, it is also a highly relevant topic. We still have discussions about the use of musical instruments: is the church organ the instrument of choice for Reformed worship, or should there be room for other instruments such as pianos, guitars, flutes, and trumpets as well?

Our topic is also interesting because it appears that in this area the Reformed tradition has deviated from Calvin. As Reformed people we like to think that we stand in Calvin's tradition, but in this case the Genevan Reformer might frown upon our current practices. Calvin endorsed congregational singing but he did not allow the use of musical instruments, not even an organ. As you may know, this is still the practice in some Presbyterian churches. You may hear a cantor leading the congregation in singing but no organist.

Even in Reformed circles there are voices suggesting that it was a mistake to introduce musical instruments to the worship service. Dr. R. Scott Clark recently questioned the rationale for the use of musical instruments, stating: "It seems nearly impossible to see how one can say that Scripture requires the use of uninspired praise and instruments in Christian worship. The introduction of musical instruments into Reformed worship marks a retreat from our confession on grounds that are less than compelling."[1]

What are we supposed to do in worship? Stick to the church organ? Add other musical instruments? Remove all musical instruments from the worship service, including the organ? Let us see whether Calvin can give us some guidance here.

Calvin's principles

Calvin's view regarding church music may be summarized as follows: First, he believed that music is a gift of God which needs to be used for the praise of God and for the pleasure of man. In his well-known Preface to the Genevan Psalter (1543) he says: "Now among the other things which are proper for recreating man and giving him pleasure, music is either the first or one of the principal; and it is necessary for us to think that it is a gift of God deputed for that use."[2] This quote illustrates that Calvin had a positive view of music. He considered music to be one of the most beautiful aspects of God's creation. At the same time Calvin was mindful of the fact that we are living after the Fall and that God's gifts can easily be misused. Therefore, music needs to be used in a responsible way.

Second, Calvin believed that we should distinguish between the role of music in everyday life and the role of music in the worship service. In everyday life music can be used for recreation and pleasure but in the worship service it is a different matter. When believers gather for worship, they draw near to God and they come into the presence of God and his angels.

This astounding reality should determine the character of the singing and the melodies that are used. The melodies which we use should not be frivolous but have a certain dignity. Calvin used the words *poids et majesté* (weight and majesty) to describe the character of worship music: "Care must always be taken that the song be neither light nor frivolous; but that it have weight and majesty (as St. Augustine says), and also, there is a great difference between music which one makes to entertain men at table and in their houses, and the Psalms which are using the Church in the presence of God and his angels."

Third, Calvin believed that singing in church should be seen as a form of praying. In the same Preface he says: "As for public prayers, there are two kinds: the ones with the word alone, the others with singing." Thus, it should be done with the required reverence. Care should be taken that nothing detracts from directing our thoughts to God, not even the beauty of the melodies that are used! Everything must contribute to the reverent character of this "covenantal conversation" between God and his people.

Fourth, Calvin strongly believed that singing should be done by the congregation – not by the clergy or a choir. Calvin had no problem with choir singing on other occasions and I am sure that he would have enjoyed the singing of a children's choir on an evening like this. But on Sunday it is a different matter. The worship service is a meeting between God and his people. Therefore the singing should be done by the whole congregation.

Fifth, Calvin emphasized that one cannot sing unto God unless the content of the song is clearly understood. Referring to the Apostle Paul's words about singing and making music in our heart to the Lord (Eph 5:19), Calvin commented: "Spiritual songs cannot be well sung save from the heart, but the heart requires intelligence" (perhaps better translated as: understanding). Since understanding is so important, Calvin abolished the use of Latin from congregational singing and insisted that singing be done in the common language of the people.

Sixth, Calvin believed that the content of the songs should be biblical and, as much as possible, taken directly from the Word of God. For this reason he preferred the psalms: "When we have looked thoroughly, and searched here and there, we shall not find better songs nor more fitting for the purpose, than the Psalms of David, which the Holy Spirit spoke and made through him." With these words Calvin does not necessarily condemn the singing of hymns but he clearly favours the singing of the Old Testament psalms.

Finally, Calvin believed that moderation should be a guiding principle for singing during the worship service. If the music becomes too rich and beautiful it might start drawing attention to itself and distract the mind from concentrating on the content of the words. Hence, Calvin arranged that psalms should be sung without accompaniment of instruments. He also determined that the congregation would sing in unison (everyone singing the same line). He feared that polyphonic singing would distract the mind and make it more difficult to concentrate on the words of the psalm.

For singing outside the context of congregational worship Calvin allowed more elaborate forms of music. In that context he had no problem with the use of musical instruments and he endorsed Claude Goudimel's initiative to compose four-part harmonizations of the psalms.

Genevan Psalter

With these principles in mind Calvin established a new tradition in the ministry of praise. During his stay in Strasbourg he had heard the German speaking congregation sing metrical versions of hymns. Calvin was impressed and desired to apply this approach in his own church. He wanted local congregations to be able to sing the psalms in their own language.

In order to do this, the text of the psalms had to be paraphrased and reworked into metrical versions for which new melodies were composed – melodies that were not only beautiful but also easy enough to be sung by the whole congregation. Involving skilled artists, such as the poet Claude Marot and the composer Louis Bourgeois, Calvin was able to oversee the production of the complete Psalter – all 150 psalms – using 124 newly composed melodies. An impressive effort and a project of lasting influence!

We have become so used to singing psalms in metrical versions

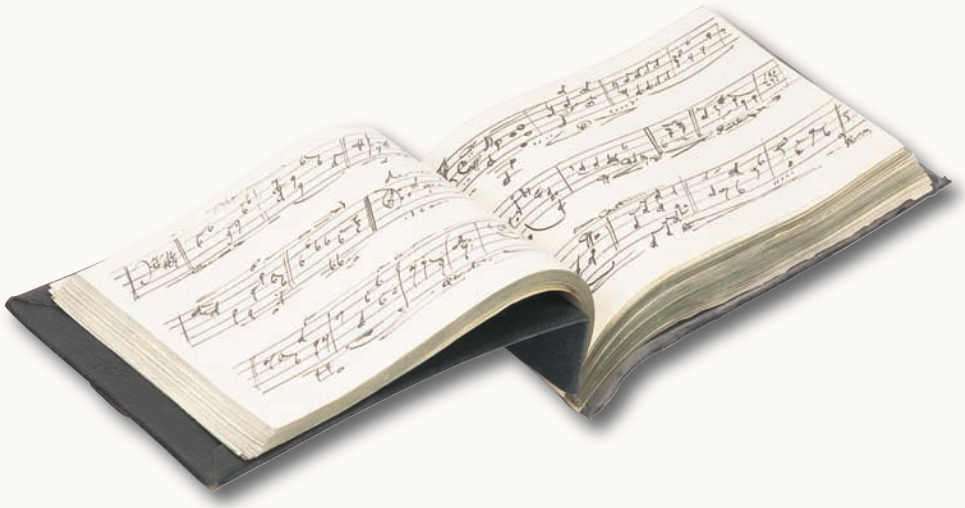
in our own language and with singable melodies, that it is difficult for us to appreciate the enormous impact of the Genevan Psalter. At the time it was a revolutionary development in worship. Up until that point singing had been done by the clergy, in Latin, using melodies that were perhaps beautiful but too difficult for the person in the pew. Now, for the first time, the members of the congregation were able to sing the psalms in their own language.

The 150 psalms became popular among Huguenot believers in France. The fame of the Genevan psalms spread to other countries as well. Petrus Dathenus used the Genevan melodies to make a complete Psalter in Dutch. If we were able to go back in time and visit a Reformed worship service in The Netherlands four hundred years ago, we would hear the congregation sing the psalms in Dutch with the Genevan melodies. Cantors (*voorzangers*) were used to lead the congregation in singing. The psalms were sung in iso-rhythmic fashion (long notes with equal length, *hele noten*) at a slow tempo.[3]

From the start of the Reformation in The Netherlands there was discussion about whether it was appropriate to use church organs during worship. Early synods (Dordrecht 1574, Middelburg 1581) advised against the use of organs.[4] Over time, however, the situation changed and the organ came to be accepted as a valuable instrument to accompany congregational singing. Today it is difficult for us to imagine that there has ever been a time that Reformed people sang without organ accompaniment, but that is the way it was in the early seventeenth century!

It can still be impressive to go back to the old way and sing the psalms without accompaniment of musical instruments. A few months ago I had a "Genevan experience" when I was leading a worship service in Grand Valley, Ontario. There was no power in the building because a squirrel had chewed through the power line. The squirrel was lying outside the building, electrocuted, and the congregation was huddled inside, in darkness, forced to sing a capella! It was an enlightening experience. The congregation's singing sounded fresh and powerful! Indeed, many of the Genevan melodies are quite able to function well without accompaniment.

In the next article we will evaluate Calvin's approach to the (non-) use of musical instruments in worship.



Church News

Called by the church of Chatham, Ontario

Rev. J. VanWoudenberg
of Guelph, Ontario.

Called by the church of Grand Rapids, MI, USA:

Rev. T.G. Van Raalte
of Winnipeg (Redeemer), Manitoba

Called by the church of Smithville, Ontario:

Candidate Ken Bergsma

[1] R. Scott Clark, *Recovering the Reformed Confession. Our Theology, Piety, and Practice* (Phillipsburg: P&R Publishing 2008), 266-269.
[2] John Calvin, *La Forme des Prières et chantz ecclesiastiques,* 1543. In: *Ioannis Calvini opera quae supersunt omnia.* Vol. 6, p. 166-171. English translation available at www.ccel.org/ccel/ccel/eee/files/calvinps.htm.
[3] Jan Smelik, *Gods lof op de lippen: Aspecten van liturgie en kerkmuziek* (Zoetermeer: Boekencentrum, 2005), 121.
[4] Acts of the Synods of Dordrecht 1574 and Middelburg 1581. See F.L. Rutgers, *Acta van de Nederlandse Synoden der zestiende eeuw* (2nd edition, Dordrecht, 1980), 174, 409.

Dinie Gootjes, Chris Nienhuis, and Joanne Van Dam

Presentation of the Women's Savings Action at the College Evening, September 11, 2009

Mr. President, Members of the Board and Faculty, Graduates, Brothers and Sisters

This year in God's grace we may celebrate the fortieth anniversary of the Theological College. It is also the fortieth anniversary of the Women's Savings Action. For forty years women in the church have been privileged to be part of building up a unique library. A unique library? Yes – unique because it is the library of the only Reformed seminary in English-speaking Canada. There are many seminaries in Canada, but there is no other English-speaking Reformed training for the ministry in this country and our library reflects this Reformed heritage.

And the funds for this unique library have been collected in a very unique way. This library of almost 30,000 items has been built up not simply by putting an amount on the regular budget of the College. For forty years women of the church have been saving and collecting funds for the purchase of the books and periodicals.

For forty years this labour of love has continued. For forty years dedicated teams have collected and counted all the pennies, nickels, dimes, quarters, and so on! How much neatly rolled change has made its way to the bank during the last forty years – we will not even hazard a guess at the amount! And some representatives and members of their teams have even been doing it for forty years! A very heartfelt thank you to all of you who have given so generously of your time and effort. This has made it possible to make a presentation of the Women's Savings Action at the College Evening for all these years.

At the first presentation in 1970 Mrs. Selles was able to announce with thankfulness that the total collected was just over $2,500 and a cheque for $500 was given for the library along with a Gestettner Stencil Machine. Well, times change; $500 would not buy too many books today and a Gestettner Stencil Machine would no longer be welcomed by the College community. But something has not changed. In 1969 there was enthusiasm for the Women's Savings Action across the country and soon there were representatives in every congregation. Because that enthusiasm has continued during the last forty years, the Women's Savings Action has worked and worked well to raise the needed funds. The dedicated efforts of the representatives and all those who assisted them in collecting and counting, and the generous donations of all who have given to build this unique library in this unique way have never been taken

for granted, but have always been greatly appreciated by the whole College community.

We pray that this same enthusiasm and dedication may continue for this labour of love. It is our way of showing thankfulness to God for his gift of the Theological College where future preachers and teachers of the Word may be trained. To Him alone be the glory.

It is with great gratitude to the Lord that we may announce that during this past year a total of $33,673.77 was collected. A heartfelt thank you to all of you for your donations and your hours spent collecting and counting.

Because this is the fortieth anniversary of the Theological College we decided to give a unique gift – $40,000 for the library. Mr. Principal, it gives us great pleasure to present you with a pledge for $40,000 for this coming year.

Arie J. Hordyk

World War II

This article was originally a speech presented at Guido de Brès High School on Remembrance Day 2008

This morning, we are together at Guido de Brès High School to remember all those who gave the maximum sacrifice in giving their lives to defend basic freedom in this world. We owe them our thanks and gratitude. Above all to our Lord, who has blessed their efforts in returning our freedom.

Since the vast majority here present are of Dutch descent, let us take a few minutes to turn the clock back to May 10, 1940 when Germany's armies crossed the border to occupy The Netherlands.

As a ten year old boy I remembered waking up very early that morning from the noise of the German war planes. We joined many neighbours who, also in great disbelief, witnessed these planes being attacked by Dutch fighters and artillery. One German plane was burning and the paratroopers filed out in burning parachutes to disappear for good in the soft peat moss soil. My heart went out to them, but not for long. In the afternoon I went for a walk with my buddies in an open field at the end of our street, and a German Stuka flew over and sprayed us with gun fire. It missed us by only a few feet. My attitude changed completely. They became our enemy.

As the Germans kept crossing the borders in eastern Holland, we did not see much activity until May 14, when the centre of Rotterdam was bombed. The city burned for three days and took the lives of 3000 people. From the end of our street we could watch this. There was open farm land dividing us from the city. It was very frightening to see the planes dropping the bombs, exploding the buildings. The next morning our back yard was covered with partly burned paper, mostly from banks and stores. I still remember the long file of Rotterdam residents on our main roads with only a few personal belongings. They found temporary accommodation in our town.

The Dutch Government did not want more cities to get attacked. It was clear that the German military was much stronger than the Dutch.

We surrendered and the Queen and her Cabinet left for London England, where they stayed till the end of the five year occupation.

Groups of German soldiers moved into our village. Their officers were housed with our people. The soldiers slept in farm buildings. It became clear that these soldiers rather wanted to be at their own homes with their families. They did not like the war any better than we did. They shopped in my Mother's grocery store and bought handfuls of chocolate bars, which apparently were not available in Germany any more. My great-uncle had a colonel quartered in his home. With tears in his eyes he told my uncle that he was homesick and did not want this war at all. He took a big risk – if his superiors had known this, he would have been executed.

Since Germany created a large army for the occupation of the European countries, their farms and industry needed more workers. All Dutch single males sixteen and over were to take their places. This was strictly enforced by the German military police. If they caught you, they would not even allow you to say goodbye to your family. This was the reason that when I turned fourteen, I always carried a document with me showing my date of birth. On a few occasions it stopped them from taking me in. Their smile changed quickly. . . .

We soon got used to the occupation. School and work continued like before. As most of the food produced in Holland was taken to feed the German population, which had been starving already under Hitler's regime, the supply was rationed by coupons. As the occupation progressed, regular supplies slowly diminished. It became a big problem, in the cities first, but later

also in the rural areas. A veggie garden became a big help.

Unfortunately, food shortages also created a black market, and it was amazing how much one had to pay for flour, coffee, sugar, wheat grain, etc. I have seen people collapse from hunger. These came from the city to our town to buy food. Mind you, we knew that some of these did fake it. I saw one getting up again and ran to join his buddies.

In Mother's store, when certain packaged foods were no longer available to sell, she set them aside for our own use. This helped us quite a bit to stay alive.

Our town had a large number of vegetable growers, mainly with greenhouses. They would sell privately to the local population in the summertime during the war years. Meats became almost non-existent towards the end. In the big cities, the people were starving.

In the summer of 1944, when the American and British landed in Normandy to free Europe, they made good progress to the southern part of Holland, but stopped at the rivers. They went into Germany first and from there they began to liberate our eastern provinces. It took much longer than anticipated. In the fall of 1944 all public transportation was closed. There was no electricity, and most schools were closed as well. Our evening mealtime was spent with candle light. And after that we went to bed early.

Germany surrendered on May 5, 1945. The few German soldiers that were left in our community went home. A few days later a large truck with Canadians arrived with food and chocolate bars. These soldiers threw chocolate bars at us. I was lucky to grab one, took it home to share with Mom and my brothers. It was a real treat.

The war was over, but it had taken its toll on our lives. Food was still rationed, but became more available. Schools opened again. Trains were also moving. The hydro was back on.

My last year in high school in Rotterdam was interrupted and I had started to work in the office of our local Farm Co-operative as a junior clerk. A few months later the Ministry of Education sent me my High School Diploma, based on my performance during the school years. This measure was country wide.

In general, there was a lot of catching up to do in Holland. During the five war years there was virtually no construction and housing became a big problem. At least ninety percent of the population were renting their homes. Every community had a committee which assigned available homes or apartments. There were long waiting lists, and this caused a lot of marriages to be postponed for years until a home became available for them.

This may have contributed considerably to the large number of emigrants leaving Holland for Canada or other countries. A move to a country without too many regulations and shortages became very attractive. Immigration started already a few years after 1945. The largest group arrived from 1950 to 1960. They all started from scratch, found work, and ended up in their own homes.

This also happened to our own Reformed community. In this area, our church began worshipping in the Hamilton Labour Temple. A few years later Burlington started in the Sea Cadet Hall. Rev. Loopstra was the first Hamilton minister and Rev. Van Dooren the first one in Burlington.

Who had expected this to expand to a community supporting a Christian high school in addition to a large number of local Christian elementary schools, being supported by the membership of our local church congregations? The Lord has blessed us richly.

When I look around this gathering, I believe that most Guido de Brès students are the grandchildren of the 1950-1960 immigrants. Your parents came as small children from Holland, or most likely, were born here.

In closing, this war, like all others came to an end in God's time frame, and under his direction and protection. He was merciful to us. In my congregation, last Sunday morning, the preaching was focussed on Remembrance Day. Allow me to quote from Psalm 107 the first and last stanzas we sung at the end of this service:

> Give thanks to God, rejoicing
> Because the LORD is good.
> Bless Him with anthems voicing
> Your love and gratitude.
> He who our peace ensures
> Forsakes His promise never.
> His steadfast love endures,
> And we are His forever.
>
> The upright with elation
> God's mighty works acclaim;
> The wicked of all nations,
> Struck dumb, are put to shame.
> Let wise men then regard
> All this with awe and wonder,
> And, turning to the LORD,
> Let them His mercy ponder.

May God bless you all, and thank you for having me.

Ray of Sunshine

By Mrs. Corinne Gelms and Mrs. Patricia Gelms

For this month we are sharing a poem with you titled "Life and Death." Each day that we awaken, we are refreshed with the life that God has given us and we give glory to God in all that we do in that day. When we look around us, there is life! Yet, there are also days where we may remember or experience the death of a loved one or a close friend. How do we grieve? Without hope? By no means; we may grieve in the hope and comfort that we are not our own, but belong with body and soul, both in life and in death to Jesus Christ. God, with his Holy Spirit, assures us of eternal life and makes us willing and ready from now on to live for Him. May we be ever ready to meet our Lord and Creator; our Saviour who has so freely redeemed us from this life. Let us continue to keep our eyes focused on Him, staying near to Him in all we do here on earth. Praise Him for the goodness He so graciously gives us each day again!

Life and Death

My life is good, when I keep God in the centre of it;
Good friends, a loving family, a roof over my head.
Nothing here is perfect, sin covering this world with grit.
In spite of all the grief and pain, with joy I am fed!
Although it's not nice, death is also a part of this life,
Old people, yes, even young people sometimes must die.
This sinful world filled with many wars, no end to strife.
There are many things to laugh about, many times we cry.
In this present time, life and death are what we call "the norm."
Sometimes things happen, and we don't know why they have to be,
By leaning completely on Jesus I realize that He's with me in the storm!
I look for God's hand in everything, believing He knows what's best for me.
Yes, this earth's filled with sorrow and pain with Jesus there is only gain,
When I am finally in Heaven with my Saviour, I'll be totally free from pain!

By Connie VanAmerongen

Hymn 49

What is in life and death my only aid,
My comfort when I am by troubles swayed?
I am not mine but Christ's who fully paid
For all my sins, and saved me.
His precious blood for my offences gave He,
Freed me from all the devil's power and slavery,
For in the book of life God did engrave me,
And me His own He made.

My faithful Saviour keeps me in His care;
Without my Father's will cannot a hair
Fall from my head; He shall for me prepare
A heavenly habitation.
All things must serve to further my salvation.
His Holy Spirit brings me consolation;
He makes me willing now with veneration
In hope His yoke to bear.

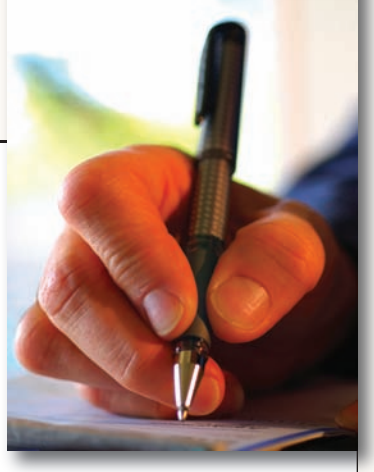
BIRTHDAY IN NOVEMBER:

3 **WILMA VANDRONGELEN will be 52**
306-33375 Mayfair Avenue
Abbotsford, BC V2S 1P4

Congratulations to you, Wilma, on your birthday. We hope that you have a truly enjoyable day together with your family and friends. May we all be filled with the Spirit, to encourage one another as we run the race set out before us. Till next month!

If you have somebody to add to our birthday list or contact information needs to be changed, please let us know.

548 Kemp Road East, RR 2, Beamsville, ON L0R 1B2
Phone: (905) 563-0380,
Email: jcorgelms@porchlight.ca



Dear Editor,

In his recent editorial ("Ships That Pass in the Night," 25 September 2009), Rev. Stam unfortunately propagates myths popular both within culture at large as well as within the church.

The first myth is that science as an enterprise, and many scientists specifically, are motivated by an opposition to faith. Stam suggests the Christian must be found in the good ship *Zebedee* and not in the bad ship *Beagle*. For this voyage of discovery was purportedly "filled with bright whippersnappers" with a "self-righteous and haughty attitude," while on the *Zebedee* all "recognize that God is the Creator and Lord of all things." However uncomfortable it may seem, a proper assessment of history does not support such a dichotomy. For example, Paul Sukys writes, "In fact, when Darwin set off on his history voyage on the *HMS Beagle,* he was a devout Christian whose stated intention was to demonstrate the splendor of God's creative work in the world" (*Lifting the Scientific Veil,* Rowman & Littlefield, 1999, p. 315). The *Beagle*'s captain Robert Fitzroy was also a devout Christian.

The second myth is that evolution is "only a theory." The rhetorical intention of such a claim preys upon the false popular sense of "theory," meaning "guess" or "hypothesis" or "conjecture." However, this is simply not its use within science, where a theory is a well developed framework of connected ideas and principles, for which evidence has been carefully considered over many years or even centuries. For example, one does not glibly walk off the roof of a building cheerily claiming "gravity is only a theory." We have amassed significant support for the "heliocentric theory" of the solar system. Within biology, evolution is not simply a supposition, but even as the honest, humble, sincere, and devout Bible-believing young-earth creationist Todd Wood recently pointed out, "an extremely successful scientific theory. . . not flawed or without evidence" (toddcwood.blogspot.com/2009/09/truth-about-evolution.html).

We do ourselves, and the cause of gospel, a significant disservice if we continue to propagate myths about the historical or contemporary relationship between science and Christianity. For readers who wish to engage such issues properly, I recommend Reformed Academic (online at ReformedAcademic.blogspot.com).

Yours in Christ,
Arnold Sikkema
Langley, BC

Response:

Sikkema uses the word "myth" to describe my presentation of things. This is ironic, because the word myth is used often by those who do not accept the history described in Scripture. A myth is a false notion, a fable or a tale. Many people call Genesis 1-11 a myth.

Is it a myth that modern science is an enterprise opposed to faith? I think that this is the truth. There may be some Christian scientists out there, mostly theistic evolutionists, but they are certainly in the minority. There's no false dichotomy here. Education, science, and media all promote the theory of evolution that has no place for God.

Darwin's book *On the Origin of Species* brought many to doubt their faith, among them: Stopford Brooke (court preacher of Queen Victoria), Leslie Stephen (father of Virginia Woolf), Samuel Butler (Leading Anglican churchman), and biologist G.J. Romanes. These men were all committed Christians who left the faith after reading Darwin's work.

It is interesting to read that Darwin was a Christian when he set out on his *Beagle* journey. Was he now? His father Erasmus Darwin rejected the biblical history of creation. His mother, Suzanna Wedgwood (of pottery fame) was a Deist who believed that God created the world and then left it to itself to develop. Is Deism making a comeback? It may be true that Charles Darwin started out as Christian, stating that he believed the Word of God, but at the end of his life he wrote how unreasonable it is to believe things that cannot be understood. Darwin's faith began to crumble: he doubted the miracles described in the Old Testament, the tower of Babel, the rainbow as sign of God, and he called the Old Testament version of history "downright misleading." In his autobiography Darwin wrote about the process of losing faith in miracles and divine revelation. Darwin's losing of faith went so gradually, he wrote, "I did not feel sorrow, and I have since then never doubted a moment that my conclusion was right." Why must we defend such a man? The Bible tells us that we know a tree by its fruit.

My second myth would be that I called evolution a "theory". Not true, says Sikkema, because a "theory is a well-developed framework of connected ideas and principles."

Webster's Dictionary explains theory as "an ideal or hypothetical set of thoughts." Hypothetical, eh?

Well, to me a theory is still speculation, an educated guess, perhaps, but a guess nonetheless. Our western culture has come to accept a priori the so-called "proof" of science. And the same culture tells us that the Bible is nothing but myth. The theory of evolution has done much damage to the cause of the gospel.

Sikkema mentions the *Beagle*'s Captain Robert Fitzroy as a devout Christian. Don't get me started on Fitzroy. Darwin wrote that the captain bordered on lunacy. I do agree that there is a measure of evolution or, better, development in the created world. Creatures adapt to changing circumstances. That's not what this is about. This is about origins.

I have some questions of my own for Arnold:

1) What view should a "Christian" have on the Bible as God's Word?
2) When did sin and death enter the world?
3) What is the evolutionist position on the divine Person and saving work of Christ?

Perhaps you can answer these on your blogspot. I hope to interact with it sometime.

Thanks for writing.

K.S.

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

George van Popta

Rev. G.Ph. van Popta is minister of the Canadian Reformed Church at Ottawa, Ontario
gvanpopta@gmail.com

Canticles

This hymn is based on the three "worthies" of Revelation 4 and 5:

- "You are worthy, our Lord and God" (4:11);
- "You (i.e., the Lamb of God) are worthy to take the scroll" (5:9);
- "Worthy is the Lamb, who was slain" (5:12).

It is set to common metre (86 86; i.e., eight syllables in lines 1 and 3; six syllables in lines 2 and 4). The purist will see that, further, it is set to ballad metre where only lines 2 and 4 rhyme.

Common metre is likely the most popular metre for hymns. The Christian Classics Ethereal Library lists 157. Amazing Grace is a well know common metre hymn. Our present *Book of Praise* contains nine hymns[1] set to it (and most of them are in ballad metre).

This hymn works well to the tune know as Gräfenberg, which is the tune of our present Hymn 20, "With heart and mouth let all confess.

Worthy

Revelation 4:11; 5:9-10, 11-14

1. Worthy are You, our Lord and God,
   of glory, honour, praise,
   for You created everything.
   To You our songs we raise.

2. Worthy are You, O mighty Lamb,
   to take the scroll from God,
   for You were slain upon the cross.
   You bought us with your blood.

3. Worthy are You whose blood was shed
   to give us second birth,
   for You have made us kings and priests
   that we may reign on earth.

4. Worthy the Lamb for sinners slain –
   may You always be praised –
   for You were dead but live again.
   You were on Your day raised.

5. Let heav'n and earth now praise the King,
   throughout eternity;
   let all creation praise the Lamb.
   Amen! So shall it be.

Text: © 2009, George Ph. van Popta

[1] Hymns 9, 17, 20, 23, 28, 30, 34, 42, 54.

Wes Bredenhof

Rev. W.L. Bredenhof is pastor of the Providence Canadian Reformed Church, Hamilton, Ontario
wbredenhof@bell.net

Our Worship, Abraham Kuyper (ed. Harry Boonstra), Grand Rapids: Eerdmans, 2009

Additional Information: Paperback, 411 pages, $30.00 USD

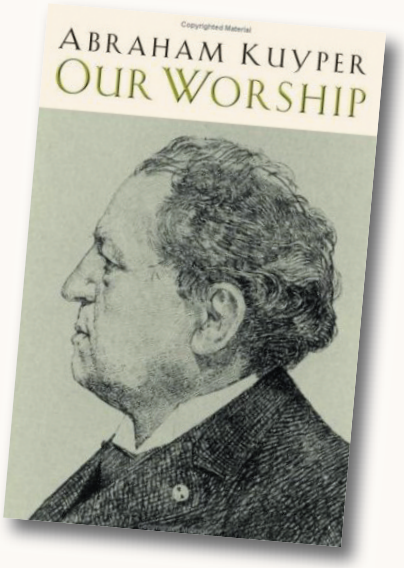
Abraham Kuyper (1837-1920) is not as well-known as he used to be. In years gone by, he and his views were much discussed – few people were neutral about this giant of a man. For many in our circles, he was the source of a wrong turn in Reformed theology in the late nineteenth and early twentieth centuries. Regardless, there is no doubt that he was hugely influential as a Dutch pastor, theologian, educator, politician, and author. Among his achievements were leadership in the Doleantie of 1886 and holding the office of Prime Minister of The Netherlands from 1901 to 1905. He defined what it means to be a prolific writer and this particular book under review appeared in 1911, relatively late in his career.

The book was originally entitled *Onze Eeredienst* and consisted of a compilation of articles about public worship initially published in the periodical *De Heraut*. This translation was commissioned by the Calvin Institute of Christian Worship at Calvin College/Seminary in Grand Rapids. It was carried out by a capable team of translators and, for the most part, the translation is smooth and in good English. Harry Boonstra did the editing work and this included pruning about thirty percent of the original Dutch text. In other words, *Our Worship* is not a direct or full translation of *Onze Eeredienst* but a translated abridgement. Boonstra also provided an excellent introduction which places Kuyper's book in its historical context.

As far as the content is concerned, Kuyper takes us through a Reformed worship service and discusses all the different elements. The book begins with some preliminary considerations about worship and then proceeds to begin with the benediction, moving through to the salutation. Along the way, Kuyper offers his thoughts on anything and everything. Towards the end of the volume we find chapters dealing with baptism, profession of faith, Lord's Supper, excommunication and readmission, ordination/installation, and marriage.

Our Worship is interesting from an historical point of view. It is remarkable how much things have changed since the days of Kuyper. For instance, one today can hardly imagine a worship service with thirty children being baptized in one service (p. 236)! The book is also still relevant and helpful for contemporary reflection on our Reformed worship services. As an example, Kuyper gives some thought to the mechanics of corporate prayer – how can we best pray along with the minister? He also discusses the important matter of God's presence in public worship – is God present in the worship service in a way that He is not elsewhere? Kuyper makes the case that He is (p. 112). In another place, he defends the priority of psalms in Reformed worship (p. 39).

There is a lot to commend this old/new volume. Yet there are a few misgivings. As mentioned above, Kuyper discusses baptism in one of the chapters and there his concept of presumptive regeneration



resurfaces. The starting point of Kuyper's reflections is also problematic. He gives no attention to what the Three Forms of Unity teach on this point in HC LD 35 or BC 7 and 32. Instead, he takes his starting point and guiding principle in the nature of the worship service as an assembly of believers. His perspective is useful in many respects and is not to be discarded, but his prioritizing of this fails to do justice to the Scriptures as the ultimate authority for Reformed worship. The nature of the assembly should not be the starting point for Reformed worship.

Also, since it is a later development in Reformed liturgics, Kuyper does not discuss the covenantal structure of our worship. While he does touch on the covenantal nature of worship (relating as it does to his starting point), this does not bear fruit in the area of how the worship service is to be dialogically organized. Had he been able to make use of those insights, one wonders whether he would still insist on having the votum as the first element in the service – after all, if our worship is covenantal, and God has the first word in the covenant of grace,

should He not also have the first word in our worship?

Those points notwithstanding, the publication of this abridgement is a wonderful contribution to the study of Reformed worship.

Rounding out the volume are a number of responses. John Bolt's essay on "All of Life is Worship?" was especially outstanding, dealing with the neo-Kuyperian concept that everything we do is worship. The Calvin Institute of Christian Worship is to be commended for the publication of *Our Worship*. It's an engaging read that brings us into contact with an important figure from our heritage.

Clarion Advertisements

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

Weddings

As for God His way is perfect. Psalm 18:30

With the blessing of our parents, we

JANNEKE ELIZABETH JAGERSMA

and

ANDREW WILLIAM SELLES

request the honour of your presence as we, the Lord willing, are joined in marriage on November sixth two thousand and nine at one o'clock in the afternoon.

Chilliwack Canadian Reformed Church
Rev. R. IJbema officiating.

34620 Farmer Road, Abbotsford, B.C.

Wedding Anniversaries

Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God. Psalm 146 vs 5

With thankfulness to our covenant Father, the family of

KEITH and LINDA ELZINGA

will celebrate the 45th Wedding Anniversay of our parents and grandparents on, D.V., November 21, 2009

Burlington, ON:	Ralph and Joanne Elzinga *Bradley*
Shelburne ON:	Harold and Linda Elzinga *Dustin, Jamie*
Orangeville, ON:	Krista and Tony VanOmmen *Roslynn, Justin, Darren, Matthew*
	Charlotte and John Bouwers *Corry, Kaylina, Ricki*
Smithville, ON:	Grace and Roger Otterman *Jessica, Lauryn*
Carvel, AB:	Paul and Dorothy Elzinga *Michael, Katherine, Nicole*
Dunnville, ON:	Frank Elzinga

7800 Reg 63, RR 1, Dunnville, ON N1A 2W1

Obituaries

April 21, 1944 – August 28, 2009

Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name. Psalm 100:4

The Lord called home our beloved brother and brother-in-law

JOHAN GERRIT (John) HEYINK

May our good and gracious God continue to provide encouragement and comfort to our sister-in-law Thea and her family

Watford, ON:	Joanne and John Bork
Chatham, ON:	Gary and Linda Heyink
	Henry and Judy Heyink
	Patricia and Clyde Pilon
London, ON:	Christine Wolski
Chatham, ON:	Harry and Lynn Heyink
	Diane and Bob Chantler
Wallaceburg, ON:	Rita and Rick Ripley
Bothwell, ON:	John and Elaine Heyink
Chatham, ON:	Jerry and Trish Heyink

May 20, 1928 – Bedum, Holland October 3, 2009 – Guelph, ON

At the age of 81 years the Lord took unto Himself into glory, my beloved husband, our dear father and opa

HENDERIKUS KNOT

As for man, his days are like grass, he flourishes like a flower of the field; the wind blows over it and it is gone, and its place knows it no more. But from everlasting to everlasting the Lord's love is with those who fear Him, and His righteousness with their children's children. Psalm 103:15-17

Guelph, ON:	Sjoukje Knot (nee vanWarners)
Schomberg, ON:	Annet and Frank Selles *Michael, Julie, Joseph*
Belwood, ON:	Bert and Pauline Knot *Laura, Derek, Andrew, Sarah*
Guelph, ON:	Rick and Rebecca Knot *Jaxon, Boyd*

Mailing address: 5650 Hwy 6 North, RR 5, Guelph, ON N1H 6J2

Teaching Positions

The board of
Tyndale Christian School of Calgary, Alberta, Canada
invites applications for the positions of

KINDERGARTEN / GRADE 1 TEACHER
HIGH SCHOOL TEACHER

Tyndale Christian School currently offers grades 1-10, with an enrolment of 56 students, 4 full-time staff, and 1 teacher's aide.

Alberta enjoys substantial funding from the provincial government, allowing us to maintain a low student/teacher ratio. Having recently expanded our facilities and initiated a high school program, we are seeking energetic individuals to help us expand our program offerings. We are specifically looking for a high school teacher (any disciplines, but science/math preferred) as well as a teacher for a combined K/1 class, both for the 2010/11 season and beyond.

If you would like further information about these opportunities, school operations, or Calgary living; please contact either of the following:

Dr. David Schriemer, Board Chair
Home: (403) 293-4770, dschriem@ucalgary.ca

Mr. Ed Hoogerdyk, Principal
Home: (403) 285-4680, ehoogerdyk@efirehose.net

Applications can be sent to:
Eric Veenendaal, Secretary of the Board
6124 18 Avenue NE, Calgary, AB T1Y 1P1
eric.veenendaal@gmail.com

The **Hope Academy Steering Committee** invites applications for the full-time position of

ADMINISTRATOR/TEACHER

to assist with organizing and establishing a new Reformed Christian mission school in Toronto.

In dependence on the Sovereign Lord, Hope Academy, a JK-5 school, plans to open its doors in September, 2010, to children from all backgrounds in order to proclaim God's praiseworthy deeds among all peoples.

To serve in this position, the Steering Committee is looking for a Christian who

. . .is wholeheartedly committed to the Reformed faith
. . .is skilled in school administration and public relations
. . .has experience in missions
. . .is enterprising and self-motivated.

If you sense that God may be calling you to this important work, please send your resume, along with a statement of faith and mission school philosophy, or send further inquiries to

The Hope Center
1620 Albion Road, Unit 312, Etobicoke, Ontario M9V 4B4
Email: jobs@hope-academy.ca

Due to upcoming vacancies and growth in student population, the Canadian Reformed School Society of Edmonton, operating **Parkland Immanuel Christian School,** invites applications for the following positions:

2 ELEMENTARY TEACHERS
FRENCH TEACHER
MUSIC TEACHER

Parkland Immanuel Christian School operates a Reformed K-12 school that offers a supportive school community, competitive wages, and a collaborative and professional environment that encourages and supports excellence in teaching.
The school has 220 students and is currently building a large addition due to the blessing of significant growth in the student population.
Full and Part time applicants will be given consideration.
A Bachelor of Education degree is a requirement for these positions.
For further information please contact the Principal,
Mr. John Jagersma
Phone: (780) 444-6443 (school); (780) 987-5557 (home)
jjagersma@parklandimmanuel.ca

Applications should be directed in writing to the school:
Henry Baker, Chair of Personnel Committee
c/o Parkland Immanuel Christian School
21304 35 Avenue, NW, Edmonton, AB T6M 2P6

Guelph School Initiative

Guelph, Ontario and the surrounding region has been experiencing tremendous growth within our Reformed communities over the last number of years. This growth has led to a very crowded situation in the current Maranatha Christian School in Fergus, Ontario. The Lord has blessed us greatly in that we have already acquired a school facility, and as such we are happy to announce that, the Lord willing, we will be opening our doors on a new Guelph Christian Elementary School in September of 2010!

With a new venture such as this, new teaching opportunities are created! The school has a projected enrollment of over 90 students in the first year of operation, running grades K-8. As a result, we will be looking to fill openings for:

PRINCIPAL
K-8 TEACHERS – COMBINED GRADES

For more information on our new school initiative, please go to www.guelphschoolinitiative.com.

For any individuals interested in more information or in applying for either a Principal or teaching position please contact:

Brad Vanderwoude (Board Vice-Chairman)
Phone: 519-502-4221, bradvdw@sympatico.ca
Kevin Oostdyk (Education Committee Chairman)
Phone: 519-763-7182
E-mail: kevin.oostdyk@nielsen.com
Mailing Address: 108 Forest Street, Guelph, ON N1G 1H9

Teaching Positions

WANTED – TEACHER(S)!
Covenant Canadian Reformed School operating a K-12 private school in Neerlandia, AB, is in need of

ELEMENTARY/PRIMARY TEACHERS

and has a potential for a Teacher-Vice Principal.
We offer a competitive salary and benefits package to the qualified applicant, based on qualifications and experience. Salary is dependant on education and experience and ranges from $43613 - $71680 per year.
A qualified applicant will be: a dedicated professional, eager to serve the needs of covenant children, a team player, a member of the Canadian Reformed Church (or sister church in the United States, Australia, South Africa, or the Netherlands), and ideally have an Education degree acceptable for Certification by Alberta Education. English proficiency is required.

TEACHERS AIDE(S)

Covenant Canadian Reformed School is committed to meeting the needs of all students and is in need of a Teachers Aide for the remainder of the 2008-09 year and for the 2009-10 year, with possible extensions.
Salary is dependant on educational level achieved and experience, ranges from $12.50/hr - $19.50/hr, is based on 32-40 hrs/wk, and is reviewed annually. A benefits package, with medical, dental, and pension plan, will be available to Aides beginning in September 2009.
A qualified applicant will be: a dedicated professional, eager to serve the needs of covenant children, a team player, a member of the Canadian Reformed Church (or sister church in the United States, Australia, South Africa, or the Netherlands), and ideally have 1-3 years of post secondary experience – preferably in Education.
Proficiency in English is required.

For further information, please contact:
Mr. H. Van Delden
Phone: 1-780-674-4774 or 1-780-674-3704 or
hvd@xplornet.com
Submit applications to
Covenant Canadian Reformed School
Attention: G. Mast
Box 67, Neerlandia, AB T0G 1R0

Pay Less For Life.

Chances are you may be paying too much for your Life Insurance. Call me for a no obligation assessment.

Tyler vanMiddelkoop
CFP, CLU, RHU

P.V.&V. Financial Centre
905 632 6192
1 866 694 7276
www.pvv-insurance.com
O/B P.V.&V. INSURANCE CENTRE LTD.

NEW

In the School of CALVIN the RELEVANCE of the CONFESSION for EDUCATION

A.C. Breen; using Belgic Confession, Heidelberg Catechism, Canons of Dort in the classroom, reasons, principles; commentary, etc. $15 + shipping, tax; Payable to: *Jerry Tillema*, **519-351-4290**, 6 am - 11 pm
Bethel Books, 274 McNaughton Ave. E., Chatham, ON N7L 2G8
For **Rock Music Against the Gospel** & **Can we rock the Gospel?**
Please see *Clarion* October 23, 2009, page 553
For books about ***Genesis*** please see Clarion Sept. 11, 2009, page 474
For ***My Rock and Salvation*** (daily devotional) by Rev. C. Vandervelde, please see Clarion May 22, 2009, page 271.

Clarion

Now available! – on CD

VOLUME 2, all issues from 2006 - 2007
Includes: 50 issues of Clarion (PDF) files

Still available –

VOLUME 1, all issues from 1996 - 2005
Includes: 247 issues of Clarion (PDF) files

Both disks contain a searchable index file*
*using the Adobe Acrobat or Adobe Reader Search function.

Volume 2 – $15.00 Volume 1 – $20.00
Order both for $30.00
plus postage/shipping.

Order from:
Premier Publishing Ltd.
One Beghin Avenue, Winnipeg, Manitoba R2J 3X5
clarionadmin@premierpublishing.ca

~ CLARION ON CD-ROM ~

RE/MAX
R.E. Lakeside
Each Office Independently Owned and Operated
Peter de Jong
Agent

Phone: **403-280-KEYS** (5397)
Fax: 403-235-4238
www.280KEYS.com
Email: pete@280KEYS.com

110 - 300 Merganser Drive W.
Calgary/Chestermere, AB T1Z 1L6

TURNKEY BUSINESS OPPORTUNITY

Post Hole Digging and Fence Post Installing Business
For Sale in the Hamilton, Ontario area.
Call John at **(905) 381-0310** or email jwgr@sourcecable.net

---

Covenant
CANADIAN REFORMED TEACHERS COLLEGE

"...tell the next generation..."
PSALM 78:4

With gratitude, the Board of
Covenant Canadian Reformed Teachers College
notes a steady enrolment in its programs.

The College presently operates with three full-time faculty and several sessional lecturers.
At the 2009 Annual General Meeting it was decided to strengthen our current programs and to expand the in-service programs to include increased Distance Education and use of information technology.
At this time, we invite applications for the position of a

FULL-TIME LECTURER

Teaching assignments are negotiable.
In order to assist us in our planning, the Board invites anyone who is interested in teaching at the CCRTC on a full-time basis to contact us.

Suitable candidates will:

- have a deep commitment to Reformed education as offered in elementary and secondary schools
- be a communicant member in good standing of a Canadian Reformed Church or a church with whom we maintain ecclesiastical fellowship
- hold an advanced degree (minimum a Masters degree) preferably in education
- have an interest in pre-service and in-service teacher education
- have excellent teaching skills
- possess strong communication skills, both oral and written
- demonstrate strong leadership qualities

For information, please contact:
Dr. Christine van Halen-Faber, Principal
Phone: (905) 385-0634
E-mail: cvanhalen@covenantteacherscollege.com
Mr. Eric Jans, Program and Personnel Committee, Convener
E-mail: covenant@covenantteacherscollege.com
www.covenantteacherscollege.com

Clarion on line

Visit: www.premierpublishing.ca

- *read article excerpt*
- *subscribe to Clarion*
- *purchase gift subscriptions*
- *submit or upload advertisements*
- *submit your address change*
- *access contact information*

Cornerstone
CHRISTIAN CARE SOCIETY

Cornerstone Christian Care Society (CCCS), Inc.

"...to promote the interest of the mentally and/or physically disabled, through care in the widest sense..."

Seeking job applications for the fulltime position of:

PROGRAM DIRECTOR (Day Program)

Cornerstone is currently developing a day program for adults with developmental disabilities in Carman, Manitoba.
Director is responsible to develop and manage the program and to oversee daily planning and operation of a day program.

Job Requirements:

- Enthusiastic, self-motivated, innovative, and responsible individual with an interest in building and expanding program(s) to enrich the lives of individuals with special needs.
- Education and/or experience in the field of personal support work and/or developmental disabilities would be an asset.
- Interest and ability to provide personal support to individuals with special needs.
- Skills in administration, supervision of staff and/or community programs are an asset.
- Membership in a Canadian Reformed Church or United Reformed Church is required.
- Competitive salary and benefits and opportunity for further education.

Seeking applications for the full-time or part-time positions of:

DIRECT SERVICE WORKER (Day Program)

Reporting to the Program Director the Direct Service Worker is responsible for providing personal support to individuals with disabilities in pursuing their vocational, recreational, and social goals.
As a Direct Service Worker you will gain valuable experience and skills while having the ability to enjoy and build the community we live in.

Job Requirements:

- Enthusiastic, caring, responsible, and independent individuals with an interest in facilitating a challenging and learning environment for individuals with special needs.
- Education and/or experience in the field of personal support work and/or developmental disabilities would be an asset.
- Interest and ability to provide personal support to individuals with special needs.
- Membership in a Canadian Reformed Church or United Reformed Church is required.
- Competitive salary and benefits and opportunity for further education.

Applications can be sent via mail at the address below or by e-mail to info@cornerstoneccs.ca.
Inquiries may be made in confidence to Tyson Kamminga at (204) 269-6986 or Jody Kuik at (204) 222-7310.

Cornerstone Christian Care Society, Inc.
Box 367, Carman, MB R0G 0J0
info@cornerstoneccs.ca

NOW AVAILABLE

Proposed
revised text
of the Psalms

Book of Praise

Complete spiral-bound edition
of the 150 Psalms

Soft Cover . . . . . $ 12.00 *taxes, shipping and handling extra*

Third block of Psalms without binder. . . $2.50

ORDER FROM

PREMIER PUBLISHING

One Beghin Avenue, Winnipeg, Manitoba R2J 3X5

A Vow to Love

By Clarence Bouwman

The author takes us through the Bible to discern what God's plan for marriage initially was, how the fall into sin has twisted marriage, and how God's plan has been restored through the work of the Lord Jesus Christ.

In the process he discusses the role of husband and wife in marriage, the permanence of marriage and how to overcome trouble in marriage, the place of sexual intimacy, the timing and size of the family, the impact of immorality on marriage, and so much more.

Soft Cover, 184 pages . . Can./U.S. . . . $ 12.00

ISBN 978-0-88756-092-0

ORDER FROM YOUR FAVOURITE BOOKSTORE OR FROM

PREMIER PUBLISHING

One Beghin Avenue, Winnipeg, Manitoba R2J 3X5

The Overflowing Riches of My God

ISBN 978-0-88756-094-1

By Clarence Bouwman

This book attempts to give the reader a feel for how believers of long ago worked in trying circumstances with the promises God had earlier given in Holy Scripture. The link is then made to our times, and how today's believers can benefit from the way yesterday's believers worked with God's revelation. This book is for those who wish to know better who the God is that leads and governs every event in today's world.
Questions to assist discussion conclude each chapter.

Soft Cover, 424 pages . . Can./U.S. . . . $ 18.00

ORDER FROM YOUR FAVOURITE BOOKSTORE OR FROM

PREMIER PUBLISHING

One Beghin Avenue, Winnipeg, Manitoba R2J 3X5

AVAILABLE AGAIN

Book of Praise

Prose Section NIV – Updated

Hard Cover

Red and Black cover edition . . . . .*688 pgs*

Cdn. . . . . $ 24.00 U.S. . . . . $ 22.00

ORDER FROM

PREMIER PUBLISHING

One Beghin Avenue, Winnipeg, Manitoba R2J 3X5

4 BEDROOM COUNTRY VACATION HOME

Available Year Round
15 minutes north of Owen Sound
For more info call **519-371-5616**
email alvangils@brucetelecom.com

Worshiping God with Reverence and Awe

Providence Presbyterian Church (OPC)

600 7th Street West, Palmetto, FL
Pastor David Smiley
Phone: (941) 721-3662

Sunday School: 9:30 am
Morning and Evening Worship,
10:30 am & 6:00 pm

The Biblical Preaching of Sovereign Grace
The Biblical Administration of the Sacraments
The Holy Gospel of the Risen Lord

Ministry to the Muslims

The congregation of Zion U.R.C. of Sheffield, Ontario, believes that the Lord has opened up an exciting opportunity for the advancement of His Kingdom spreading the gospel to the Muslim community in the Toronto metropolitan area.
The consistory of Zion invites applications for the position of a

FULL TIME MISSIONARY
to take on this challenge.

Qualifications for the Applicant:

- Must be an ordained Pastor, or eligible for the ministry in a Reformed church that upholds the Three Forms of Unity and/or Westminster Standards.
- Must be familiar with the Islamic faith and practices and enthusiastic to learn more.
- Must be self motivated and have a passion to bring the Gospel to Muslims.

Please submit your resume along with a statement of faith to:

Zion URC – Sheffield
Attention: Calling Committee
E-mail: callingcommittee@zurch.ca

Martin...Wheels Into Homes With His Flooring - Van Showroom

Martin Herrewynen
Owner / Decorator

Martin's Flooring & Window Blinds

Carpet • Hardwood • Laminates
Ceramics • Blinds • Shutters

Call *The Mobile Store...To Your Door!*

519-756-8100

Serving The Greater Golden Horseshoe

25 Years "Building Our Reputation Through Trust"

Peter Buitenwerf
Sales Representative

ROYAL LEPAGE
NIAGARA REAL ESTATE CENTRE INC., BROKERAGE

2005 2006 2007

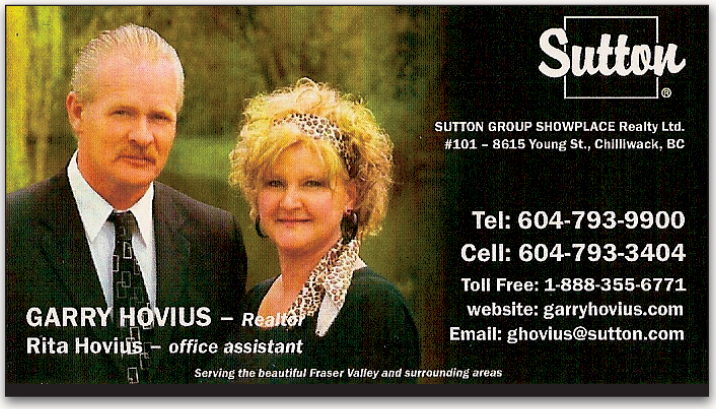
Presented to the top 10% residential sales reps in Niagara

Serving Niagara and surrounding area since 1987

1-800-461-0493

Bus: 905-957-5000
Fax: 905-957-1085

Res: 905-386-6678
Email: peterb@royallepage.ca



RE/MAX Escarpment Realty
Independently Owned and Operated

John van Andel
Sales Representative

370 Wilson Street East
Ancaster, Ontario L9G 4S4

Bus: (905) 304-3303
Fax: (905) 574-1450
Res: (905) 648-7705
Email: jvanandel@cogeco.ca

serving Ancaster, Dundas Hamilton and surrounding areas.

MEMBER RE/MAX 100% CLUB

Advertise in Clarion

Family or Couples Getaway

Three bedroom log house available year round.
Approximately 15 minutes south of Owen Sound.
For further information call: **519-928-2482** or
e-mail: vacationloghome@gmail.com.

harvest
endowment foundation
SUPPORTING FUTURE GENERATIONS OF REFORMED EDUCATION

Contact us at: 905-407-9797
3182 Sprucehill Ave.
Burlington, ON, L7N 2G5
www.harvestfoundation.ca

Gerard J. Nordeman
EXECUTIVE DIRECTOR

A King According to God's Will:
The Messianic Kingship of David and Solomon

By Rev. H. Geertsma

Rev. H. Geertsma takes a closer look at the reigns of King David and King Solomon. In great detail he explores why the Messianic Kingships of David and Solomon are blessed. Each outline describes the theme of the text, provides verse by verse commentary, including applicable questions, explores the work of God in each account and gives helpful hints to induce a fruitful discussion.

Soft cover, $**12.95**

Order from your local church Inter League Publication Board representatives or visit www.ilpb.ca

Do you have a plan?

Without a financial plan, any saving or investing that you do is without a context. We analyze your goals and objectives to help you achieve them. Your values, circumstances and goals, provide the context for your personalized financial plan. *Call today to get started.*

Wade Van Bostelen, FMA, CFP, FCSI
Branch Manager

Collin Spithoff, CFP

Bill Van Huisstede

Investment Planning Counsel™
IPC INVESTMENT CORPORATION

Phone. 905.333.0902 or Toll Free. 1.866.IPC.GROW
3425 Harvester Road – Suite 104, Burlington, ON
www.ipcburlington.ca

Serving BC, AB, and ON

Do you need a mortgage?

Before you buy, build, refinance or renew your mortgage, call me to ensure that you are getting great rates and terms

- Mortgages for the self-employed
- Residential and Commercial
- No broker fees for qualified borrowers
- Approvals and pre-approvals
- Great rates & terms

For more information, please contact:
Jerry Bosscher, *AMP*
Mortgage Agent
jbosscher@ipcc.org
Serving Ontario

Investment Planning Counsel™
IPC SAVE INC.

PM 40063293 R 9907