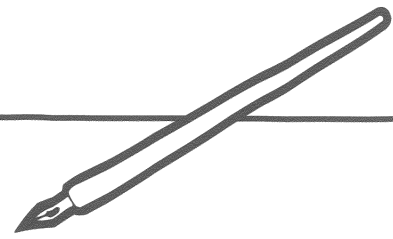




Clarion
THE CANADIAN REFORMED MAGAZINE

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Not Just “Jesus”

When people speak about our Lord Jesus Christ, they often simply say “Jesus.” Professor Dr. S. Greijdanus, colleague of Dr. K. Schilder and teacher of most of our older ministers, taught his students that it is not proper to simply say “Jesus.” According to him, doing this means that we fail to give to our Lord and Saviour the honour that is due to Him. We should seriously consider what Professor Greijdanus said. I shall give some arguments to support this.

When we read the Gospels, we almost always find only “Jesus” in the continuing narrative, when the Góspel author speaks of what our Lord, “Jesus,” said or did. Matthew, for instance, uses the name Jesus one hundred and forty-eight times by itself and only three times in combination with the name “Christ” (1:1, 16, 18). Mark writes “Jesus Christ” two times (1:1 and 16:19), and only “Jesus” seventy-nine times. With a complete concordance you yourself can do the counting with regard to the Gospels of Luke and John, and you will find a similar picture.

Some statistical data

Does this not mean that Professor Greijdanus was exaggerating? Do the Gospels themselves not give us permission to say just “Jesus”? Here two counter arguments must be given. In the first place, in the four Gospels our Lord is never addressed as just “Jesus.” Specifically in the Gospel of Matthew those who believe in the Jesus as the Christ, the Saviour, address Him as “Lord” (e.g., 8:2, 6, 8, 14:28, 30 15:22, 25, cf also Acts 1:6).

In the second place, in the biblical times people had just one name. We read in the Old Testament about Abel, Noah, Moses, Elijah, and so on. In the same way the New Testament tells us about Zechariah, Simeon, Simon, and so on. When persons had the same name and needed to be distinguished, the name of their father or of their residence was mentioned: Simon, son of Jonah, or Joseph of Arimathea. Sometimes a person got a nickname that characterized him, such as John the Baptizer.

In a similar way our Lord, when He was on earth and worked in the midst of the people, was known as “Jesus” or

“the prophet Jesus of Nazareth” (Matt. 21:11), or “Jesus the son of Joseph from Nazareth” (John 1:45), or “Jesus of Nazareth” (Acts 10:38). Our conclusion must be that the Gospels speak about “Jesus” when describing our Lord in His actions and in His speaking while He lived as man among His people in the state of humiliation.

In the book of Acts the picture is changing. The simple name “Jesus” is still used some thirty-six times, many times, however, when reference is made to Christ as He lived and worked on earth. However, in this second book of his, Luke employs a combination of names thirty-two times. We find “the Lord Jesus” (fourteen times), “the Lord Jesus Christ” (three times), “Christ Jesus” (six times), and “Jesus Christ” (nine times).

This change continues in Paul’s letters. In his letter to the Romans he uses the simple name “Jesus” only twice. The other thirty five times the name “Jesus” is combined with the names “Lord” and/or “Christ.” In the other letters “Jesus” occurs from zero to four times, whereas the combination with the other names is frequent. I may again refer you to a concordance. Only in Hebrews and Revelation does the simple

“Jesus” again occur more often. The church fathers continued to use the combination of names.

The conclusion therefore is that the New Testament itself illustrates that after the resurrection and ascension of Christ frequently the name Jesus used in combination with the names or titles “Christ” and “(our) Lord,” rather than by itself.

The majesty of our Lord

It is also important to see what the New Testament reveals us about our Lord Jesus Christ. He is, first of all, the eternal glorious Son of God; He is God. With awe and deep respect, the apostle Thomas came to the confession, “My Lord and My God,” when Christ Jesus revealed Himself as the risen One to him (John 20:28). Even though he partook of our flesh and blood and became man, Christ Jesus remained and remains almighty God, and is far above us, so that godly fear is due to Him. This respect and fear should be

*“...let us in our speaking,
as in everything we do,
be witnesses of the
glorious and holy
majesty of our Lord.”*

expressed in our attitude toward Him, including the way in which we speak about Him and to Him in prayer.

In the second place, the Lord Jesus is, also as man, the Lord of lords and the King of kings (Rev. 17:14). As the Judge of heaven and earth, He will come back in great glory on the clouds of heaven, and He is now seated at God's right hand (Matt. 26:64). Christ said about Himself that all authority in heaven and on earth was given to Him (Matt. 28:18). When the apostle John, on Patmos, saw the Lord Jesus in His heavenly glory and majesty, he fell down to the earth as dead (Rev. 1:17). Thus, Christ Jesus is, as Thomas confessed, beside our God, also our Lord.

Now it says in Hebrews that He is not ashamed to call us brothers, and that He partook of our flesh and blood in order to become our faithful and merciful High Priest. The apostle John (John 15:14, 15) records that our Lord said to His disciples that He called them His friends because all that He heard from the Father He made known to them. The characteristic point of being a friend is here the sharing of intimate knowledge. It is evident that Christ's calling the disciples friends does not mean that He and they were on the same level. We have a parallel in James 2:23 where we read that Abraham was called "a friend of God." Although not the same word is used, reference is made to 2 Chron. 20:7 and Isa. 41:7 where Abraham is called God's "beloved." We can also refer to Gen. 18:17. Here we have the same thought. The LORD says, "Shall I hide from Abraham what I am about to do?" Great grace is expressed here. It was a wonderful gift that God so treated a sinful person; and that the Son of God dealt with sinful disciples in such an intimate way. When Abraham is called God's beloved, God's friend, however, this does not make Abraham equal to God, just as it does not make the disciples equal to Christ Jesus.

Our Lord, God's Son and our mighty and holy Lord is worthy to receive all glory and honour.

Conclusion

We have seen that, even though the Gospels, when narrating what our Lord said and did, speak about "Jesus," never do the believers address Him with just this name. It is also clear that in the New Testament letters the Lord is most frequently spoken about as "Christ Jesus," or "the Lord Jesus Christ," or in other similar ways. This is in acknowledgment of His greatness as our Lord and our God, and this humble reverence and godly fear with respect to Him should remain with us. We are to honour Him at all times and in every way. This honour we give Him also when we speak of and to Him in a reverent manner by not just saying "Jesus," but, for instance, "the Lord Jesus," or "Christ Jesus."

This is the more urgent since there is in our modern world the trend of equality. People want to treat each other as equals. This philosophy of equality undermines respect for persons in a position of authority. Those in high places in government, in church, or in school are often treated and dealt with without due respect. Respect for God and for the Lord Jesus Christ is fading as well. The idle and vain use of the holy Names "God," "Jesus," and "Christ" is proof of this.

Therefore, let us in our speaking, as in everything we do, be witnesses of the glorious and holy majesty of our Lord. Let us not just say "Jesus," but let us heed the advice of Professor Greijdanus and many others of our fathers, and speak with reverent fear about "our Lord Jesus Christ." C



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An “Election Theology” of Covenant⁶

By D. Engelsma

I would like to have Dr. DeJong demonstrate that the assertion that all the children of believers are “really” in the covenant, presumably in the same way, does not necessarily involve him in a denial of limited (covenantal) atonement; in a denial of the irresistibility of (covenantal) grace; in a denial of the perseverance of (covenant) saints; and, ultimately, in a denial of (covenantal) election.

Especially would I like Dr. DeJong to show that the “Liberated” doctrine of a conditional covenant promise to all the children and of a conditional position of all the children in the covenant does not involve the “Liberated” in a denial of election.¹

Imbedded deeply in the very heart of “Liberated” covenant doctrine is a fatal weakness regarding God’s eternal election. This comes out in “Liberated” theologian and founding father Benne Holwerda’s astounding teaching that virtually every New Testament mention of election, including Ephesians 1:4 and Romans 9:11, refers, not to God’s eternal decree, but to an act of God in time.

(Holwerda) was of the opinion that whenever the New Testament mentions “election,” an act of God in time is usually meant. He was convinced that he, pointing to these matters, could contribute to the discussion on the relation between “election” and Covenant (“election” namely as the *historical* and divine-sovereign introduction into the Covenant). (Cf. J. Kamphuis, *An Everlasting Covenant*, 1985, pp. 65, 66.)

Holwerda went so far as to suggest this paraphrase of Ephesians 1:4: “He has us now, *in time* (my emphasis—DJE), chosen in Christ according to his purpose of before (sic) the foundation of the world” (J. Kamphuis, p. 109).²

The “Liberated” problem with election, because of their covenant concep-

tion, comes out in their denial that Christ is the Head of the covenant and that the Triune God has established the covenant with Christ as covenant Head. The reason for this denial is simply that viewing Christ as Head of the covenant necessarily implies that God has established the covenant of grace only with the elect who are represented by Christ. The “Liberated,” however, are determined to argue that many others besides the elect are really and properly members of the covenant (cf J. Kamphuis, pp. 70ff.).

This denial involves the “Liberated” in a controversy with Holy Scripture of enormous proportions. Is Christ indeed not Head of the new covenant?

What then of Romans 5:12ff.? Has God indeed not established the covenant with Christ as covenant Head? What then of Psalm 89:3, 19ff.? And what of Galatians 3:16 which explicitly identifies the seed of Abraham that always was the object of the covenant promises as Christ Himself?

By this denial, the “Liberated” take issue with Q. 31 of the Westminster Larger Catechism: “With whom was the covenant of grace made? A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.”³

The “Liberated” hostility to election comes out in Canadian Reformed theologian Dr. Jelle Faber’s cruel slander of the covenant doctrine of the PRC as “fatalism”:

The Protestant Reformed Churches...had chosen in an official declaration for an extra-scriptural binding along approximately the same dogmatic lines as a fatalism grounded in election (quoted in Rudolf Van Reest, *Schilder’s Struggle for the Unity of the Church*, translated by Theodore Plantinga, 1990, p. 428).


Because the covenant doctrine of the PRC is grounded in God’s election of sovereign grace, the doctrine of the PRC is “fatalistic,” according to Faber. But the enemies of predestination raised this very calumny against the doctrine of predestination confessed by the Synod of Dordt (cf. the “Conclusion” of the Canons). Dr. Faber violates truth, equity, and charity in wishing to persuade the Reformed public that the PRC “election theology” of covenant is nothing more than fatalism. As little as election leads to a careless and profane life, so little does an “election theology” of covenant lead to carelessness in instructing the children in the ways of the Lord Jesus; in calling the children to repent, believe, and walk in a holy life; or in warning them of God’s anger and judgment upon disobedience.⁴

Is not the “Liberated” weakness regarding election evident in the very fact that Dr. DeJong supposes “‘election theology’ of covenant” to be a *charge that disqualifies the covenant doctrine of the PRC*, rather than the highest praise that commends it to all who love the truth of sovereign grace?

Whatever have Reformed churches come to, that “election theology” is a term of disgrace, rather than a banner of glory?

The PRC accept the “charge” with humble gratitude to God. It is our boast.

Let Reformed and Presbyterian churches everywhere give heed! Here we stand in the midst of all Christendom! This is our confession before Christ and the holy angels! Ours is an “election theology” of covenant!

We ask Reformed and Presbyterian Christians to consider carefully this covenant doctrine, since even its enemies publicly testify that it is distinguished by that which has ever been the hallmark of Reformed Christianity: election.⁵ 

The Covenant and the Children of Believers – A Reply⁶ (Final)

By J. DeJong

Those who have followed the debate that I have been undertaking with Prof. D. Engelsma of the Protestant Reformed Seminary will now be able to get a clearer picture of the view he represents. Basically Engelsma is in line with the teaching of the synodical Reformed churches (1942ff.) that the promise of God is only for the elect. Basically he maintains his unfounded charge that we follow the line of the Remonstrants in attributing part of our salvation to ourselves. This way of reasoning is continued in his final installment, in which we are accused of being involved in a “denial of election.” At this point, I would like to avoid being repetitive, so I will respond to Prof. Engelsma’s charges with a brief consideration of the various issues he introduces. My response follows the numbered points.

1. Denial of election?

Engelsma challenges me to demonstrate that my position is one not automatically involved in a denial of election. This is tantamount to stating that he retains all his former charges. Indeed, he now intensifies them. At this point, it makes little sense to take up this challenge. I believe that I have sufficiently shown in previous articles that the doctrine of election nowhere demands the far-reaching conclusions which Engelsma makes with respect to baptism and the number of those included in the covenant. In my view, his entire approach to the Canons is forced, one in which the Canons are pressed into a strict logical scheme. But the doctrine of election and reprobation cannot be pressed into a logical scheme. Indeed, this was precisely the style of the Remonstrants!

Furthermore, both Calvin and the Acts of the Synod of Dort freely make

reference to the conditions of the covenant, and it is only in the sense that they employed it that we admit the term. Do we then deny Dort? On the contrary, the denial of the term “condition” is tantamount to a denial of Dort’s intention, as well as a denial of Calvin.

3. Christ as the Head of the covenant

Engelsma states that our “problem with election” comes out in our “denial that Christ is the Head of the covenant and that the triune God has estab-

“For Christ is out of Adam, and yet not included in Adam’s sin. Therefore He was able to heal the first covenant! Hence He is the Mediator of the covenant of grace.”

2. Weakness with election?

Engelsma’s reference to Holwerda and his view is also entirely out of place and unfair, particularly when he neglects to pass on Kamphuis’ criticisms of it! The point here is that Holwerda’s views are not those of the Canadian Reformed Churches, to which Engelsma repeatedly gives the label “the Liberated.” As a Reformed Church we acknowledge freedom of exegesis: Holwerda’s views were never squashed; but they were not canonized either! Holwerda himself would have been the first to discount the label of being “a founding father.”

More importantly, it ought to be noted that Holwerda never denied the doctrine of eternal predestination. His point on Ephesians 1:4 was strictly exegetical. However, he acknowledged that when one takes the testimony of all the texts of Scripture together, one comes to the formulations of the Synod of Dort. Holwerda was strictly concerned with deepening the exegetical basis underlying Dort.

lished the covenant with Christ as the covenant Head.” This denial involves us “in a controversy with Scripture of enormous proportions.” These are enormous words and they accord with Engelsma’s statement in the previous article that the Canons of Dort teach that Christ is the Mediator and Head of the new covenant.

Yet a closer examination reveals that these rather forceful words directed against us are empty of any real content. For the Canons of Dort II/8 do not teach what Engelsma insists they teach, namely, that Christ is the Head of the covenant. I have previously mentioned that in the Rejection of Errors II/4 the Synod of Dort clearly asserts that the covenant was made with man, not Christ.

If we consider the scriptural evidence that Engelsma brings forward to support his view that Christ is the Head of the new covenant, then we see that it too does not teach what Engelsma purports it to teach. Rom. 5:12ff. teaches that Adam was a type of the one to come, viz, the Christ. The point of the

comparison is that both Adam and Christ have a representative function with respect to the covenant. Yet that is as far as the comparison goes! For verse 15 says: "But the free gift is *not* like the trespass." And Christ is not described as Head of the covenant in the sense that Adam was. For Christ is out of Adam, and yet not included in Adam's sin. Therefore He was able to heal the first covenant! Hence He is the *Mediator* of the covenant of grace, cf. Heb. 8:6, 9, 15, 12:24.

Engelsma then refers to Ps. 89:3 and 19ff., as verses which speak of Christ as covenant Head. Here again, however, we have a question of exegesis. Where do these texts say that Christ is covenant Head? The texts mentioned speak of a covenant that the LORD makes with David concerning his descendants and his throne. The covenant promise to David is repeated in verses 28 and 29. But this is not the same as a covenant with Christ. In fact, the covenant to David is only realized through the mediation of Christ. And Christ cannot be directly identified with David in Scripture. For Christ is out of David, yet not included in David's sin. Therefore He is the Mediator of the covenant, not its Head.

Next Engelsma refers to Gal. 3:16, which he says, "explicitly identifies the seed of Abraham that always was the object of the covenant promises as Christ Himself." Such an "explicit identification" is, however, open to question. Many take "seed" as a collective, and therefore see Paul's reference to Christ as meaning: Christ and His own; or: Christ and His body. Yet even if one chooses an individual rendering of the term *seed* (which is well possible), it does not mean that Christ is the Head of the covenant, and that the essential promises were only directed to Him. Rather, the text says that He is the one who effectively makes good the promises, and so seals and ratifies them that the promised good is actually fulfilled in the lives of the believers. So Christ is not termed Head of the covenant, but Head of the *members*, verse 29. And because He is the Head of the members who by faith are ingrafted into Him, they may be called "Abraham's offspring, heirs according to promise." As in Rom. 9, here Paul's focus is not on the *receipt* of the promise, but on its fulfillment. Indeed, this was the central issue in his debate with the Judaizers. Christ is the Mediator of the covenant who brings this fulfillment into effect.¹

Engelsma then proceeds to find more fuel for his charges by claiming that we take issue with Q. 31 of the Westminster Larger Catechism. Indeed, we do! But the Westminster Standards are not a part of our standards! Why not simply judge us by our standards? Engelsma will not find his theory taught in any one of the Three Forms of Unity. At least, if he is able to point it out to us, we will gladly pass this on to all our readers!

4. Cruel slander?

I will not dwell on the preposterous charges against Dr. J. Faber, except to say that they are entirely uncalled for. The passage in question is not taken from one of Dr. Faber's publications, but from an interview in which Faber also qualifies his language as simplified for the sake of brevity ("als ik het zo heel kort mag formuleren"). But the qualification "election fatalism" is certainly not out of place in the light of Engelsma's "sphere" theory. For the ultimate conclusion of this theory is that any believing parent has no real assurance with respect to the promises of the covenant. The believing parent also cannot know whether those promises are really meant for his child. The practical upshot is quietism and fatalism: a parent might even wonder why he should have his child baptized if there is no certainty with respect to the promises of baptism. How can one say when the logical consequences of a

particular standpoint are pointed out, that this is "cruel slander"?

5. The place of the doctrine of election

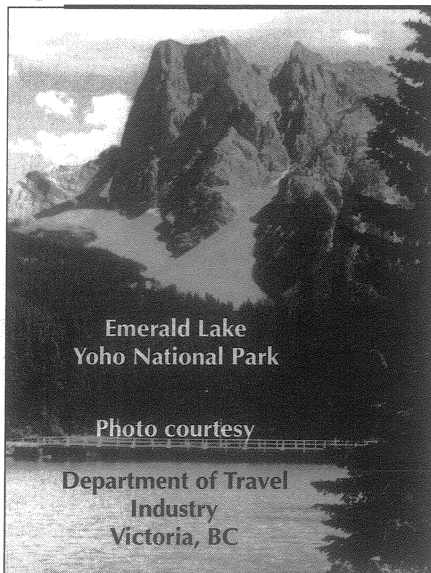
Towards the end of his articles, Prof. Engelsma shifts to a lyrical style of writing, but this does little to strengthen his arguments. He retains his basic point: the "Liberated" deny election. It was against this assertion that I wrote my original article. Nothing that Engelsma has written since that point has brought forward any substantial arguments to prove his charges. They remain fictitious, and I hope he will do us the service (as we did for him) to publish our responses in *The Standard Bearer*, so that the PRC membership can judge the matter for themselves.

I never meant to deny the central place of the doctrine of election in our creeds and in Reformed theology. But I do deny that Scripture and confession teach what Engelsma purports they teach with respect to the covenant being made only with the elect. This is the central teaching of the *Declaration of Principles* which the Protestant Reformed Churches adopted in 1951 in order to counteract the scriptural views of the immigrating members of the Reformed Churches (Liberated). And Engelsma's lyrical language about the central place of the doctrine of election only serves to camouflage this non-Reformed teaching.

Am I now to be considered as an "enemy" of the PRC doctrine of the covenant? From my point of view, Canadian Reformed people and the PRC could be united as brothers in one house, if they pledge to maintain the Three Forms of Unity. I do not agree with Engelsma's teaching on the covenant, but if he and others in the PRC agreed to live by the Three Forms of Unity and not make their view binding on all the churches why could we not live together? But then the binding character of the *Declaration of Principles* would need to be revoked, so that there would be room for an honest and open discussion on all views. That is the only way of true ecumenicity for the future. And that, for me, was the point of this discussion.

¹This is not the place to enter into a detailed exegesis of this text. My only point here is that this text cannot be used to defend the view that Christ is the Head of the covenant. On the text (as well as Rom. 9:1-9) see J. Wiskerke, *Volk van Gods Roeping*, (Goes: Oosterbaan en le Coindre, 1966) pp. 158ff.

OUR COVER



REMEMBER YOUR CREATOR

By G.Ph. van Popta

Adorning ourselves modestly

A reader of *Clarion* has asked that some comments and suggestions be made about Christian modesty concerning how we, as Christians, should dress ourselves.

How far may we allow the styles and fashions of the day to influence us? How much attention should we pay to adorning our bodies in order to make ourselves look dashing and lovely?

Few of us are not influenced to some degree. The sisters' hemlines rise and fall. The brothers wear single breasted suits with vests to church one year and double breasted the next. Even the width of our ministers' ties and lapels change every few years.

Look at some of your old photo albums and you will see a reflection of how the fashions and styles have changed. My children can hardly get off the floor from laughing when they see old pictures of the eight inch Afro hairdo I sported in my late teens.

When we ponder the matter of adorning our bodies with clothing, we should remember the origin of this practice. Ever since the fall into sin men and women have made and worn clothing, but from the beginning it was not so. After God had created His last and most beautiful work, the jewel in the crown of creation, a woman, and brought her to the man, "...the man and his wife were both naked, and were not ashamed" (Gen. 2:25). In the state of perfection, they felt no shame. Nothing had happened to rouse in them a sense of shame, of guilt. There was no need for covering their bodies, and no urge to do so.

However, after they had disobeyed God, everything changed. "Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." They covered those parts of the human body which

differentiate a man and a woman. God did not disapprove of this; rather, He provided them with *better* clothing. As it says: "The LORD God made for Adam and for his wife garments of skins, and clothed them" (Gen. 3:21).

The connection between clothing and our fall into sin is a good reason to dress humbly and modestly. We must remember that the reason we have clothing is because we are sinners. Clothing covers our shame.

It is also a good reason to wear more than just the bare essentials. Nudism or near nudism cannot be condoned. The nudist colonies and the naturist camps are based on an anti-Christian religious principle. Nudists, by removing their clothing and forming a clothesless society, are trying to recover the lost Eden with its complete openness. They reject the shame which sin has brought into life. It is an attempt to save oneself. They extol the life led by the naked animals as the true life for which mankind must strive. They call it naturism. In reality it is just an excuse to live like animals.

God gives us clothing to cover the shame of nakedness. In this sinful world, clothing is indispensable. It is only in the state of marriage that God allows a man and a woman to know something of the freedom of Eden without shame.

If we have a proper perspective on clothing then we will not aim at wearing the least amount that we can possibly get away with. Nor will we dress ostentatiously. Rather, we will adorn ourselves modestly, as the apostles said we should.

Paul said: "Women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire but by good deeds, as befits women who profess religion" (1 Tim. 2:9, 10; cf. 1 Pe-

ter 3:3, 4). Don't think that the Bible is forbidding the braiding of hair. We must understand that in the Greek culture of Paul's day, braids represented fortunes. No expense was spared to make them dazzle. A wealthy woman would adorn her braids with ivory, gold and silver, emeralds and pearls, in order to show off her wealth.

We should not think that Paul hereby condemned every ornament. But if we are concerned about always being dressed to the teeth, then we have lost sight of the purpose of clothing. We may dress in good taste. We may adorn ourselves. We don't need to balk at fashion and style, unless it is immoral or indecent. But we must avoid extremes. That's what "sensibly" means. Use common sense in how you dress. Don't try to show off. Our clothing must express inner modesty and the humble outlook of a Christian.

The discussion surrounding the extent to which we may allow contemporary fashions and styles to affect how we dress has always been in the church. In the 1650s there was a controversy between two groups in the Dutch Reformed Church – the Voetians and the Cocceians. The followers of Voetius, as well as setting great value upon fasting and private meditations, the avoidance of games and plays, dressed very plainly. The followers of Cocceius, on the other hand, following contemporary customs, had no qualms about participating in public festivities and entertainments and dressed elegantly in stylish attire.

Perhaps the words of John Wesley, which I think he "borrowed" from Alexander Pope, are helpful: "As to matters of dress, I would recommend one never to be first in fashion nor the last out of it." Moderation and common sense are called for when it comes to adorning ourselves. C

A Canadian Reformed Welcome...

By Ted and Jayne Hoogsteen

The one word describing the acceptance of our membership in the Canadian Reformed Churches, particularly in the Ancaster and now even more in the Rockway churches, is and remains: warm. For that we are appreciative, deep-down, to God.

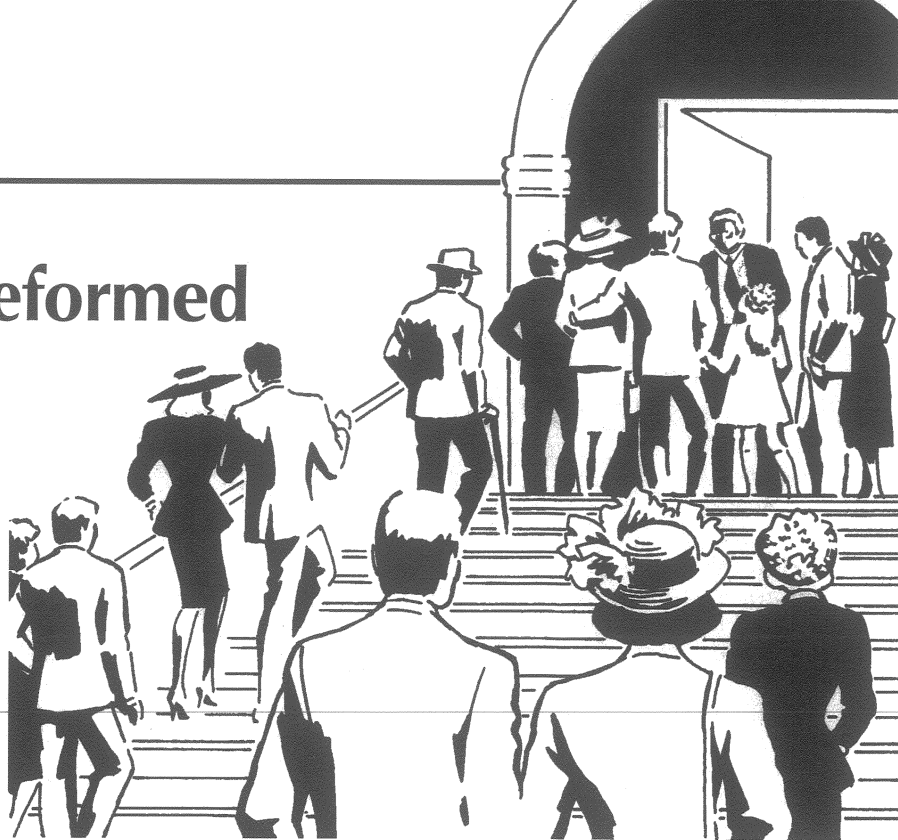
Early in 1991, as we became more and more serious in seeking unity with what is now also *our* federation, we began visiting first the Elora Church, then the Burlington Rehoboth congregation; these were tentative steps.

Once the decision was final in our hearts we started attending the Ancaster Church. Our welcome started quickly. We were obvious visitors and strangers, no *Book of Praise* in hand yet. Though we sought to blend in, the inevitable question came, "Are you visitors?" We agreed.

Soon the whole congregation knew who we were and why we were coming. When the consistory placed our request for membership in the bulletin, the warmth of welcome increased; by the time the consistory accepted our membership application, we had our regular places in the Ancaster Church staked out.

From the first worship service in a Canadian Reformed congregation, we became absorbed in the liturgical development of each gathering about the Word. No frills. Wholesome. Straightforward worshipping. This straightforwardness is very apparent in the preaching. No punches pulled. No shadow boxing. No games. No people-pleasing. Honest, candid, forthright explanation and application of the Word. Thus we became part, as members, of the Canadian Reformed federation, beginning in the Ancaster Church.

Thankful to this day for that early support from brothers and sisters, we hope, DV, to be able to pass on this comfort in the Rockway Church, recip-



rocating in every way our new blessings.

After Classis Ontario South established my candidacy for the ministry we "visited" area churches and every

Sunday the welcome continued to grow warmer. That is, from Sunday to Sunday.

We are increasingly thankful for this Canadian Reformed welcome.

December 23, 1991



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9:30 a.m. and 3:30 p.m.

NEW ADDRESS:

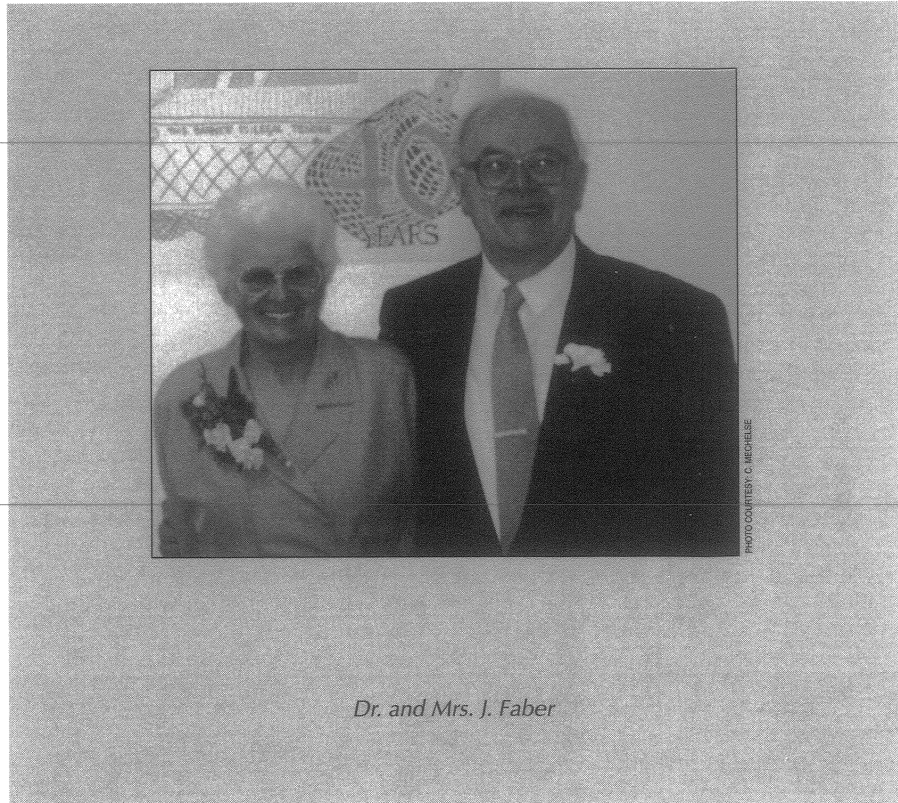
Elora Church
Wellington County Road #17
(just north of Salem)
RR 1, Elora, ON NOB 1S0

Congratulations, Dr. and Mrs. J. Faber

By J. Geertsema

As an advertisement in a previous issue of *Clarion* showed, Dr. and Mrs. J. Faber celebrated their fortieth wedding anniversary on Sunday, January 12, and the fortieth anniversary as minister of God's Word on January 20. The first was celebrated in the circle of the small family (the children), the second in the circle of the larger Family (the churches). About the first celebration we cannot say anything, not being part of the family; about the second we shall give a short report, for we took part in it. However, first we want to congratulate Dr. and Mrs. Faber and their family, children and grandchildren, with this milestone in their life. We are thankful with them that God brought them together and led them these forty years in such a way that they were enabled together to serve Him with their gifts and talents. This serving Him meant for both to serve His Church, the Family. This service was for our brother that of a minister of God's Word, and for our sister supporting her husband in many ways. It is our prayer and wish that brother and sister Faber may continue to receive health and strength to be of service to God and His people, with their family for the Family.

The large-Family celebration took place in the basement of Hamilton's Cornerstone Church. As chairman of the Board of Governors, Rev. Cl. Stam opened the festivities in the normal Christian manner. He read 2 Corinthians 4 which contains the text with which Dr. Faber began his ministry: "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." In his own specific simple way he welcomed all and addressed Dr. and Mrs. Faber. He mentioned that of the forty years, seventeen were spent in the Netherlands, where Dr. Faber served as minister in Deventer (1952-1958) and in



Dr. and Mrs. J. Faber

Rotterdam (1958-1969). The greater part of these forty years were thus spent in Hamilton, in the service of the churches together, at the College. It was not just the College. Our brother served on many a synodical committee, and was involved especially in the revision of our *Book of Praise*. Also the local churches, in particular the church at Hamilton, profited from his service. Besides this, the different Reformed schools reaped the benefits of Dr. Faber's expertise and experience. Rev. Stam did not only gratefully mention what was received in Dr. Faber, but also what our brother, the family, and the Family received in sr. Faber.

Dr. C. Van Dam, principal of the College, representing faculty and students, congratulated the Fabers with the double anniversary and expressed thankfulness for what Dr. Faber has meant for the College during its first two decades. He wanted to mention also that Dr. and Mrs. Faber made a wonderful team in the College when, for quite some time, sr. Faber functioned as the first administrative assistant, secretary and library worker. With regard to Dr. Faber, Van Dam noted the infectious cheerfulness and drive which Dr. Faber displayed during the unforgettable first years while he, Van Dam, had the privilege to attend the College as a

student. Central was Faber's concern for the ministry of the Word in the churches. In both his teaching and the conversations with the students this central theme came to the fore. Having him as a teacher was a blessing.

Br. Kuntz spoke words of congratulations and gratitude on behalf of the consistory of Hamilton's church. He, too, addressed both Dr. and Mrs. Faber, since both have such an active place in the midst of the church Family.

Of the Faber children the oldest and the youngest contributed to the success of the afternoon. Mrs. Christine Van-Halen-Faber expressed first of all the gratitude of the children for what God gave and gives to them in their parents. She continued to provide some inside information in the minister's family, focusing on the place and position of this minister's wife. She had as theme how Mrs. Faber handled the ropes in their home. In Deventer, as a young minister's wife she learned to hold the ropes. In Rotterdam she held the ropes firmly in her hand, and in Canada she could relax the ropes somewhat. In the first stage it was a learning process to be the wife of a minister in a congregation without its own church building. All kinds of church activities were held in the manse, such as consistory meetings and catechism classes. In Rotterdam, Dr. Faber continued his formal studies. Much of the daily up-bringing of the children came down on the shoulders of the minister's wife. And in the midst of the busy Saturday activities, Dr.



PHOTO COURTESY: C. MICHELSE

Part of the younger family

Faber could ask advice regarding the theme and points of his sermons. We were told that she usually solved the problem. In Canada the ropes were somewhat relaxed, the situation being different in many ways, but sr. Faber did not let the ropes go. She is still there, quietly in the background, as a God-given wife for her husband and mother in the family.

Ben Faber recalled how father Faber always remained minister of the Word. It involved many trips on Sunday. Although these journeys were not as perilous as those of Paul, they were not without danger. At one occasion Rev. Faber found himself stuck in the snow and needed the help of the Ontario Provincial Police, called by everyone the OPP. In his confusion, the professor wanted help from the OPC. Although he encouraged his sons to study for the ministry, he stressed that whatever field they chose, it would not be lower as long as it was in God's service and to His glory.

Dr. Faber had the last word. He expressed his thankfulness that so many of the larger Family had come to celebrate this festive occasion with him and his wife and family. He referred back to the text with which he began his ministry: we preach not ourselves but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. This had dominated his life and work as minister in a congregation and as teacher at the College in the midst of the churches. He was grateful that God gave him this task and that he had received Mrs. Faber as his wife to stand beside him. To God all glory be given.

In conclusion, as members of the larger Family, we had a pleasant time together with the Faber family. C



PHOTO COURTESY: C. MICHELSE

Part of the Larger Family

Retirement Rev. J. Van Rietschoten

By A.J. Ytsma

The congregation of the Canadian Reformed Church of Chatham, Ontario gathered on December 20, 1991 at 8:00 p.m. in the church building to bid farewell to their minister, who retired per January 1, 1992. As of July 1982 Rev. van Rietschoten served our congregation. The evening was led by br. Henry Brinkman. He opened the meeting with reading Hebrews 10 and prayer. He welcomed the congregation, in particular Rev. van Rietschoten and his wife. In his opening speech he mentioned that he read in a dictionary that the word "retirement" has three meanings. One was the idea of "progression." He said to Rev. and Mrs. van Rietschoten: "Now comes another step in your daily life. It is not a standing still but a progression with a different way of life." He further addressed the minister with words of appreciation and gratitude to the Lord for all what He gave in him for his service in the church of Chatham. He expressed his wish that the Lord may give them His blessing and strength to fulfill this new life of "progression."

After this opening a program of entertainment started in which many church members took an active part. The entertainment part of the evening was concluded by br. A.J. Ytsma, who spoke on behalf of the members of "t Middagje" and thanked Rev. van Rietschoten for faithfully attending the monthly meetings with his educational speeches. Being a retired minister as of Jan. 1, 1992 he "installed" him as an "honourable" member of "t Middagje" by hanging a "medal of honour" around his neck.

Br. Brinkman read letters from the Canadian Reformed Churches of Hamilton, Rockway and Attercliff and from Prof. J. Geertsema on behalf of the Theological College. The floor was

then given to elder Bob Beintema, who spoke words of thankfulness on behalf of the consistory and the congregation for the service Rev. van Rietschoten performed. He wished him a joyful retirement and presented as a concrete evidence of appreciation a book titled: "A treasure of Bible Pictures" and an envelope with contents.

Rev. D. Moes from Watford spoke on behalf of the congregation of Watford for which our minister has meant much during the past years. He spoke more or less with mixed feelings. He expressed sadness because he would miss him as a personal adviser, but also happiness because, even though it was for special reasons he had to retire, he now could start a "new" life.

After singing Hymn 63, Rev. van Rietschoten, also on behalf of his wife, thanked the congregation for this beautiful evening, for what was presented to him and his wife and for the communion of saints they experienced. He mentioned especially the catechism students, whom he instructed and who made their public profession of faith.

The last one who spoke was Rev. P. Kingma, retired minister of the American Reformed Church of Grand Rapids, MI. He thanked God for what he had experienced to have Rev. van Rietschoten as a colleague. He was referring us to Ephesians 4:11, where the apostle Paul mentions "that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ." He expressed his hope that the service of Rev. van Rietschoten



may also show the fruits of his labour. Not for his honour, but for the honour and glory of the Head of the Church, our Lord Jesus Christ. He requested us to sing Psalm 89:7, after which he closed with prayer.

After this official part of the evening we spent some time in the basement of the church, where each member could talk to the minister and his wife, while refreshments were served.

On Sunday, December 29, 1991 Rev. van Rietschoten preached his farewell sermon in the morning. His text was: 1 Thessalonians 5:23, 24 and the theme of his sermon was:

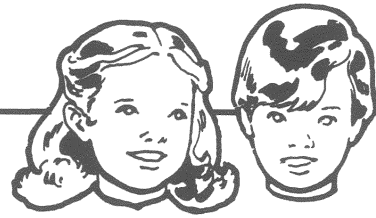
Come! Trust the faithful call of the God of peace; He will do it. Three points were considered:

1. Trust His call
2. Trust His making you totally holy
3. Trust His keeping you sound and blameless for the return of Christ.

After the service Rev. D. Moes from Watford addressed Rev. van Rietschoten on behalf of the churches of Classis South. He expressed the thankfulness of all the churches for the work Rev. van Rietschoten has done for the churches in this classical resort. He also made reference to Romans 10:15b: "How beautiful are the feet of those who preach good news." He wished him God's blessing and strength during his life of retirement. C

OUR LITTLE MAGAZINE

By Aunt Betty



Hello Busy Beavers,

Do you have "Special Days" at your school? One Busy Beaver wrote to share this story.

"We had 'Yellow Day' at our school. It was fun. We had to find some way to add some yellow to what we were wearing. I tied a yellow fake flower to each ankle and each wrist. Then I tucked a big yellow bow from a flower pot in the top of my shirt. I also tucked the rest of the fake flowers in the top of my skirt. Then I put on a yellow hair band. My sister Anna was a dishwashing lady. She wore a yellow coat and hung a dishbrush, towel, sponge, detergent bottle, and a ribbon on her coat. We didn't win, but we had fun."

Quiz Time!

BIBLE WORDSEARCH

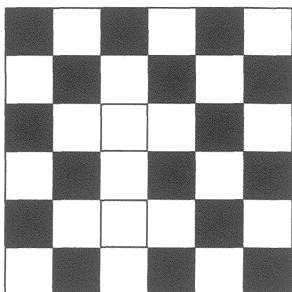
by Busy Beaver Trina Jelsma

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

Find: faith joy kindness
 trust peace patience
 love Christian meekness
 hope gentleness believe

CROSSWORD QUERY

from Busy Beaver Alison Veenendaal



How many white squares are missing?

(See answers)

MYSTERY PUZZLE

What are little girls made of?

S	X	Z	U	M	L
L	G	A	R	X	A
N	L	L	D	Z	M
S	Y	Y	X	Y	P
Z	I	X	C	X	E
X	M	Y	M	Y	Z

To find the answer cross out each letter that appears 4 or more times. Then take out the other letters and find the ANSWER!!



Answer: _____



Snowflake

Cartoon: Busy Beaver
Alisha Hummel

For you to FIND OUT!

Snow is made up of transparent ice crystals. So why does it appear white?

Why is an igloo so easy to heat?

Can you get a sun burn out in the snow?

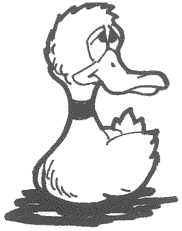
For your reward, send your answers to:

Aunt Betty
c/o Premier Printing Ltd.
One Beghin Avenue
Winnipeg, MB R2J 3X5

RIDDLE FUN

from Busy Beaver *Vickie Aikema*
and *Alison Veenendaal*

1. What's dark but is made from light?
2. What runs but goes nowhere?
3. What are goose bumps for?
4. Why did the chicken go over the hill?



5. If you put three ducks into a box, what would you have?
6. What is yellow, flies, and goes "Zub-zub"?

(See answers)



From the Mailbox

Welcome to the Busy Beaver Club *Rachel Broekema*. Thank you for the pretty letter. What part of your new book did you like best, Rachel?

Welcome to the Club, *Jeremy Linde*. It sounds to me as if you had a very good birthday! Will you write back and tell us about your family and your hobbies?

I'm glad you had such a nice visit with your grandparents, *Alisha Hummel*. Too bad your puppets didn't work out. Maybe next time! Thank you for the pictures, Alisha.

Did you help set the table for your big Christmas dinner, *Arlene Winkelaar*? I'm glad you had such a good Christmas programme. I see you are a good puzzler, too! Keep up the good work!

Hello, *Michelle Hordyk*. It was nice to hear from you again. Have you had lots of snow to play in? Thanks for the puzzle, Michelle.

How is your new puppy doing *Henrietta Breukelman*? How did you enjoy the holidays? Bye for now. Write again soon, Henrietta.

Congratulations on your school's successful run, *Florence Nijenhuis*. What do you do now that it's winter? Thank you for the quiz, Florence. We'll just have to keep it a while. Bye for now!

Answers:

Crossword Query: None, only two black squares are missing! *Riddle Fun:* 1. a shadow 2. a faucet 3. to stop geese from speeding 4. it can't go under it 5. box of quackers 6. a bee fly-ing backwards.

Bye for now, Busy Beavers.

Be sure to write about your school's *Special Day!*

Love to you all,
Aunt Betty



Birthday Wishes!!

"Happy Birthday" and "Many happy returns of the day" to all the Busy Beavers who celebrate their birthday in the winter month of February. Here's hoping you have one excellent day with your family and friends. And may the Lord, our heavenly Father guide and keep you all in the year ahead.

February

Jaclyn Dehaas	2	Lucy 'tHart	17
Thelma Blom	2	Tanya Dehaas	20
Hannah Helder	2	Peter Barendregt	21
Crystal DeJong	3	Jason VandeBurgt	21
Henrietta de Witt	3	Laura Breukelman	22
Mark Timmerman	3	Nelena Bergsma	23
Miranda Krabbendam	4	Cara Faber	24
Tony Bikker	7	Linda Stam	26
Krista Werkman	13	Heather Leyenhorst	27
Rebecca Hovius	14	Anya Malda	27
Dennis Van Oene	14	Carolyn Van Andel	28
Francine Van Woudenberg	16		

With great thankfulness to the Lord, the Creator of life, we proudly announce the birth of our first child, a son, on December 10, 1991

DYLAN FRANK

Michael and Leona Marchese
(nee van Sydenborgh)

4529 Dufferin Avenue
Beamsville, ON L0R 1B5

With joy and thankfulness to the Lord, for entrusting to us one of His children, we announce the birth of our daughter and sister

RACHELLE LYNNETTE

Born December 12, 1991

Bill and Bev Schouten (nee Stam)
Kevin, Lauren, Jeffrey, Erica

5662 Kilmore Crescent West
Surrey, BC V3S 6L1

With thankfulness to the Lord, who has made all things well, and has blessed us with a covenant child, we announce the birth of our daughter

HEIDI DIANA

Born January 8, 1992

Keith and Corinne Jansen
(nee Tenhage)

357 Hill Street East
Fergus, ON N1M 1H5