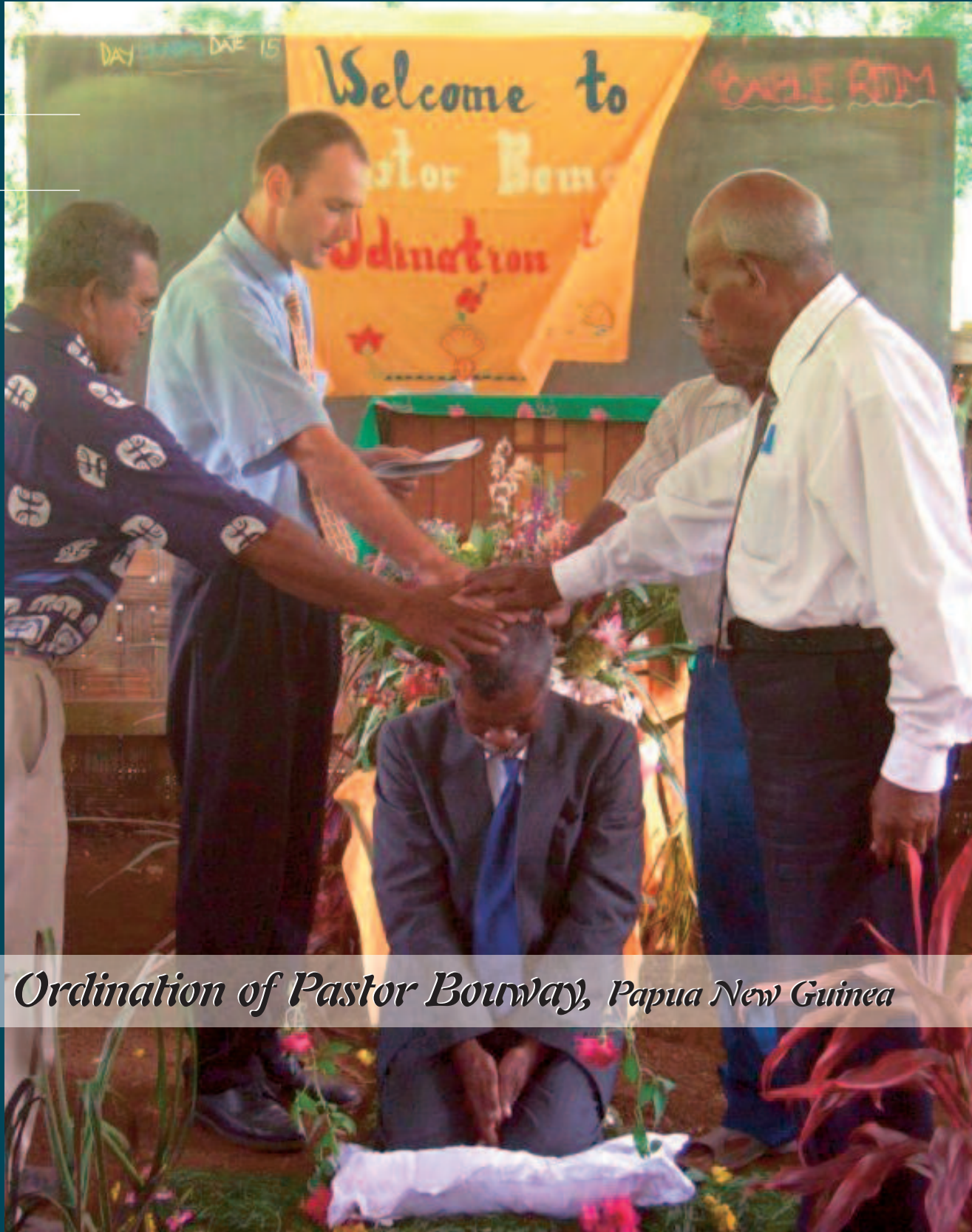


*Outside  
the Box*

*Created by God*

*Defending a  
Federally-  
Controlled  
Seminary*



*Ordination of Pastor Bouway, Papua New Guinea*



Cl. Stam

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# Outside the Box

*Some feel that drastic measures are required to prevent a mass-exodus of young members*

My last editorial on "Free Will" got me locally into a lot of hot water. Some felt personally insulted. I was eloquently told that my article was "godless chatter." However, any resemblance to actual persons was purely accidental. I was using a post-modern "metaphorical" format, which is a dangerous undertaking. But remember, everyone is innocent until proven guilty in a court of law. Take the fifth.

More than once I have been asked if I was prepared to think "outside the box." I usually reply that someone had first better explain what this exactly means. *Thinking outside the box* is a kind of cliché or catchphrase that is used and heard nowadays, without people often understanding what it exactly implies.

Where does the term come from? I first thought that perhaps it was a Taco Bell spin-off. Some so-called restaurants are constantly trying to have us think "outside the bun." I was assured that it has nothing to do with food.

Perhaps food for thought, then. Google gave some info. The term originated in business circles and has to do with sound policy and practice. It is typically an art form perfected by managers, coaches, and sundry consultants whose task is to (help) solve real or perceived problems.

## No preconceived notions

Thinking outside the box means that we approach all matters without any preconceived notions. We are to be *tabula rasa*, a clean, white sheet. Positively it implies that we come up with new solutions to old

problems. Negatively it means that we disrespect the past and start all over again.

Of course, no one can really be a clean white sheet. We all come with our preconceived notions and ideas. We all have a certain background that influences us. No one is neutral. We are constantly reacting to or interacting with our background. Dr. C. van Til and Francis Schaeffer taught us that.

I discovered through the years that most people who think "outside the box" are very well-intentioned and deeply innocent. Yet they can be irritants. In any case, thinking outside the box is akin to "pushing the envelope" and therefore it requires a sizeable quantity of courage. *Allons enfants. . . marchons!*

Perhaps it is a typically post-modern activity, although we may well be past post-modernism. Nowadays the emphasis is more on the process than the result. Results are always tentative and provisional, and can be changed, but it is the process that counts. Once we have the proper process in place, good results will invariably follow. So we think. Hence there is among current post-modernists a strong measure of optimism. If only we are prepared to think "outside the box," all will go well. We will adapt as we go along and may be assured of success in the long run.

Those who will not think "outside the box" are considered to be losers, who run the risk of being frozen in time. These frosty elements will be discarded as the process continues without hindrance. In order to be "in" you must almost by necessity be "out." I'd like to get back to the matter of "frozen" stuff in another article.





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
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**What is the box?**

The question rises now: *what is the box?* In what areas and in what way are we being boxed in? If I am to experience a claustrophobic attack in the box, I'd like to know why.

What is the box? When you ask, people do not really know. I concluded that in many cases the box is seen as *tradition* and *custom*. We are being stifled by (Reformed) tradition and need to break the ancient shackles. Get with the program and be innovative. Hence, think outside the box.

The focus is especially on church life, on the youth and the children. I have been told that today's young people are not happy with an age-old liturgy. The liturgy, I read somewhere, is also frozen. Old, unappealing songs and melodies need to be exchanged for modern and better ones. We have to liven up and let loose. This is an interactive age and so we need more participation in the worship services. The old pipe organ as instrument of choice is passé. We need to add instruments and increase congregational involvement. Just how far this must go, no one seems to know exactly. As long as the process starts. . . it is okay.

There are especially general concerns about the preaching. The unboxed find that sermons are (generally) too long and very boring. Much preaching seems to be impertinent. The youth are not addressed. The *threshold* is too high for non-members. This would explain why we are not growing or why the growth is only from the inside, through babies. I understand that preaching needs to be more narrative and less dogmatic. I agree that preaching in general needs to be more focused and powerful, but as retired preacher I have to be carefully restrained. Think of the fox and the chicken coop. Nice challenge, however, for our Theological College.

After conducting the service one Sunday morning recently, I walked out of church with a fellow-worshipper and he said to me, "Thanks for keeping it short." I took that as an uninvited compliment. The man was apparently thinking "outside the box."

**In This Issue**

Editorial – Outside the Box — *Cl. Stam* .....414  
 Treasures New and Old – Created by God  
 — *S.C. Van Dam* .....417  
 Defending a Federally-Controlled Seminary  
 — *C. Bouwman* .....418  
 Roadside Assistance — *T. Bratcher* and *L. van Dijk* .....422  
 Education Matters – Educational Docket  
 — *K. Sikkema* .....424  
 Press Release – Board and Committee of Administration  
 of the Inter-League Publication Board, Combined  
 Songbook Committee of the CanRC and ARC and the  
 URC in North America .....427  
 Ray of Sunshine — *C. Gelms* and *E. Nordeman* .....429

I simply smiled and said, "No problem." You see, I, too, am learning to think "outside the box."

By all accounts it appears that the "box" is especially the liturgy which is deemed not user-friendly, inviting, or motivational. We are allegedly not enough mission-oriented. And so we run the risk of losing our youth. Some feel that drastic measures are required to prevent a mass-exodus of young members (and some not so young). That's the word in some of the pews.

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*Does the Bible tell us that tradition is something to be challenged and that new ways have to be sought to save the church from collapse?*

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To be sure, no one wants to touch the heart of the matter: the Word and the confessions. Only outward, practical, peripheral things have to be changed. Somewhere I again read the old term *adiaphora*, meaning things that are not essential but peripheral. Let's get rid of the *adiaphora*, no loss there.

Much out-of-the-box stuff is cosmetic. I was treated to selected readings from Romans 14 where we are exhorted to "stop passing judgment on one another." *Adiaphora*, eh? Every now and then that term conveniently comes popping out of the bun. . . err. . . box.

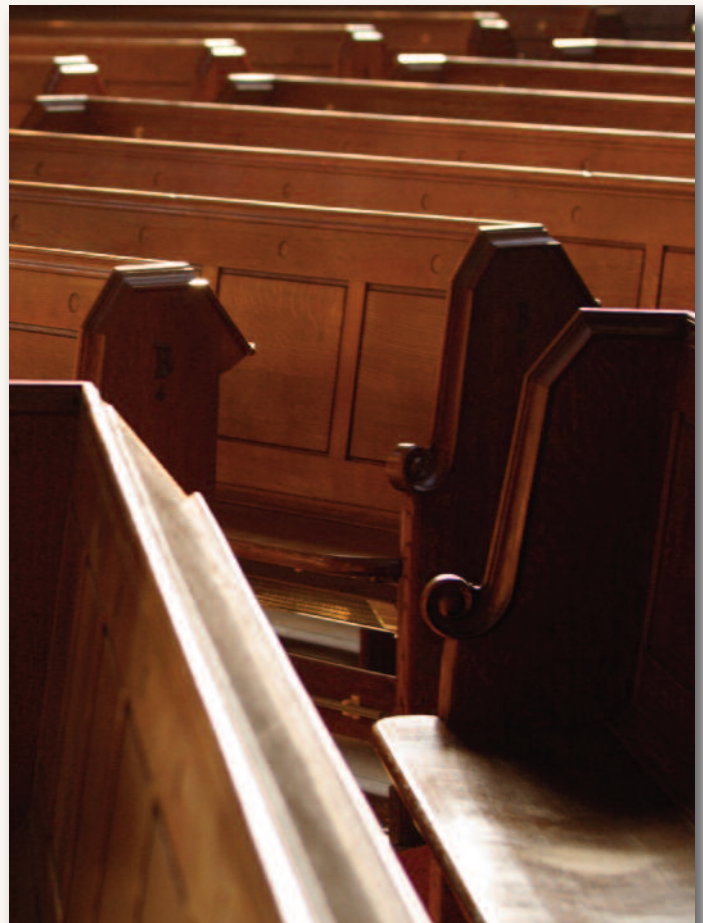
### **The Bible and the box**

Assuming that we now understand what the box is, does the Bible say anything about it? I mean, that's the bottom line. Does the Bible tell us that tradition is something to be challenged and that new ways have to be sought to save the church from collapse?

I remember reading the Rev. G. van Dooren's book about the *beauty* of Reformed liturgy. I was quite impressed. Perhaps we should all re-read that book and come away with a new sense of appreciation for the Reformed liturgy. There are reasons why we do things as we do. There is always room for warranted change, but we do not have to organize an ecclesiastical garage sale.

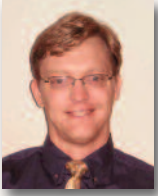
What about the Lord Jesus and the box? I'd appreciate some discussion on that. Our Saviour is not an abolitionist (Mathew 5:17, 18). He opposed a *hypocritical use* of ancient traditions, but did not throw the box away. He always referred people to the prophets. Regeneration is not the same as restructuring. The former is a work of the Spirit; the latter is an effort of the coach. Our Lord was refreshing in his teaching and life because He thought *inside* the box.

Still, we are not bound by boxes, little or grand. They're all made out of ticky-tack. And they all look just the same. We have a rich Reformed heritage; we ought to be thankful for that and, if necessary, improve on that. If that is what thinking "outside the box" means, I'm all for it. For the rest, there's nothing new under the sun.





S.C. Van Dam



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Everything that we see has been created by God. And everything that we cannot see has also been created by God. It is only God Himself, the Creator of all things, who is eternal and uncreated. He has always been, always is, and always will be. In an essential way, there are only two kinds of entities: the Creator and things which are created. There is nothing which can remove the difference between the Creator and his creatures, the works of his hands.

The fact of creation is widely denied in our day of post-modern western culture. The denial of this critical historical event has had varied and far-reaching consequences for how man views himself and the world around him. Man is unsure of his identity and destiny in this world. He has lost his direction and wanders about in spiritual darkness.

How amazing it is that as God's children, we may have received God's revelation about who He is and what He has done. The Bible begins with the magnificent account of God's work of creation. Throughout Genesis 1, the Lord God is creating and He does this merely by speaking the word. He said, "Let there be. . ." and then there follows "and it was so." The psalmist sings in Psalm 33:6, 9 "By the word of the Lord were the heavens made, their starry host by the breath of his mouth ... for he spoke, and it came to be; he commanded, and it stood firm." It is

# Created by God



**MATTHEW 13:52**

*"Then God said, 'Let us make man. . .'"*  
Genesis 1:26

our God who has created light, the seas, birds, insects, trees, and rocks. Everything that moves and exists has been planned out and brought into being by the command of the Lord.

In our text we read about the climax of God's creating work, mankind. The Lord created man in the same way as everything else. He spoke and Adam came into being. In verse 30 we read the refrain "and it was so" for the last time. This was the last of his creation and when He considered what He had made, then He concluded that it was very good (Gen 1:31).

We have been created by God and made to be in his image. Our identity is clear and amazing. We are not products of a lower species but we were made by God Himself. Our origins are not lost in the mists of time but come from the mouth of God. Before God spoke, there was nothing but then God spoke and our first ancestor, Adam was created. He was made in God's image.

The rest of Genesis 1:26 explains the "image of God" essentially as having to rule over everything else that God has made while the catechism, in Lord's Day 3, explains it as being made "in true righteousness and holiness" for man was created perfect by God. It is not possible to go into detail with regards to the exact meaning of the "image of God" here, but what is clear is that man has received a high calling from

God. Man is the special creature whom God has made, completely unlike anything else but it is only man who was created in the image of God.

We need to realize the implications of our being created by God in our own life here and now in the place and station in which God has placed us. Let us behave as those who realize that they have been made by God Himself. Those who think they are descendents of monkeys often behave like that as well in many ways and this is reflected in a survival of the fittest mentality and promiscuous lifestyle. But we may know ourselves to be children of God.

Let us show ourselves to be true image-bearers of God in our daily lives and strive to worship and adore Him alone in all that we do. He will certainly also be near to us in all circumstances of life when we trust in Him and confess his great love for us as shown in his Son Jesus Christ. We do not need to be overcome by a sense of feeling lost in a gigantic universe but we may know ourselves to be in the palm of our heavenly Father. He has made us and therefore we are very precious to Him.

And, what is more, with the eye of faith we may see all around us the signs of his work of renewal and recreation. For He is preparing a new heaven and a new earth in which God will dwell with man as in the Garden of Eden. How we look forward to that day!



# Defending a Federationally-Controlled Seminary

## Intent

On the whole, talks towards full unification of the Canadian Reformed Churches (CanRC) and the United Reformed Churches (URCNA) have moved forward at an acceptable rate. A couple of hurdles, however, have appeared on the road, one of them revolving around the training for the ministry.

The CanRC has a seminary (in Hamilton) operated and controlled by the churches (by a Board of Governors appointed by and responsible to synod). The URCNA, on the other hand, does not involve itself at the federational level with the training for the ministry, but receives its ministers from seminaries (predominately MARS in Chicago and Westminster West in Escondido) operated and controlled by (business) people who turn out to be active members of the URCNA or a sister church. The CanRC position has been that a united church should have a least one federationally-controlled seminary. To promote this position, a committee appointed to discuss the matter with URCNA counterparts produced a paper entitled, "Why Do the Canadian Reformed Churches Have Their Own Seminary?" This paper (available in the *Acts of Synod Chatham, 2004*, pages 224-234) documented why the CanRC

insists on a church-controlled seminary – but its argument was rejected by the URCNA. Subsequent discussions in *Christian Renewal* and *Clarion* demonstrate that the arguments used in this paper have not been convincing to all.

I, too, have found the paper unconvincing. It's not that I question the need for a federationally-controlled seminary. Rather, I do not think the paper proved its conclusion. Consider this quote from said paper: "2 Timothy 2:2. . . is. . . the only Scripture that is specifically mentioned in the official account of the discussions that led to the decision of the 1891 Synod of the churches of the Secession, to maintain the principle that the church is called to maintain its own training for the ministry of the Word." One would expect, then, that the paper's study of 2 Timothy 2:2 would bring out clearly and indisputably that the Lord God indeed desires the *churches* to train future ministers through a *church-controlled* seminary. Yet when it comes to drawing out the instruction of 2 Timothy 2:2, the paper ends up saying nothing stronger than this:

It is also to be noted that the task of entrusting the gospel to others is given to a man like Timothy who had received the laying on of hands and held

office in the church. The principle *appears* to be that those holding office in the church must train office bearers for the church. Office bearers ordained by the church work on behalf of the church.

This paragraph leads to this conclusion: "Here we have a *key apostolic mandate* for the transmitting of the gospel from one generation to the other. . . Those who preach the Word *must* train others to do the same" (emphasis added, CB). My question: how can the word "appears" lead to "a key apostolic mandate" and hence the use of the normative word "must"? If the churches ought to have a federationally-controlled seminary (and again, I believe we should), we'll need stronger arguments than this paper supplies.

What follows is an attempt to strengthen the argument for a church controlled seminary.

## Timothy

2 Timothy 2:2 reads as follows: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others." Paul's point is clear: future generations need to hear the gospel of Jesus Christ, for faith comes by hearing. Timothy, then, must in some way see to it that men be trained to preach the gospel.

It is striking that Paul does not stipulate *how* Timothy must go about entrusting the gospel to future preachers. Was Timothy to do that himself? Was he to organize others to do it? Was he to mobilize the elders of his church, or perhaps the elders of neighbouring churches? If yes, were the elders themselves to do the entrusting and training required by Paul's instruction, or were the elders (or churches) to supervise others to do the training on their behalf? Alternatively, was Timothy to approach some godly businessmen who had the means to finance and supervise the training? The passage does not give detail.

Yet it seems to me noteworthy that Paul gave this instruction to *Timothy*. Timothy was a preacher of the gospel (cf 2 Tim 4:2), charged to do the work of an evangelist (2 Tim 4:5). By God's providence and calling, then, here was a man specifically commissioned to pass on the good news of Jesus Christ in the ongoing proclamation of the gospel to believers and unbelievers. *This* is the man who receives the charge to have the gospel entrusted to faithful men who could in turn teach others.

Were there options? Could the Holy Spirit have moved Paul to give this instruction to someone else? Undoubtedly He could; the Holy Spirit is free and sovereign. He could, for example, have moved Paul to give the instruction of 2 Timothy 2:2 to Philemon, arguably a man of means since he was rich enough to own slaves. Alternatively, the Spirit could have moved Paul to give the instruction of 2 Timothy 2:2 to Aquila and Priscilla, a business-savvy couple who used their means and gifts to spread the gospel as they had opportunity (and even had the wherewithal to correct Apollos theologically, see Acts 18:26). Yet the Holy Spirit did not have this

instruction delivered to business people of the church (who may or may not have been elders), but to a *preacher* of the church. One wonders why.

### Pentateuch

Under the guidance of the Holy Spirit, the Apostle Paul "developed his theology" (to use that unhappy phrase for the sake of brevity) through the study of the Old Testament. That is true not only of such "big" doctrinal matters as justification and atonement, but also of "lesser significant" matters as voluntary contributions – and training for the ministry. Given the identity of the intended readers of this article, I trust I need spend no further time drawing out that Paul's words are rooted in Old Testament instruction. Is there, then, Old Testament instruction that would direct Paul to give the command of 2 Timothy 2:2 to a *preacher*?

In the Old Testament, the Lord God ordained that the gospel of Jesus Christ was graphically portrayed for Israel in the sacrifices and ceremonies of the tabernacle (and later the temple). The people of Israel outside the tabernacle were reconciled to the God who dwelt in the Holy of Holies within the tabernacle through the sacrifices offered on the altar in front of the tabernacle. The Israelite – sinner that he was – would bring a goat from his flock to the tabernacle, lay his hands on the head of the goat, confess his sins – and his sins would be transferred to the goat, which would die in his place. Here was gospel!

By God's instruction a man of the tribe of Levi was to officiate at this ceremony. This Levite (primarily a priest) was also to explain to the Israelite the significance of what happened. That is to say: this priest (or Levite) was the *preacher of the gospel* God

gave to his Old Testament church. At the opening of the tabernacle "the Lord said to Aaron, 'You and your sons. . . must teach the Israelites all the decrees the Lord has given them through Moses'" (Lev 10:11) – and the word "decrees" refers in first instance to the ceremonies of the tabernacle wherein the gospel of redemption was spelled out. Moses reiterated the task of the Levites as he blessed the tribes before his death; "about Levi he said. . . he teaches your precepts to Jacob and your law to Israel. He offers incense before you and whole burnt offerings on your altar" (Deut 33:10; cf Deut 24:8; Mal 2:7). Here, now, is the vital question: how was the priest (or Levite) to know the ceremonies of the tabernacle and how did he learn the explanation he was to say to the people? How was he trained to preach the gospel to the people who came to the tabernacle?

The books of Moses do not speak of any formal training institute in theology. Yet it cannot be without significance that after the Lord God renewed his covenant with Israel at Mount Sinai, He instructed Moses to come up to Him on the mountain *together with Aaron, Nadab, and Abihu* (Exod 24:1). Though Aaron and his sons were not yet set aside for priestly duties, God in his providence had them already come to Him on the mountain to see the God of Israel and eat with Him (Exod 24:10f). Aaron and his two sons saw the greatness and majesty of God, the same majesty and holiness that prompted the angels of Isaiah's vision to keep on saying, "Holy, holy, holy is the Lord God almighty" (Isa 6:3). When Moses later came down the mountain and gave Israel instruction about how the tabernacle was to be built (Exod 25-31) and then added instruction about how the priest

was to be dressed (Exod 28) and ordained to office (Exod 29), Aaron as priest (and his sons with him) were undoubtedly duly impressed with the majesty of the God they served. My point: here was theological training from the mouth of God Himself.

In the same vein, when the Lord Himself moved into the completed tabernacle in his cloud of glory (Exod 40), his subsequent instruction about how the sacrifices were to be performed had distinct weight for Israel and the priests within Israel. That priests should minister to the people in the presence of such a God – behold his glory in the cloud! – was a responsible and awesome privilege, one obviously performed only with fear and trembling. The books of Leviticus and Numbers are replete with the refrain, “the Lord said to Moses,” and there followed instruction for Israel that the Aaron and his sons had to know well (cf Lev 1:1f; 4:1; 5:14; 6:1; etc). In fact, time and again we read instruction specific to the priests: “the Lord said to Moses, ‘Say to Aaron and his sons. . .’” (cf Lev 6:8; 6:24; etc). You see, God Himself saw to it that a generation of teachers and preachers was raised who could set forth to his covenant people the wealth of the gospel.

Two more things need to be said before we move on. The first is that we need not assume that every item of instruction the Lord gave Moses, Aaron, and Israel is preserved in the Bible. We for our part read the Old Testament in the light of the New and so understand that the lamb slaughtered in the tabernacle foreshadowed the promised Saviour. Though Aaron and his sons never read the New Testament, they will through God’s revelation have understood that the lamb of the tabernacle did not itself take away sins but

foreshadowed the Lamb of God who was to come. By making this point I want to make clear that not the entirety of the theological training God gave them is verbatim recorded in Scripture.

Secondly, when Nadab and Abihu died on the day the tabernacle was opened (Lev 10:2), Aaron’s remaining two sons, Eleazar and Ithamar, were installed as priests in place of their brothers. Yet we cannot assume that Eleazar and Ithamar were, at their moment of installation, totally unschooled in their understanding of God and his service in the tabernacle. In other words, Aaron prepared the next generation for the work of priesthood. In similar vein, the Levites will have trained their children to take up their Levitical task in the tabernacle once they were of age. This follows from God’s instruction through Moses to the parents of Israel:

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*God Himself saw to it that a generation of teachers and preachers was raised who could set forth to his covenant people the wealth of the gospel*

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“These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road. . .” (Deut 6:6f). Priests and Levites had more to teach their children in relation to the details of the tabernacle than persons of, say, the tribe of Gad.

The conclusions arising from the above are two. First, initial preachers of the gospel in the Old Testament tabernacle received

their training from none less than God Himself, through revelation He gave through his servant Moses. Second, these preachers of the gospel were themselves charged with the responsibility to entrust the good news to reliable men who would be qualified to teach others; those “reliable men” were the sons God in his providence had entrusted to their care. This was the norm for the training to the ministry surrounding the tabernacle in the Old Testament: one generation of “preachers” was to train the next generation.

### **The prophets**

In the course of years, the priests and Levites of Israel neglected their responsibilities. Eli the high priest was negligent in training his sons for the work of the priesthood. They in turn, obviously, did not teach the people the way of the Lord – nor train their own sons to be effective preachers of the gospel of grace in Israel. In the resulting vacuum, Samuel the Levite (1 Chron 6:28) took on a prophetic role. In fact, in the years following Samuel the Lord gave more prophets to Israel – men charged by God to teach the people the way of the Lord. Had the priests and Levites been faithful to their calling, there would have been much less place for prophets in Israel than the reality turned out to be. Had the priests and Levites of Israel been diligent in training the next generation of preachers for God’s people, Israel would not have seen the rise of the “sons of the prophets” (cf 1 Sam 10:5; 1 Kgs 20:35; 2 Kgs 2:3, etc). As it is, negligence amongst those called by God to proclaim the gospel appears to have triggered the rise of prophets and the “sons of the prophets” – schools assembled (dare I say it?) by godly men of means within Israel.



However this may have been, it is evident that the background to Paul's instruction to Timothy is to be sought in God's instruction to the priests and not in Israel's habits in relation to the prophets.

## Summary of biblical data

We have enough information now to draw some conclusions.

1. The ordinance of God in the Old Testament was that his people receive instruction about the gospel of redemption through the labours of the Levites and priests.
2. The initial generation of priests and Levites received their theological training from the Lord Himself (through Moses). In subsequent generations the older priests and Levites, following the pattern of parental responsibility, passed on what they heard from their fathers and entrusted it to their sons so that they might be qualified to teach others.
3. With the completion of his work on the cross, the Lord Jesus Christ fulfilled the service of the tabernacle, including the privileged position given to the tribe of Levi. At the outpouring of the Holy Spirit, the office of preacher was opened to persons of any tribe.
4. As Paul roots his thinking in God's Old Testament revelation, the force of his instruction to Timothy becomes clear: Timothy as preacher, as one to whom the mysteries of the gospel have been entrusted, must himself train the next generation to preach the gospel. It is no accident that Paul gave his instruction to *Timothy* and not to Philemon or the likes of Priscilla and Aquila.

This is the New Testament norm built upon God's Old Testament revelation. The active voice of the verb "entrust" in 2 Timothy 2:2 is

relevant; Paul's instruction to Timothy is not that Timothy the preacher *organize* the training of the next generation, but that Timothy the preacher *do* the training.

## Application

How is all of this to be applied in today's church life? Two questions arise.

The first: if the preacher is to train the next generation of preachers, is he to do so in isolation from his church or in conjunction with the church? God did not intend ministers of the Word to be lone rangers, acting in isolation from the people of God.

---

*Paul's instruction to Timothy is not to organize the training of the next generation, but that Timothy the preacher do the training*

---

Preachers are given to the church and fall under the supervision of the church (i.e., the elders). As a matter of fact, the church has a vested interest in ensuring that young men are trained to preach, for today's youth are tomorrow's parents – and tomorrow's parents shall need to hear the gospel (again) in the challenges of tomorrow. That the minister (under the supervision of the elders) has the charge to entrust the gospel to the next generation, then, gives a responsibility also to the church. Specifically, the people of God need to work together to ensure that the preacher of the gospel receives the wherewithal to fulfill his obligations to the next generation of preachers.

The second question is this: if the preacher is to train the next generation of preachers, is he to do so by himself or with the assistance of other preachers? Each preacher has his own particular strengths and weaknesses. In the providence of God, the Lord gives many preachers to his churches. With the communion of saints, a pooling of resources and strengths is both the privilege and the responsibility of God's people. This is true too when it comes to something as important as training tomorrow's preachers. Ministers with their churches, working together in a training arising from the churches and controlled by the churches, turns out to be a responsible way of applying the principle of 2 Timothy 2:2.

## Conclusion

Two models of theological training exist in the CanRC and URCNA. The CanRC with its federationally-controlled seminary follows the line of 2 Timothy 2:2 as seen in the light of God's ordinance concerning the education of the Old Testament priesthood. The URCNA model, where faithful (business) men are given space to organize and control the training, is an understandable response to the failure of their historic federationally-controlled seminary – and parallels the rise of the "schools of the prophets" in the Old Testament. The Lord God gave space for these prophets to function, even as He chastised the priests and Levites for their failures. One need not condemn the existence of non-church-controlled seminaries, but we ought to recognize that the federationally-controlled model does much more justice to the revealed will of the Lord – and hence move together in that direction.

**roadside assistance**

**the magazine for Reformed young people**

How can a young man keep his way pure?  
By living according to your word. Ps 119:9

Roadside Assistance is a bimonthly magazine for and by Reformed youth. It aims to provide a forum for stimulating discussion about faith issues, encouraging each other in the fight of faith, passing on Bible knowledge, building and expressing identity as Christians, sharpening hearts and minds through Biblical reflection, stimulating reading on Biblical issues, and educating one another. As a way of spreading the excitement around the world, we will occasionally be publishing one of our articles as a column in Clarion. We hope you'll enjoy the magazine, and perhaps you'll even consider contributing.

[www.roadsideassistancemagazine.com](http://www.roadsideassistancemagazine.com)

# On the Communion of Saints

**Tim Bratcher**

Not a day goes by that any Christian doesn't struggle. We struggle with sin, we struggle with life, death, the world, and each other. A suffering church body calls out to God in prayer pleading for help and assistance – and we are correct in doing so, because all help and good things come from Him alone. However, too often we seem to expect this help to come in some sort of supernatural form; we hope and pray for things to magically be made "alright" and neglect to remember that God works through means. One of the most significant, and often the most neglected, is the communion of saints.

I've been to churches, and heard stories concerning others, where some people leave right after the service. They've done their time, appeased their consciences, and now it's time to get back to "life." While I understand that due to service scheduling some churches need the parking lot emptied so that the next congregation can come in, that is a rare, regrettable, hopefully temporary, but necessary set of circumstances. Part of being a "communion" is taking the time

to converse and have fellowship with other believers, and there is no better time than the time directly following the communal worship of God. In other churches people form cliques that are generally unwelcoming to other members as well as visitors. This inhospitable façade does not require blatant rudeness or verbal exclusion: all it takes to present a congregation as inhospitable is for people to go about their own business. Neither of these two behaviors has *any place* in the communion of saints.

Worse yet, we've bought into the world's concept of "personal business." What we do in our private life is exactly that: private. We let our spouse, boyfriend or girlfriend, and perhaps a couple others into our personal bubble and make them privy to our inner struggles, but most people are not granted such privilege. What we need to realize is how dangerous this is! Not only are we handicapping ourselves by limiting our sources of advice, we are blatantly neglecting one of the greatest blessings God has given us.

## **We all fail miserably every day**

Christians everywhere have a few things in common: 1) we are all sinners; 2) we all desire to serve God, part of which is the cessation of sins; and 3) when left to our own devices, we all fail miserably every day. Nevertheless, we have a tool available to us to aid us in this struggle. No struggle in a Christian's life, no matter how difficult or complicated, is unique. As regular sinners, we have, by an early age, become very seasoned in the knowledge of the power of persuasion that sin has and as each of us seeks to grow stronger in faith and in our relationship with God, we gain experience as we, by God's grace, fight off these sinful inclinations. Because we all face these struggles and are constantly strengthened by God as He helps us overcome them, we are in an excellent position to be of assistance to our brothers and sisters in Christ in their own struggles.

There is no justification, in a communion that is supposed to be built on love, trust, and honesty, for secrecy. When we hide our struggles

with faith, doctrine, and sin from our brothers and sisters, we *guarantee* that we will not solve these problems. Our prayers for God to help us are in vain if we cut off the very means He has provided for that purpose. In a communion built on openness, we need not fear being looked down upon: these, our brothers and sisters in Christ, share the *same struggles* that we do. For one to think himself better than another because he does not share a particular struggle is false pride in an ability he does not really have: the ability to avoid daily failing in our calling to walk in the way that God has commanded.

Furthermore, things like blackmail and public humiliation become *impossible* when a matter is public knowledge. A struggling Christian doesn't need to worry about Sister X or Brother Y finding out if we have a properly functional communion of saints who genuinely try to work with each other and support each other. Fencing oneself in only provides *more* opportunity for embarrassment, not less. If no information is kept secret, it cannot be used as a weapon against someone. If someone threatens to tell someone that you have committed such-and-such a sin, you won't need to worry because it is already known in the church community.

History has shown the practical impossibility of a true physical utopia, but we as a church have an opportunity to create a spiritual one. The only way this is possible is by the blessing of God – and God *will* bless a communion of saints who show that they are his disciples by loving and caring for one another (John 13:34).

### **Why do we think that we can succeed by our own devices?**

Why do we think that we can suffer along and succeed by our own devices? Why do we think that our fellow teenagers are qualified and capable to give us sound advice on all matters? What we need to do, especially as young people, is actively seek out friends and

mentors who genuinely care. Where is the best place to find such people? The church! Every last member of the church is commanded to love, care for, and aid every other member. With such a command from the lips of God Himself, why should we hesitate to go to our fellow Christians for help? Is it pride? God condemns pride. Is it embarrassment? We are all in the same boat, so there is no reason for embarrassment. We have all sinned, but we are also all forgiven. If no one is better than another, we should have to worry about rumors and gossip concerning what we are going through.

I realize that I have made several presuppositions: first, that Christians would want to help each other, and second, that Christians never betray or hurt other Christians who have divulged private information. What audacious assumptions to make! But if you let the possibility (or probability) of being hurt by someone else's sinfulness stop you from benefiting from this truly awesome gift of God, then you are doing more harm than good for the communion of saints. Openness and confession are key to a healthy community of believers (Prov 28:13).

I am not saying that we need to air our laundry to everyone in the Laundromat. After all, not everyone who is in the church necessarily cares enough to help us with our struggles (this is unfortunate, but undeniable). What I *am* advocating is the openness, willingness, and humility to realize that we cannot make it on our own, that we do indeed need God's help, and that one of the ways He has told us that He helps us is through the church community. We ought not to be afraid to go to an older, more "experienced" Christian and tell them our problem. You never know whether someone else could be going through the same thing! And you never *will* know, if you never take that step to seek out assistance.

# The Art of God

Linnet van Dijk

A blank canvas, an empty slate  
Open to the hands of fate.  
A white sheet of paper on the drawing board.  
A marred table where the supplies are stored.  
Is it fate who draws the pictures rare,  
Who uses pencil and paint with care?  
Who sketches the future of a loved one's life?  
Who adds the colour, takes away the strife?  
Who changes our worlds from black and white  
And paints them colours, happy and light?  
It's more than fate, which is not true.  
It's God above, who's there for you.  
He takes us as though we are clay.  
He molds us and we see the day  
Where youthfulness makes life so fun,  
Where eagles soar into the sun.  
From beginning to the end  
He will care, guide, strengthen, mend  
And carve in the faces of memory  
The lines of time so we can see  
The Art of God.





Keith Sikkema

Mr. Keith Sikkema is principal of Dufferin Area Christian School in Orangeville, Ontario  
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# Educational Docket



Many schools have adopted student planners or school agendas, for the many positives associated with their use. If used well, students will not only better remember their homework assignments, but also learn to plan their work, to set goals and priorities, and to keep track of accomplishments. Even a standard student agenda includes a helpful reference section. With an agenda, students will be more likely to do well in school. It also provides parents and teachers with a useful vehicle for certain communications. Obviously, it is not the place to discuss differences! An agenda that has been well used has served its purpose and may end its life in the recycle bin. For the few that do get saved, it will be a fine record of the owner's studies and, no doubt, some interesting personal details. For such students, the agenda becomes part of their history and a fitting addition to their personal archives. Such planners have a long life.

Using samples of the leading brand, I once tested a particular approach to selling educated adults on using planners. The results made me (just) briefly consider becoming an agenda salesman. A more relevant experience involved (what I initially thought of as) the more mundane process of agenda production. Like some other

teachers and students seeking to supplement their incomes and life experiences during summer months, I worked in a plant where plain paper was printed, folded, collated, die-cut, punched, and coiled into actual agendas. While I worked on several of those production aspects, I learned a lot more than my job-description called for. In fact, an interesting metaphor came to mind in the process. I doubt not that people in other lines of work can think of their own parallel stories.

## Order

One of the first things that struck me was the layout of the plant. It was set up to optimize the use of available space and to minimize the distance the product had to travel from one tool or piece of equipment to the next. Air conditioning optimized the effectiveness of the presses. Technicians performed ongoing maintenance to assure smooth operation of the equipment. In addition, particular tasks were assigned to specific people, with some people in supervisory and quality-control roles and others for operating particular machines. Specific rules of behaviour and use of space were adhered to for safety and efficiency. All this ascertained a smooth and continuous process enhancing effective production.

Efficient production depended to a large degree on teamwork. If the presses were off the mark, folders would be challenged to get text and illustrations properly placed on the page. If punchers didn't stack the books with the holes properly aligned, coilers would be slowed down. If some less-busy people helped busier ones, their team-effort made a huge difference in work-atmosphere, worker-morale, and meeting deadlines. Slackers constituted a drain on effectiveness and morale, while team-workers added significantly to the enjoyment of each person's job and, no doubt, the company's profitability.

Some influences beyond the control of the plant affected production as well. Some parts were prepared elsewhere – and if one signature, say, the pages for October and November, or the covers, or specific details for the order would be missing from a book, production had to stop. A severe thunderstorm once resulted in a power outage that delayed production for hours.

The details of each order would be printed on a production form called a docket. The docket instructed employees in detail what they had to do for each particular and unique order. Before passing the job on to the next part of production, people had to sign

for completing the task, including quality-checks and quantities produced. The docket also indicated a shipping date by which the order should be completed. In short, the docket was the paper-trail of work done and the detailed task description of what should be done. It came from the office and would be returned to the office after the job had been completed.

### **Metaphor**

School agendas are somewhat like children. Certainly, children are far more intricately and wonderfully put together than agendas (consider Psalm 139 for that!), but, in addition to a variety of unique individual features,

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*We lose time when we don't take the opportunities available to spend with our children*

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they all have a number of common parts. As each agenda is carefully assembled to precisely fit the buyer's order and intended purpose, so each child is designed the way the Lord wants him or her to be, according to his good purpose. While we may be tempted to, we need not have any doubts about quality-control in this regard: God assures us that the order is filled precisely as intended. We may dislike a particular edition of a school agenda and sometimes wonder why we have the particular features we do. For school agendas we can shrug off such matters quite easily, but not so with personal features. Job had issues

with God and his ways, but in the end Job acknowledged that no plan of God Almighty can be thwarted and that his counsel was too wonderful for him to know (Job 40:1; 42:1, 2).

The growth of a school agenda is like a child growing up. Much like the agenda grows and develops part by part as it proceeds through the production plant, children grow up through various stages in their life. When the doctor checks over the baby when it is first born, and the office staff checks over the docket to make sure everything is included, both are on their way of growing up. As employees in the plant know their assignment and have the skills and tools to do what needs to be done, so parents know their assignment and may trust the Lord for giving them anything they may need.

Like there is no time to be wasted in the production plant, there shouldn't be a lost moment as children grow up. Every moment and every decision counts: the place we live, leisure activities, social contacts, school, courses, career choice, and many other things. We lose time when we don't take the opportunities available to spend with our children, when TV becomes the babysitter, when children suffer neglect or abuse, and when they miss out on the tender and personal love, care, and attention of home and family. Children flourish in safe and stimulating environments. Often, children from good homes later start good homes themselves.

Teamwork is required for agenda production as well as for bringing up children. The Lord gives parents a huge task, but they find themselves supported by the covenant community. It encourages

and counsels parents; it supports Christian education that maintains unity of purpose with the home and the church; and it offers emotional and financial support. A team that works together in an agenda plant enjoys a good atmosphere, a strong morale, and effective production. Blessed is the community that,

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*As parents, and as a supportive community responsible for bringing up the next generation, we have a huge docket*

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in keeping with God's ordinance, jointly shoulders the task of bringing up the next generation in the church, and helps the parents in their primary roles.

### **Mission accomplished?**

There comes a time when the agenda is complete and can be shipped to its purpose and destination, much like there is a moment at which the young adult leaves the home of mom and dad to live on his or her own. Agenda-salesmen would be more qualified to speak on the way purchasing decisions are made, but one would think that there is a clear link between a school's purpose for the agenda and the particular parts that are included. Whether the agenda lives up to the expectations depends in part on the quality of such decisions. Similarly, the decisions made for the child as it grows up impact on the way it will go in life. Parents and educators influence a child in many ways, and it is well for them to "train a child in the way he

should go, and when he is old he will not depart from it" (Prov 22:6).

This is not to suggest that a grown-up's foolishness is to be blamed squarely on the parents' failures. There are things beyond the parents' control and the grown-up has his own responsibility (Ezek 18). The child and the adult alike are called by God not only to submit themselves to the instruction and discipline of those in authority over them, but also to have patience with their weaknesses and shortcomings (LD 39). The calling to train the child in the way he should go rather underlines the parents' responsibility. The catechism does not elaborate on this, but the fifth commandment also implies a long life for those who honour their father and their mother. That continues when they become fathers and mothers themselves. Psalm 128 pronounces a blessing over those who fear the Lord, who walk in his ways: "May the Lord bless you from Zion all the days of

your life; may you see the prosperity of Jerusalem, and may you live to see your children's children." Such planners have a long life.

Quality control in a school agenda production plant must of necessity accept a measure of imperfection in the product. People who continually fail to perform may be without work for the next season, as the company's profitability is at stake. Few educators will claim to have done a perfect job and they would never receive a permanent contract. For them, however, there is mercy when they flee to Christ who took all their sins upon them and restores them to perfection before God. Blessed is the community that flees to Christ together and bears with one another's weaknesses. There is no measure of imperfection left when we are thus cleansed. That also gives courage and boldness to continue with the task.

## Conclusion

One meaning for "docket" is an agenda of things to be done. As parents, and as a supportive community responsible for bringing up the next generation, we have a huge docket. The children the Lord places in our care are far more precious than school agendas. Our task for them takes much longer and links to a much longer (eternal!) life, rather than a single year. With that in mind, it is necessary to give careful consideration to the way we bring up children and the layout of the process. There is no time or place to be wasted. It requires team effort. There are influences beyond our control. In the end, however, the docket and the final product will be checked in the office, and the manager will want to know whether the order has been filled according to the specifications. When the Master returns from his journey, what will He say about what we did with our docket? What did we do or not do for the least of the little ones entrusted to us (Matt 25:24-46)?

In Christ we find comfort, as He first perfects our work done in weakness and then places it before his Father. Rather than being dismissed in shame, He took our shame and gives us courage to continue. He gives us the only comfort in life and death (LD 1) and those who die in the Lord, we learn in Rev 14, will have rest from their labour, for their deeds will follow them.

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*The Education Matters column is sponsored by the Canadian Reformed Teachers' Association East. Anyone wishing to respond to an article written or willing to write an article is kindly asked to send materials to Clarion or to Otto Bouwman*  
[obouwman@cornerstoneschool.us](mailto:obouwman@cornerstoneschool.us)





**Press Release of the Combined Meeting of the Board and Committee of Administration, Inter-League Publication Board held on May 16, 2007 at Burlington, Ontario**



The chairman of the Board, Mike Vandeburgt, opened the meeting in a Christian manner and welcomed everyone present. A special welcome was extended to our newest Board member, Dan VanDelden.

Roll call was taken. For the Board – representing the League of Men’s Societies in Ontario, Mike Vandeburgt and Dan VanDelden. Representing the League of Women’s Societies in Ontario, Mary DeBoer and Betsy Kingma. For the Committee of Administration (CoA) – Paul DeBoer, Cathy Jonker, Brian Jager, Annette Nobel, and Theresa Westrik. Debbie Swaving was absent with notification.

The agenda was established.

**Marketing Report**

Theresa Westrik presented a report on marketing. The recent book sale was quite successful. Theresa has been working on updating the look of the price lists and newsletters to make them more visually appealing. The new literature has been distributed to all representatives. Theresa is also working on a promotional item to be distributed at the upcoming League Day in the west. The ILPB Direct Book Club continues to offer a 25% discount on new books to its members. The web page is [www.spindleworks.com/ILPB](http://www.spindleworks.com/ILPB).

**Sales Report**

The report prepared by Debbie Swaving was presented and reviewed. Sales are well up from last year; from June 1, 2006 to April

30, 2007 a total of 3,335 books were sold from a list of eighty available titles.

**Progress Report**

Cathy Jonker updated the meeting on the progress of books being printed or reprinted.

**Financial Report and Budget**

Brian Jager presented financial statements and a proposed budget. The ILPB is in a very good financial position and thankfulness was expressed. The policy on royalty payments was clarified. The proposed budget was accepted.

**General**

The website was discussed and the possibility of an updated web page will be investigated. Work will begin on translation of a book on 1 and 2 Thessalonians by J. VanBruggen and a book on raising children by Inge deVisser (nee Oostdijk). The ILPB is constantly looking for Reformed study guides to publish and ideas on how to get new material were discussed.

Question period was held. The press release was approved and the meeting was closed with prayer.

**Press Release of the Meeting of the Combined Songbook Committee of the Canadian and American Reformed Churches and the United Reformed Churches in North America, April 25 - 27, 2007, in Ancaster, Ontario**

The Standing Committee for the Publication of the *Book of Praise* of the Canadian Reformed Churches (CanRC) and the *Psalter Hymnal* Committee of the United Reformed Churches in North America (URCNA) met in joint session beginning Wednesday evening, April 25, through Friday morning, April 27, at the Ancaster Canadian

Reformed Church building in Ancaster, Ontario. Present for our meeting were Rev. Douwe Agema, Mrs. Daphne Jasperse, Rev. Ed Knott, Rev. Rand Lankheet, Mr. Chris Nobels, Rev. Derrick VanderMeulen, Dr. Christine van Halen-Faber, Rev. George van Popta, and Rev. Dick Wynia. *Book of Praise* committee member Dr. Niek Gootjes was not able to attend.

According to our custom, since the Standing Committee for the Publication of the *Book of Praise* served as hosts for this meeting, Rev. van Popta served as chairman and Rev. Wynia substituted for Mr. Chris Nobels as secretary, since Mr. Nobels had to leave early in order to attend Synod Smithers of the CanRC. Rev. van Popta opened our meetings with a brief meditation from 1 Corinthians 14. He especially emphasized that the songs of the church need to be intelligible. After we sang from Psalm 16:1, 4, 5 *Book of Praise* and 368 of the *Psalter Hymnal* (1959), he led us in opening prayer.

After reviewing the minutes of our last joint meeting, in Jenison in October 2006, various members and the two committees reported on a long list of assignments we had been given in previous meetings. These assignments consisted mainly of reporting on our reviews of a number of hymns with which we had some concerns and, acting on the recommendations of the reviewers, to make changes and a decision on whether or not to include the amended hymn in our “Gross List.” We realize that any changes we make are subject to the approval of the hymns’ copyright holders. We have worked our way through the hymn section of the 1959 CRC *Psalter Hymnal*, the 1990 *Trinity Hymnal*, the *Book of Praise* and the augment to the hymn section of the *Book of Praise* being proposed to Synod Smithers of the CanRC, as

well as suggestions from the churches of both of our federations. We continue to evaluate the hymns found in the 1987 CRC *Psalter Hymnal*.

The committees also reported on other assignments, including the advice we have received so far about how to handle the "Tetragrammeton" (literally, four-letter) Name, YHWH, in the psalms. In the past, as, e.g., the 1959 *Psalter Hymnal* shows, the Name was translated as Jehovah, but that translation rests on improper vowel sounds being imposed on the Hebrew Name YHWH. We're still waiting for one expert to respond on this matter, but for now, we have decided to follow the practice of the NIV and some other Bible translations, by representing YHWH with the capitalized LORD. Rev. Lankheet and Rev. van Popta reported on the progress they have made so far in adapting their series of articles familiarizing the churches with the Principles and Guidelines which were adopted by our respective synods in 2004 for publication in a booklet.

On Thursday morning, in our ongoing effort to educate ourselves about the process of producing psalms and hymns for singing by the churches, we had a presentation from Dr. Bill Helder, who has done a lot of work for the *Book of Praise*. He showed us how he works as a poet "from Biblical text to sung song." The presentation was very interesting and informative. He identified eight questions that must be dealt with in the rhyming and versifying of the psalms: 1) How free and "paraphrastic" may it be? 2) How much room may be given for artistic expression? 3) How close to a particular translation of the Bible must the songs be? 4) How do we deal with the requirements of stanza form? 5) What are the criteria for language and diction - how archaic, or colloquial may it

be? 6) How important is rhyme? 7) What various techniques may be used to make the text more singable? 8) To what extent do we retain the imagery of the Old Testament - especially when it is obscure? After leading us through a brief review of these questions, Dr. Helder gave us a handout on which he had printed several examples of psalms which he has rhymed and versified, comparing them with the psalms as they appear in the NIV: Psalm 1, Psalm 126, Psalm 60, and Psalm 85.

One of the thorny issues with respect to the hymns in particular is the question of "individualism." One of our guidelines prohibits "individualism," but to some extent, that begs the question: what is individualism? When is it legitimate for the congregation to sing in the first person singular ("I, me, my")? Many of the hymns in the 1959 *CRC Psalter Hymnal* speak in the singular. How do we distinguish between a legitimate use of the singular pronoun in congregational singing and "excessive individualism"? Following a report on a brief overview of the use of first person singular ("I") and first person plural ("we") in the psalms, the committee decided to ask several experts to give us their opinions and advice on the matter.

The committee agreed to set 2010 (the next time our synods are scheduled to meet after 2007) as a target date for having our proposed hymn section ready for recommendation to the churches. We also received gratefully a proposed categorization of the hymns accepted for the gross list so far. This list, prepared by Mr. Nobels, will aid us in determining which section of the hymnal may be "over-represented" or "under-represented" as things now stand. We have decided to classify the hymns according to the topics and division of the Apostles' Creed,

similar in a way to Lord's Days 9-21 of the Heidelberg Catechism. Our goal is to make sure that we have a proportionate number of hymns in each of the sections. We agreed, therefore, that the next time we meet, D.V. in October 2007 in Jenison, we will try to arrive at a "ballpark figure" as to how many hymns we think the collection should have. We plan to work our way through the collection as it currently stands, according to the categories we have proposed, to come to a more definitive collection.

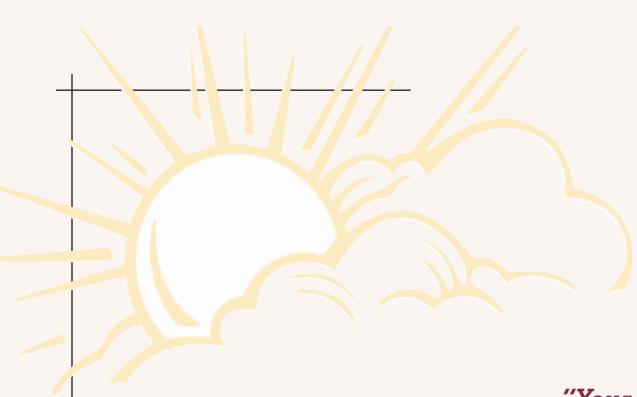
When it was time to bring our meetings to a close Friday at noon, committee members expressed their thanks to the Lord and to one another for the able leadership of Rev. van Popta, for the gracious hospitality of the Ancaster Canadian Reformed Church, and for the good spirit which once again prevailed in the meeting. Rev. Knott led us in closing prayer and we sang, "By the Sea of Crystal," #469 in the 1959 *Psalter Hymnal*.

Our Joint Report and individual committee reports have been submitted for the agendas of our respective synods - Synod Smithers of the CanRC, May 9-19, 2007 and Synod Schererville of the URCNA, July 10-14, 2007. We hope and pray that our work and our recommendations will be of service to Christ and to his church.

The committees welcome the questions and suggestions of the churches and of individuals, regarding any concern that you might have. You may contact Rev. Dick Wynia at [ccchurch@bellnet.ca](mailto:ccchurch@bellnet.ca) or PO Box 959, Wyoming, Ontario, or Mr. Chris Nobels, at [cjnobels@aei.ca](mailto:cjnobels@aei.ca) or c/o Standing Committee for the Publication of the Book of Praise c/o Theological College, 110 West 27th Street, Hamilton, Ontario, L9C 5A1.

For the committees,  
Rev. Dick Wynia





# Ray of Sunshine

By Mrs. Corinne Gelms and Mrs. Erna Nordeman

*"Your love, O Lord, reaches to the heavens, your faithfulness to the skies. Your righteousness is like the mighty mountains, your justice like the great deep. O Lord, you preserve both man and beast. How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings. For with you is the fountain of life."*  
Psalm 38:5-7, 9a

By now we are all nearing the end of the summer holidays. A time in which we can relax and enjoy the beautiful warmer weather. Indeed, it's always refreshing to be outdoors, hear the birds singing, seeing lots in nature growing mixed with the sounds of children playing.

There is so much throughout the summer time that is vibrant with life. We may say with David "O Lord, you preserve both man and beast. How priceless is your unfailing love." David maintains that the world is full of the goodness and righteousness of God. When we really take time to look at how the crops are growing in the fields, the fruits in the orchards, and the plants and trees; then we can only but see God's hand. At times parts of the country may be exceedingly dry, whereas other lands may be drenched with flooding waters. This must make us place our dependence on Him alone. He knows what is good for our lands and lives. He wants to receive all the glory, even when things do not look the way we would like them to be. We must show thankfulness even when the lands are parched, and only a little rain is sent. For God does not need to send rain; He is all-powerful. Through his hand He will show us his providential care.

As Lord's Day 10 so beautifully describes in question and answer 27: "What do you understand by the providence of God? God's providence is His almighty and ever present power, whereby, as with His



hand, He still upholds heaven and earth and all creatures, and so governs them that leaf and blade, rain and drought, fruitful and barren years, food and drink, health and sickness, riches and poverty, indeed, all things come to us not by chance but by His fatherly hand." Let us all place our dependence on Him alone. For no matter what the weathers may bring, we must realize whose hand it comes from. He provides for all creatures, both great and small.

Take time to enjoy the nature around you. It shows us God's love, provision, and generosity. For He gives us more than we need or deserve. We have so much to be thankful for! Do you show your thankfulness in all you do? Take time today to look and see his providential care in nature all around you. Reflect and meditate and take opportunities to give thanks to our heavenly Father while we still can!

## Birthdays in September:

- 8 **MARSHA MOESKER will be 30**  
5820 Dixon Dam Road, Vernon, BC V1B 3J8
- 11 **MARY VANDE BURGT will be 51**  
32555 Willingdon Crescent, Abbotsford, BC V2T 1S1
- 14 **JERRY BONTEKOE will be 43**  
Anchor Home, 361 Thirty Road  
RR 2, Beamsville, ON L0R 1B2
- 22 **NICK PRINZEN will be 35**  
653 Broad Street West, Dunnville, ON N1A 1T8
- 29 **PAUL DIELEMAN will be 38**  
653 Broad Street West, Dunnville, ON N1A 1T8

Congratulations to all those who are celebrating a birthday in September. May our heavenly Father continue to bless you all.

Till next month,

Mrs. C. Gelms and Mrs. E. Nordeman  
548 Kemp Road East, RR 2, Beamsville, ON L0R 1B2  
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