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# CHRISTIAN renewal



## Swords and Shares

- Obedience is Green p. 24
- Don't Forget to Remember p. 28
- The Decline of Religious Freedom p. 31

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**Editor** John Van Dyk  
jvandyk@aol.com

**Contributing Writers**

Doug Barnes  
Norm Bomer  
Cheryl DeGraaf  
Hermina Dykxhoorn  
Christine Farenhorst  
Thomas L. Jipping  
Brian Lee  
Bassam Michael Madany  
Hanna Korvemaker  
Glenda Mathes  
H. David Schuringa  
Nick Smith  
D. Allan Stares  
Marian Van Til  
Eric Watkins  
Gerry Wisz  
Michael Zwiep

**News Reporter** Glenda Mathes  
**Circulation/Advertising** Alma Meijaard  
**Proofreading** Jenny Hultink  
**Art Direction** J. Van Dyk  
**Publisher** The Abraham Kuyper  
Christian Citizen Foundation

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**Contact the Editor:** John Van Dyk (905) 562-3505, jvandyk@aol.com

**Contact Advertising/Circulation/Accounting:**  
Alma Meijaard: christianrenewal@hotmail.com

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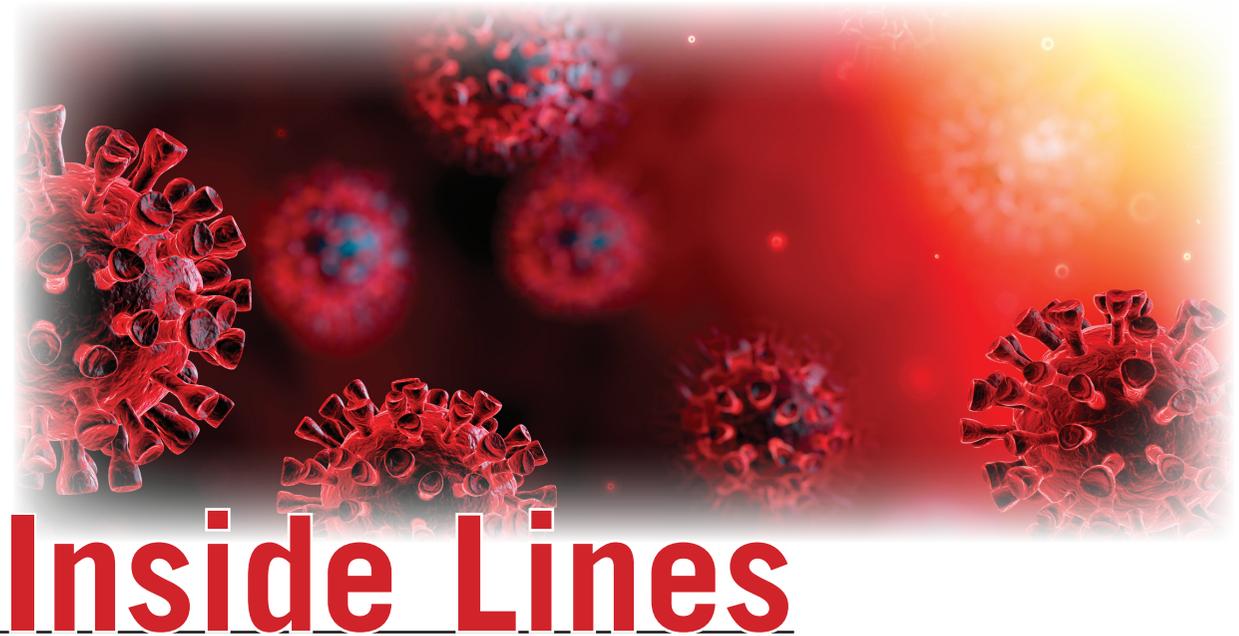
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## *A Climate of Fear*

**T**he coronavirus has done the unexpected – it has bumped “climate change” off the fear register for now as reports of the virus continue to dominate headlines and news reports.

The lesson being taught us is that we are really not in control of our lives, as much as we’d like to believe and think we are.

Just as we cannot re-adjust the climate to what we think is normal, so we cannot cure every disease, heal every hurt, satisfy every injustice, stop every bullet or even every bully, dry up every tear, alleviate every fear. This world is broken, and it will remain broken until Christ comes again. And that event will be beyond words. Every mouth will be stopped.

That fact, of course, does not mean that we give up trying to find cures, to promote justice and fairness, to help the homeless, and to do what we can to comfort the suffering – the work of restoration is vital work. Yet all such work is temporary in nature. Even those who Jesus healed of so many ailments would still have to die.

Christians are not meant to be spectators of a reality show, sitting idly by to see what will happen to this earth, while waiting for Jesus to come. But we’re also not super-men and women of Marvel comic fame who can save this world from itself. Nor are the many politicians who clamour for your votes.

We can’t save the world. We can’t even save ourselves. That’s what Christ came to do – He came to save – for eternity. He did it flawlessly. Perfectly. Finally. Still, He uses us to accomplish His purposes, and that should both humble and excite us.

Fear is part of our nature. And events such as epidemics remind us just how fragile and how vulnerable we are, and how scared our neighbours can be. Those who shake their puny fists at God need their eyes opened, their ears unstopped, their hearts turned from stone to flesh. Perfect love casts out fear. And perfect love is what God gives to us who live in a fear-filled world.

On page 6 an essay looks at our confessional community and notes some of the differences that mark us, but should not separate us as much as they sometimes do. It’s something to think, talk and pray about. While our unity may not change the world’s view of the Church, working together is a lot better than working apart.

This issue of *Christian Renewal* has a lot of significant articles, and I am thankful to our writers for making the most of their words for the benefit of our readers. We’d love to share our work with as many as we can. If you have someone you know who would benefit from reading *CR*, please send us their contact information and we’ll send them a sample copy. Help us get the word out. ♦



John Van Dyk  
Editor

## Shining Light on a Dark Story

Thank you for printing “Abused and Restored: A Survivor’s Story” by Jennifer Greenberg, and the accompanying Q&A with her and Pastor Tuinstra. As a former victim of sexual abuse, I personally thought the article was very, very good, and I am surprised and satisfied that CR felt the need to publish it. I am surprised because I think it was a unique article, in that it’s the first I’ve ever read in a mainstream Christian publication that dealt with the reality of familial abuse within a Christian family. I have read many articles with the theme of “I was raised in an abusive, non-Christian household, my parent(s) were abusive, etc. but then I grew up and became a Christian.” And I fear that a lot of people are, rightly, horrified to even consider the possibility of a Christian father or mother being abusive.

I was also satisfied to see the topic represented because I find that that horror can often lead to Christians refusing to believe this kind of thing happens, which can then lead to it being swept under the rug, ignored, victims being disbelieved, etc. (which Greenberg alludes to in the Q&A). Thank the Lord she didn’t let her bad experiences within the church drive her from her faith!

It was interesting how her experience with the different types of abuse perpetrated by her father was all very familiar to me – I could see echoes of it

in the various types of abuse inflicted on myself by my father, as well as the typical molesting behaviors perpetrated in the article. The fact that she fled her home to the arms of a kind but not Christian boyfriend was no surprise (praise God that her boyfriend was later saved as well!).

All in all I find this to be a great article to share with someone in a similar situation. Greenberg displays a really Godly response to her abuse, and Pastor Tuinstra is extremely compassionate and knowledgeable about this subject. The descriptions of abuse, though not graphic, could be disturbing to some so I would warn an abuse victim that they are there, but it’s well worth a read.

I particularly liked how the article dealt with forgiveness, drawing the line between the sort of forgiveness God requires versus immediate acceptance of an abusive person who has not yet shown the fruit of repentance. And I also think it’s very admirable of Jennifer Greenberg to speak about her experience and to write a book that can help others.

Thank you again for printing this story and for helping to bring this topic to Christians’ attention. The sin of abuse thrives in darkness and you are helping to shed some light.

MELISSA GONNELLA  
New Jersey

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## *Initial responses to the virus by some churches in the U.S.*

*Reporting on a virus that changes daily makes accuracy particularly difficult, since by the time you get this issue of CR, things could be significantly different, either in a good way or a more serious way. Still, as of March 5, churches are considering how best to cope with what they know. This portion of a news article from the Christian Post shares a window on how some churches are responding.*

**A**t least 15 states in the U.S. reported coronavirus cases, prompting church leaders to respond as needed as the warnings against the disease grow more urgent.

Instead of shaking hands during Sunday mass at St. Mary Catholic Church in southeastern Wisconsin, hundreds of parishioners, on the advice of their pastor, greeted each other with gentle bows for the sign of peace ritual, *The New York Times* reported.

The Episcopal bishop of Indianapolis, Indiana, announced changes to worship in a note to members recently, including a switch from ceramic chalices to metal in an effort to limit the spread of germs.

The Rev. Roman Stikel, pastor at St. Mary in Kenosha, Wisconsin, also recently rebuffed to his parishioners to warn them not to shake hands. If the coronavirus becomes a widespread emergency, he is also preparing for the possibility of canceling mass.

“For people who are very committed to coming to mass and praying together as a community, this is going to be difficult for them,” he said. “What we’ll hope and pray for is that this is something that will pass.”

In his sermon on the weekend, the Rev. Matt Paul, pastor of First Presbyterian Church of Port Angeles, Washington, discussed the coronavirus. When more infections were announced in his state on Monday, he told the *NY Times* that he was counting on scientists to develop a vaccine, but noted that only God can save lives.

“Just the act of being together to worship is somewhat an act of faith and an act of risk,” he said. “We’re reminded of our humanity and the frailty of life.” ♦



## Do You Speak with an Accent?

### *Confessional Calvinism in Our Circles*

by H. DAVID SCHURINGA

***When we lived in the Netherlands folks would politely compliment my Dutch, and then immediately add, “You are certainly from America, right?” They could hear it in my accent from the moment I opened my mouth. Once, when accompanying my little daughter Rebecca back to school for a book she had forgotten, just before we arrived, she stopped us on our walk to plead, in Dutch, “Now papa, if we run into my teacher, please try to speak good Dutch, OK?”***

**D**o know this: I totally reject the notion that Calvinism is merely one accent in the language of Christianity. No. Though not perfect, Calvinism is the purest language of salvation, while other forms of Christianity are either dialects or another language altogether.

Still, in the language of Calvinism there are indeed different accents due to things like church history, being bound together in particular groupings, and divine providence. We all do our best to speak good Calvinism, so the idea of various accents might be rejected out of hand by some because we tend to see our own accent as the purest, the most biblical, as no accent at all.

However, you may hear something of yourself in one or more of these, as I do. So, we are not attempting to pigeonhole anyone or any church.

And of course, a brief article such as this is open to criticism from the argument from silence. That said, here are the main accents I hear in the CR circle of churches. For each, I risk selecting a prominent thought with its practical outcomes.

#### **HIGH CALVINISTS**

We begin here as this describes Calvinism going back at least to the Great Synod of Dort 1618-1619. The president of the Synod, Johannes Bogerman, and many others were called High (not hyper) Calvinists because they grasped uncompromisingly the absolute sovereignty of God which, for some, is a bit much to swallow. But, for them, either God is God, or he is not. Truth is, they don't hedge on the fact that nothing falls outside his eternal plan.

Such brethren today are highly sensitive to Remonstrantism (Arminianism) that has dug its claws into evangelicalism, and has even slipped into churches with “Reformed” on their website. Also, couldn't the so-called New Calvinists use a strong dose of High Calvinism to give some backbone to their soft-version of TULIP?

Accompanying this sovereignty of God is a strong accent on the antithesis between light and darkness, good and evil. Here you find an unflinching condemnation of worldliness and any idea that the elect and reprobate can find common ground. And here's the rub: to overturn a phrase, doesn't it appear that the church is becoming so *earthly* minded it's no heavenly good? So worldly in the world that the line





of demarcation between the seed of the woman and that of Satan has nearly vanished without a trace?

#### EXPERIENTIAL CALVINISTS

Such Calvinists trace their roots directly to the spirituality of the *Afscheiding* (secession) of 1834-35 under Hendrik De Kok. The post-reformation scholars or *Oude Schrijvers* (old writers) were read and discussed in those 200 or so homes in which he launched churches – they spoke the same language.

These brothers today accent the *belijden en beleven* (professing and experiencing) faith of those fathers in the 17th century Golden Age: English and Dutch Puritans, if you will. Tightly-knit colleagues from across the Channel, they believed that knowing sound doctrine is vital, but also crucial is that believers have their hearts, as well as their heads, overflowing with the Word of truth.

Treasured is the holiness of the Bride, and her intimate relationship with the Bridegroom: seeking him so that he may be found, walking circumspectly, looking forward to when the Bride will be presented without spot or wrinkle. No wonder they still take that self-examination for the Lord's Supper in all seriousness. Do you?

So you may have been born and raised in Calvinism, but have you, like Calvin, offered your heart to the Lord, promptly and sincerely, on your pilgrim's journey to the New Jerusalem?

#### WORLDVIEW CALVINISTS

Immediately, the name Abraham Kuyper springs to mind with the accentuation on all of life as sacred and every square inch as belonging to our King. In this dogma, many of us were college-trained during our Dooyeweerdian hippie days. Sadly, much of contemporary neo-Calvinism has left confessional orthodoxy to link arms with the cultural left.

Thus, Calvinists are left scratching their heads as “filling the earth with the knowledge of God” sounds like it has derailed and morphed into yet another futile effort of man to produce utopia here on earth – a world which the Bible says is heading for cosmic conflagration. Face it: common grace has become special enough all on its own, and general revelation the authorized interpreter for special revelation. So, there is a crying need for a reconstruction of reformed worldview because in your heart you know it is right.

Worldview Calvinism must be rooted in the orthodoxy of Father Abraham, back to Dort and Westminster. There is no warrant for letting anti-confessionals water-down the comprehensive mission of Calvinism for shouting Good News to the ends of the earth, planting the kingdom flag in every area of life, expecting Jesus himself to come to make all things new.

Is it possible that with different accents, we accent different aspects that make our fellowship all the sweeter?

#### COVENANTAL CALVINISTS

While all Calvinists are covenantal, these folks emphasize the *historical* character of the covenant as a point of reference. Now, long before, our forefathers were well aware that our salvation is revealed in covenant history from Genesis to Revelation.

However, scholars such as Schilder, Holwerda and Vos have furthered our fathers' understanding of Christ in all of Scripture, intently listening in every passage for our covenant God on the way to and from Bethlehem. Certainly, this rescues us from moralistic interpretations in order to focus first of all on what God is doing in the text rather than man, as the latter fares not so well on his own. This hermeneutic especially brings the Old Testament to life. Or rather, provides an eschatological vista to see that in the Old Testament our Covenant-Keeper is



alive and on the move.

That said, in viewing the covenant in its historical manifestation, the doctrines of Justification and Sanctification may appear joined at the hip. Accented is covenant responsibility and fidelity, if you count as truly a living member of the covenant community. For them, the covenant is about promise, not presumption. So if you are standing on the promises, you best be taking your stand.

You can't help but love their approach to Scripture, and get all shook up by their call to faithful living.

#### **LAW-GOSPEL CALVINISTS**

In a sense, these are the new kids on the block. It sounds like a new accent, though they claim to bear witness to an old message. Resurfacing from within a seminary context, their presence is making itself felt in the pews through many of its graduates.

From prolific writers such as Prof. Clark, an oft-heard nomenclature is "law and gospel," which might sound odd to contemporary Calvinists. However, it shows up not only in Luther but also in citations from such as Olevianus and Perkins. Connected is a comeback of a covenant of works to describe the pre-fall situation. For this they also quote Reformed sources such as Father Brakel and the Westminster Standards.

Also pronounced in their accent is a Twofold-Kingdom (*duplex regimen*) idea that declares a radical division between the visible church and the rest of society. Is this a particular way to speak of the antithesis?

If their vocabulary was employed by some of our fathers, then Calvinists of any accent will take note, and find out why. For that which seeks to celebrate amazing grace is music to our ears.

#### **KEEP THE GLOVES ON**

Queen Mary is credited with saying of John Knox that, "There's nothing worse than a Calvinist who thinks he's doing the will of God." Like it or not, we Calvinists are tough as nails, fiercely devoted to the

reformed confessions. However, I trust that shots heard now and then among us are friendly fire, and not sniper fire from behind glass bunkers.

Iron sharpens iron. But there is no gain here in weaponizing theological inquiry. Or getting defensive when our accent is queried. So, let's debate the issues, but from a position of appreciation for all who defend our confessions, seeking to listen before making our case. Let's save the heavy artillery for the real bad guys – they are out there, especially in the church. Didn't Jesus and Paul reserve the tough talk for them?

With the confessions in our hearts and on our lips, we should strive to speak our best Calvinism. Yet, our own history, disposition and convictions make our accent as apparent as my American accent in the Old Country. Let's think. Is it possible that with different accents, we accent different aspects that make our fellowship all the sweeter?

Because, whatever the accent, as long as it does not devolve into an inferior language – even as each pushes the envelope – it begs the patience of an attentive ear. Perhaps somehow together we are best proclaiming the full counsel of God for the love of Christ's own? ♦

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## Coronavirus restricts worship in Milan

### *Life-streaming service fills the void*

by GLENDA MATHES

**P**anic about the coronavirus appears to be spreading faster than COVID-19 itself. This is especially true in Milan, Italy where necessities have disappeared from grocery shelves and public meetings – including worship services – are prohibited.

Rev. Michael Brown, who pastors Chiesa Riformate Filadelfia, the United Reformed Church mission work in Milan, shares how the virus and its related panic are affecting church members and the surrounding community.

For the first time since his November 2018 arrival in Italy, Pastor Brown was not permitted to preach in the church building on March 1, 2020. Instead he broadcast on the internet, via Facebook live. Departing from his series on Genesis, he spoke from Philippians 4:4-9 on the peace of God.

“We notified everyone in the congregation that a live sermon would be transmitted, and nearly all were able to log on and

listen,” he says. “I also received several messages from Italians in other parts of northern Italy who listened to the sermon and were edified and encouraged.”

As of the evening of March 1, statistics for Italy indicated 1,577 people had tested positive for the infection, of whom 34 died and 83 were considered healed (after recovering and testing negative). The majority of the cases are in Lombardy, the most highly-populated area of the country and home to the metropolitan center of Milan, which contains over 8 million people. All schools and churches are mandatorily closed as well as many public facilities.

“Grocery stores have remained open, but have had trouble keeping some products in stock, such as bottled water, chicken, coffee, toilet paper, and (you guessed it) pasta,” says Pastor Brown. “The ‘ground zero’ hospital, where most of the infected people are being treated and quarantined, is



about 15 minutes from where we live.”

Pastor Brown notes that many of those who have died from the disease were elderly and may have had previous health problems. It also appears that more people die each year from the regular flu than the coronavirus.

“Although the illness is extremely contagious and the threat is real, perhaps more concerning is the panic and fear that has been generated,” he says. “In the first several days of the outbreak, supermarkets became chaotic and people unruly, even giving way to fistfights at times. It is not uncommon to hear racial slurs and words of anger directed at Chinese people, due to the fact that two Chinese tourists were the first to contract the virus and bring it to Italy.”

Some smaller cities outside Milan are deemed to be at a higher risk of infection. They are on “complete lockdown” with no one permitted to enter or leave.

A national concern is the effect on tourism, a crucial component of Italy’s income. Pastor Brown says, “The already fragile Italian economy is taking a major hit from the outbreak. Tourism, upon which many cities in Italy depend heavily, is way down, and many restaurants and businesses





are closed. The cancellation of Carnivale in Venice, for example, is a devastating blow to the livelihoods of many.”

At this writing, the members of the mission work in Milan were healthy and well supplied with food and water. “The congregation, especially its leaders, has done a great job of communicating with and checking on one another during this time,” according

to Pastor Brown.

As long as worship services remain prohibited, Pastor Brown will continue to preach via the internet. “So, the encouraging thing is that the Word is still going out, despite the coronavirus.”

He adds, “As a pastor, my concern is to comfort the people of God with the gospel and remind them of their security in Christ. We also pray that the Lord will

use this ordeal in northern Italy for his glory and the advancement of the gospel, especially as many in Milan think about the brevity of life. Please pray that the hopeless will find the hope of eternal life in the person and work of Christ. Pray that our congregation will be a good witness to the world through our love for our neighbors. And please pray that we stay healthy!” ♦



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## Worship: A video on why we do what we do

*A video to lead the way back*

by JOHN VAN DYK

**W**orn down by “worship wars” a once healthy, robust Reformed congregation recently sold its beautiful facilities for a dollar. Its sheep scattered; its leadership disbanded.

What happened? It’s a long, sad story, that may have followed this meandering path – of ideas turning to questions; questions to suggestions; suggestions becoming demands; demands to disgruntlement; disgruntlement to unrest; unrest to division; division to departures. The focus lost, the purpose forgotten; the candlestick snuffed out.

How hard is it for congregations to worship aright today when so many churches all around are doing things so differently, and seemingly, successfully? Praise teams, special music; light shows; come as you are; lattes to go; theatre seating; lecterns on busy stages; ripped jeans, plaid shirts; guitars and drums; worship teams; administrators at the helm. One church recently considered jettisoning its elderly members – they were a hindrance to growth.

Many churches have lost their way in the rush for market share, and numbers, seeing explosive growth in places, and assuming the way forward is by altering worship practices and boarding the bandwagon of innovation. Others have lost members to churches that have more exciting ways to worship.

To help serve as a guide in the midst of so much confusion today, Les Lanphere of Broken Stone Studio interviewed a num-

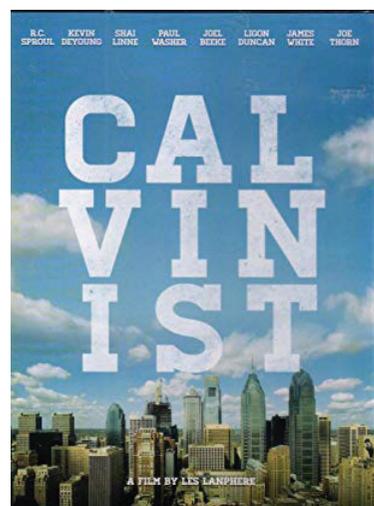


ber of Reformed church leaders, ministers, seminary professors and others, to answer the question: “How Does God Want to be Worshiped?” The result is a helpful video called *Spirit & Truth*.

Lanphere, is a member of a PCA in Port St. Lucie, Florida, and an independent film maker. This is one of two videos released recently. The first, *Calvinist*, came out in 2017. It follows the rise of a movement out of evangelicalism and into the Reformed faith which has been dubbed by the catchy name, “Young, restless and Reformed,” a resurgence of and hunger for the doctrines of grace among young adults searching for more than the simple gospel.

Both videos follow a similar format of interviews with Reformed leaders, ministers, seminary professors, lay-leaders.

In *Spirit & Truth*, participants include: Kevin DeYoung, Terry Johnson, Tim Challies, Robert Godfrey, David Strain, Robert McCurley, Neil Stewart, Ryan McGraw, Joseph Pipa, John Bouwers, Chad Van Dixhoorn, Jason Helopoulos, Mark Jacinsky, Con-fex Makhalra, Josh Buice, Alan Strange, Stephen Nichols, Rick Phillips, Joe Thorn, David Hall.



Some names are familiar; others not so much; but all agree on the main theme of worship, and the basic elements of Reformed worship – what it is; what it is not; and why it is so important that we get it right. The video is 87 minutes that touches on the basics and the fundamentals, while leaving aside the adiaphora – the things indifferent.

*Spirit & Truth* and *Calvinist* are both similar in approach, with the *Calvinist* perhaps a little more creative in approach and in terms of graphics and footage. But both get their messages across in an informative way, and it is valuable information in these at times confusing times.

Churches should add these videos to their libraries to share in group settings for information and discussion. ♦

## Meeting a Need: Reformed literature in the French language

A book on the covenant by the late Rev. Clarence Stam called *Covenant of Love* has served as a launching pad or door opener for the translation of more Reformed publications in the French language.

Coming on board to back the project is a publishing company called *Publications chrétiennes* (PC), an evangelical French publisher that Rev. Bernard Westerveld says “has offered to start a line of books of Reformed conviction.” Rev. Westerveld is pastor of the Eglise reformée St-Marc in Quebec City (ERQ). He is also the director of *Bannière réformée francophone* (BRF) or in English, *Reformed Francophone Banner*, a ministry established by his church.

Rev. Westerveld says that recent publications include works on infant baptism, Reformed evangelism and an exposition of the Canons of Dort, written by ERQ minister Paulin Bedard.

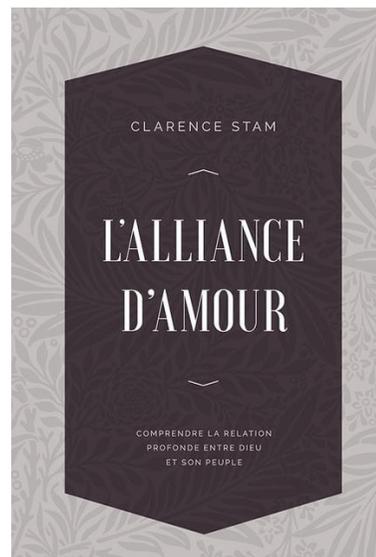
“We would like to publish more original works, besides translations,” says Westerveld. “We’re eager to publish more texts on covenant theology, particularly the applications of covenant promises and principles to raising our children.” The BRF welcomes suggestions for other books on the covenant to translate into the French language.

This past November, Rev. Stam’s book, *Covenant of Love*, or *L’Alliance d’amour* was published and distributed. The book was advertised by *Publications chrétiennes* on its website and in its weekly newsletter. It also received exposure in Europe when another evangelical publisher shared the news of the book’s availability. Rev. Westerveld said that PC would promote the

book in Quebec, Haiti, France, Switzerland and French Africa. PC has also offered to start a line of books of Reformed conviction called *Editions La Rochelle*, named after the first French Reformed confession written primarily by John Calvin.

The Bannière réformée francophone committee, recently approved translating Kevin De Young’s commentary, *Heidelberg, The Good News We Almost Forgot*, as well as Rico Tice’s short book, *Honest Evangelism*.

Because the market is limited, Rev. Westerveld says that funding is a challenge, but the ERQ synod recently granted BRF “significant funds,” but more is needed and welcome. Churches and individ-



uals are invited to contribute via the overseeing church, Eglise réformée St-Marc. ♦

## Church plant finds home in the OPC

On occasion individual congregations or ministers move from the Presbyterian Church in America (PCA) to the Orthodox Presbyterian Church (OPC) or vice versa for a variety of reasons.

The PCA is the much larger, younger and broader denomination of the two with over 380,000 members in just over 1900 churches. Founded in 1973, it has grown by leaps and bounds, while the OPC, founded in 1936, is smaller, with around just over 30,000 members.

One of those PCA congregations which has seen fit to move to the OPC is a tiny church plant – Covenant Presbyterian Fellowship of the Low Country. Last year it left the PCA and was received into the Orthodox Presbyterian Church, in the Presbytery of the Southeast meeting in Raleigh, NC. The move took place on October 19, 2019, according to its pastor, Dr. Ron Gleason.

Dr. Gleason, who served for a number of years in the PCA, said that the fellowship he leads is small with 20 attendees worshipping in a local middle school in Bluffton, South Carolina, adjacent to Hilton Head Island, a popular tourist area.

Given its location Dr. Gleason hopes that the church plant will be attractive to vacationers coming down from the north for March break, or for summer vacationers in the area.

Hoping to entice visitors, he says, “There is now a congregation for you where the Ten Commandments are read in every service, where the liturgy is familiar to traditional worship, and where the Word of God is central.”

Sunday worship is as follows: Sunday School: 9:30 am; Morning Worship: 10:30 am; Evening Worship: 5:00 pm. ♦

## Persecution in Mozambique

Over 100,000 people have been displaced and at least 700 have died in the majority-Christian country of Mozambique since 2017, as the spread of radical Islamic extremism in Africa is starting to plague the continent's southeast region. The region is becoming a foothold for militants that appear to be aligned with the Islamic State.

The Institute for Security Studies, an Africa-based think tank, published a report last month stating that as many as 350 terror incidents have occurred in Mozambique since the local jihadi group Ahlu Sunnah Wal Jammah simultaneously attacked police and military bases in October 2017.

Reports are of killings, maiming, and torture, burnt homes, destroyed crops and shops. There have also been reports of beheadings, kidnappings, and disappearances of women and children.

## Mob Attack in Pakistan

A Pakistani Christian man is partially paralyzed after a mob of Muslim men shot two Christians and attacked another with an ax for constructing a church in a village in Punjab province. The Union of Catholic Asia News reports that 25-year-old Azeem Gulzar is now paralyzed from the right shoulder down after he was shot in the head on Feb. 2 in Punjab's Sahiwal district. Open Doors, which operates in over 60 countries, reports that there are dozens of attacks that occur each year against churches and cemeteries in Pakistan.

## Abduction in Bangladesh

At least 22 Rohingya Christian families were attacked, a Christian pastor and his 14-year-old daughter were abducted, and a Christian church and school were vandalized in Bangladesh's Cox's Bazar area, which is home to thousands of refugees who fled

ethnic and religious persecution in neighboring Myanmar, according to Human Rights Watch.

A large group of men beat up residents, vandalized homes and looted personal property soon after abducting Taher, a Rohingya Christian pastor, and his daughter, in the Kutupalong Camp 2, the group said in a statement urging authorities in Bangladesh to provide protection. The attack took place on Jan. 27 by machete-wielding Muslim Rohingya men on a Christian community, Radio Free Asia reported.

## Body Parts

The Trump administration has announced that a new ethics board will investigate the use of fetal body parts in scientific research. The National Institutes of Health Human Fetal Tissue Research Ethics Advisory Board is comprised of 15 non-government employees that include attorneys, theologians, doctors, scientists, and ethicists. The board is being overseen by Health and Human Services Department Secretary Alex Azar.

The ethics board is tasked with researching the use of aborted baby body parts in scientific research and determining whether it is ethical. The board will create a final report to recommend whether HHS should stop funding such research, the outlet reported. Recommendations will address whether the Secretary should withhold funds from a proposed project because of ethical considerations. Late last year, the Trump administration scrapped a contract between the NIH and the University of California-San

Francisco that used body parts of aborted babies to make "humanized mice." In July, the agency implemented new rules halting such federally-funded research; the rules included requiring scientists to give detailed explanations about why they want to use tissue from aborted babies rather than ethically-obtained materials.

## Over 2,000 buried

The remains of 2,411 aborted babies, which were found in abortionist Ulrich "George" Klopfer's home and car, were laid to rest at an Indiana cemetery in February. The remains had been discovered in plastic bags after Klopfer, who performed tens of thousands of abortions, died last year.

## Anglicanism in Africa

There are more Anglicans in church on Sunday morning in Nigeria than in all the British Isles and North America combined. With a membership of about



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BY MARANATHA

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85 million, Anglicanism is the third-largest Christian communion in the world, after the Roman Catholic Church and the Eastern Orthodox Church. (Gerald R. McDermott, *Ten Things You Should Know About Anglicanism*)

### Britain rejects the son

Billy Graham's last crusade in the United Kingdom was in Scotland in 1991. Sadly today, son Franklin Graham is being shown a closed door.

All seven of the venues in the United Kingdom scheduled to host Franklin Graham have been canceled because of the evangelist's biblically based views on human sexuality and marriage. "Pastor Graham peddles controversial, repulsive views about LGBT people which are in direct conflict with the values we hold dear in Newcastle," Newcastle City Council leader Nick Forbes told the local *Chronicle*

Live after the city's Utilita Arena became the latest venue to cancel. Previously, Graham events were canceled in Birmingham, Newport, Glasgow, Milton Keynes, Sheffield and Liverpool, according to a Pink News report cited by *Breitbart News*. Graham said he still intends to tour the U.K.

### Conversions or Mutilations?

Mirroring other Western countries, Sweden has documented an astronomical rise in gender dysphoria diagnoses among teenagers in the past decade. Between 2008 and 2018, the rate of teen girls ages 13 to 17 being diagnosed with gender dysphoria grew by approximately 1,500%, a report from Sweden's Board of Health and Welfare said, according to *The Guardian*.

The report follows backlash, which began in March, in the Scandinavian country after the government, heavily swayed by

the Swedish LGBT group RFSL, proposed a new law in 2018 that would have lowered the age for medicalized gender treatments, scrapped parental consent, and permitted kids as young as 12 to change their gender on legal documents.

In October, an investigative news program highlighted Stockholm's Karolinska University hospital, which received criticism for performing double mastectomies on trans-identifying females as young as 14. The Karolinska Institute was accused of hurriedly steering young people through the experimental practices without due consideration to other contributing factors to gender dysphoria and relevant psychiatric comorbidities.

Amid the allegations of rushing patients through the gender change process, authorities ordered the Board of Health and Welfare to reassess the issue just before legislation that would lower the age for such treatments was about to be debated in parliament. In December, the Swedish Agency for Health Technology Assessment reported that "there was very little research either into the reason for the increase or the risks or benefits of hormone treatment and surgery," *The Guardian* reported.

"The recent report from the Board of Health and Welfare also found that 32.4% of 13 to 17-year-olds with gender dysphoria registered at birth as women also had diagnoses for anxiety disorder, 28.9% had depression, 19.4% had ADHD, and 15.2% had autism." Heightened state scrutiny to the medicalization of gender is presently appearing around the world.

A British woman, who was given hormone blockers and opposite sex hormones as part of a gender transition, is suing the clinic that gave her the drugs, arguing she was medically harmed. Keira Bell, 23, a female who is among the increasingly

## Sixty-Three Years a Preacher The Memoirs of Rev. Lammert J. Hulst (1825–1922)

Translated by Jacob A. de Raadt

106 years after its publication (in Dutch) by Eerdmans, the *Memoirs* of the Christian Reformed Churches' oldest minister (at the time) have now been made available in English, and annotated with many church historical footnotes.

**ISBN 978199153205** Introduction by translator, endorsement by co-worker Rev. Tom Aicken, FRCNA, Langley, BC, 232 footnotes, afterword. Softcover / 152 mm x 229mm / 172 pages / ten colour pages, including maps. **Price: Can\$ 21.00 + shipping** (either from Osoyoos BC or Oroville, WA)

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Rev. William A. Heming, Pastor, Community Presbyterian Church of Omak, Washington (USA) (EPC) commented: **"I admit that as a Presbyterian I am not as familiar with the history of my Dutch Reformed 'cousins' as I ought to be, but through this excellent translation and enlightening notes I came away with a deep appreciation for Rev. Hulst and his struggle to contend for the faith once for all delivered to the saints. I hope and pray that many will take up and read likewise be blessed."**

Pastor Tom Troxell (Arizona, retired, PCA) commented: **"Bravo!"**

visible chorus of what are known as “detransitioners” – persons who once lived and identified as transgender and underwent experimental medical regimens to alter their bodies and now regret it – is mounting a legal challenge against the lone gender clinic in the U.K., the Tavistock and Portman National Health Service Trust in London.

Bell, who was given the puberty-suppressing drugs and cross-sex hormones during her mid-teens, now says she found the experience of gender-transitioning traumatic and that the clinic’s approach to treating children is not lawful because the risks are not adequately explained and minors are incapable of giving consent to such interventions.

Bell said that she does not believe “that children and young people can consent to the use of powerful and experimental hormone drugs like I did.”

In the past decade, the number

of referrals of boys and girls for the treatment of gender dysphoria has grown exponentially. Data at the time showed that from the years 2009-2010 to 2017-2018, referrals rose more than 4000%, a figure that disproportionately impacted young girls.

Those numbers continue to rise.

Bills are now being introduced and considered in several U.S. state legislatures, most notably in South Dakota, to make the medicalized gender transitioning of minors a criminal offense.

Meanwhile, teen detransitioners have been taking to YouTube to share how trans-affirmative therapies and drugs harmed their bodies and altered their psyches.

In October, Sky News reported on the growing number of such detransitioners who are seeking to desist and return to their biological sex.

(Items excerpted from *The Christian Post* news feed.)

## Concordia Closing

After 115 years, Concordia University in Oregon is closing following the end of the 2020 spring semester and faces a potential class-action lawsuit launched by a student who claims he was misled about the institution’s financial struggles.

The private Lutheran institution with about 5,700 students explained that its board of regents voted to cease operations of the school in a resolution approved on Feb. 7.

The board’s vote follows “years of mounting financial challenges and a challenging and changing educational landscape.”

Concordia’s closure comes as many small, private colleges are struggling with lower enrollments and tight finances. In 2018, it was reported by Moody’s Investors Service that about a quarter of private colleges and universities in the U.S. spent more than they earned in 2017. ♦

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## Liberty in its Historical Context Hanging by a Thread

by THOMAS L. JIPPING

**T**he Attorney General is unique among the 23 current members of the President's Cabinet. The others lead departments or agencies with political or policy portfolios. The Attorney General, whose position was created by the Judiciary Act of 1789, directs federal prosecutors and others who administer the law. According to the Department of Justice website, he represents the United States in legal matters, gives legal advice to executive branch officials, and supervises the representation of the United States in all domestic and foreign courts. Unless he is drawn into an unusual political controversy,

such as impeachment of the president, the Attorney General is unlikely to be well known to the general public.

Attorney General William Barr, however, recently gave two important speeches that deserve wide attention. The reaction to these speeches speaks volumes about the current state of American society and culture.

On October 11, 2019, Barr visited Notre Dame University, speaking at both its law school and

the de Nicola Center for Ethics and Culture. He opened by describing what might today be called the "inconvenient truth" about the place of religion and religious liberty in American history. Our founders, he said, believed "that religion was indispensable to sustaining our free system of government." In fact, James Madison wrote, religious liberty takes precedence over "the claims of civil society."

The consensus about "the centrality of religious liberty in the United States" held in the 20th century fight against fascism and communism but, Barr explained, "in the 21st century, we face an entirely different kind of challenge." This challenge is whether liberty can survive when its necessary ingredients, the self-government and restraint that flow from morality and religion, deteriorate.

Then, on February 26, 2020, Barr spoke to the National Religious Broadcasters convention. Here, he spoke more broadly about "two fundamentally dif-

ferent visions of the individual and his relationship to the state." On one side there is liberal democracy, "which limits government and gives priority to preserving personal liberty." On the other side is totalitarian democracy, "which seeks to submerge the individual in a collectivist agenda."

Barr argued that liberal democracy "takes man and society as they actually exist" and "best comports with the true nature and dignity of man." It allows for freedom, both personally and in voluntary associations, rather than limits freedom through coercion and imposition by the state. Referring to his Notre Dame speech, Barr explained that "it is safe to give the people power to rule, but only if they believe there are moral limits on their power," limits that are "based on authority independent of man's will." Religion, he said, can temper "the acrimony of our politics by making clear that what happens on earth is only transient."

In both speeches, Barr explained and applied the widely held views of America's founders. It was George Washington, not William Barr, who said that "morality is a necessary spring of popular government." It was John Adams who said that the American Constitution "was made only for a moral and religious people. It is wholly inadequate to the government of any other." It was James Madison, in *The Federalist* No. 51: "But what is government itself, but the greatest of all reflections on human nature? If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary."

Our current society and culture reflect less Barr's speeches, and more the reaction to them. Of Barr's Notre Dame speech, *New York Times* columnist Paul Krugman wrote for example, that Barr used "the language of witch hunts and pogroms." A writer for *The New Yorker* called the speech "willfully misleading" and even "galling." That does not bode well for the future.

These were thoughtful, informed, and principled arguments that liberty still has the same ingredients. Barr's remarks, therefore, are part of what the statesman John Philpot Curran told the Privy Council of Ireland in 1790: "The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt." ♦



Thomas Jipping, senior legal fellow at The Heritage Foundation.

## Who Likes Evangelism? God Does.

by ERIC WATKINS, Ph.D

**W**hy does God save people? The primary answer is for his glory. God is glorified through the salvation of his people. He is glorified when covenant kids grow up and stay in the covenant; God is glorified when he saves those outside the church; and he is glorified when they become living members of the body of Christ. Often we tend to think of God saving us for our own sakes, and rarely for the sake of others. In other words, when God saves his people, he does so for his glory and our good, but also that through our salvation, he might draw others to himself as well. This is seen in the exodus of Israel.

In Exodus 15, Moses pens what has come to be known as the “Song of Moses.” It is a song of jubilee and thanksgiving. The Israelites sang it after God consumed the Egyptians in a gulp of divine judgment at the Red Sea. It is hard to imagine a more startling scene. Israel had come out of Egypt an impoverished slave-people with no weapons or training in war. The Egyptians pursued them, intent on destroying the Israelites, if not re-enslaving them. Often in the Ancient Near East, seas were thought to be either places of judgment or possibly even deities. Jehovah, the God of Israel, proves to be God over all such spiritual powers and causes the Red Sea to do his bidding by drowning the Egyptians.

Look at this against the background of the ten plagues. Each plague represents God’s offensive into enemy territory. The Egyptians had deified many things, Pharaoh included. As he defeats all of Egypt’s gods, he declares spiritual war on their theology and worldview. God alone is God; he does not share his glory with another.

This is the point of the song of Moses. God is “above all gods.” Even Pharaoh, who was nicknamed “the son of god” would have to bow the knee to the God of Israel. From the ten plagues in Egypt to the final blow of the Red Sea, God makes his glory known to and through his people. But how does he make his glory known through the Israelites?

This is the not-so-subtle point of the Exodus that reveals the heart of God for evangelism. God may have saved Israel out of Egypt for the sake of his glory and even the good of Israel, but God also saved Israel so that through their salvation, the fame of Yahweh would spread to the nations. Israel’s salvation was a stage for the nations to see. God is jealous for his own glory; but he is also jealous



*The Red Sea*

to save a people for himself, made up of Jews and Gentiles, of Israel and the nations.

Even at the time of the Exodus, little hints of the inclusion of the Gentiles are found. First, when Israel comes out of Egypt, they are described as being a “mixed multitude” (Exodus 12:38). This language references the fact that when the Israelites left Egypt, some Gentiles (surely including Egyptians) defected and came with them. These Gentile proselytes had seen what the God of Israel had done to the gods of the Egyptians, and they changed allegiances. Identifying with Israel and serving Jehovah was the path to life; the alternative was a path to death. What a beautiful preview of the plan of God to include Gentiles in his covenant family.

God’s heart for the nations is also found when Jethro, Moses’ father-in-law, brings Moses’ wife and children to him after the Exodus (see Exodus 18:11-12). Moses was separated from his family during the plagues in Egypt and the Red Sea crossing. When Jethro brings Zipporah and the kids to Moses, he makes this remarkable profession: “Now I know that the Lord is greater than all the gods...” Jethro follows this with burnt offerings and sacrifices, and then he, Moses, Aaron and the elders of Israel all ate bread together “before God” (Exodus 18:12).

What is striking is that Jethro was the priest of Midian – a pagan priest! This Gentile pagan who previously was a stranger and a foreigner to the household of faith now appears to have not only heard of the great things the God of Israel has done, he professes faith, worships and then communes with God’s people. It’s a beautiful scene!

The Exodus reveals God’s heart, not only for his glory and the good of his people, but also for the nations. In time, God will draw people from every nation, tribe and tongue into his family. These scenes from Exodus are just the beginning. More Gentiles will come, us included. Our salvation is not just for our own sake. God saves his people for his glory, but also that we might declare the praises of Him who called us out of great darkness and into the light of Christ. The nations will see and hear – through us – that our God is above all gods. ♦



## Carrying everything to God in prayer

by MARIAN VAN TIL

*When I was child, as I heard Bible stories at home, in Sunday school and at school, I remember being intrigued and excited when I learned that God directly talked to many of the people in the Bible. And that in many instances, he also – or instead – sent angels to relay his messages.*

I was jealous of people like Noah, Abraham, Jacob, Moses, the prophets, Mary and Joseph, and the many others with whom God talked directly, or to whom he sent angels as his messengers. My envy included Jesus' disciples, who saw and heard and interacted with him every day in the flesh. How blessed they were to hear God's voice through Jesus, or to see angels (despite the initial fear they always seemed to instill).

My parents taught me to pray from the time I could barely talk, so I early developed some understanding of the fact that we can talk to God. And of course I was taught that God speaks to us through the Bible and through answered prayer. But that just didn't seem like God "talking" to us as he did to people in the Bible. I was upset to be told that God didn't choose to communicate with his people in that way in our time. (Sometimes Jesus actually does appear to people in our time, but I don't recall those exceptions being discussed in our Reformed circles.) My parents assured me that God hears and answers our prayers, in Jesus' name, through the Spirit. But that just didn't seem in the same league as God talking directly with so many of the people in the Bible.

As I got older, I naturally came to have a better understanding of God "speaking" to us through his Word and through means of our prayers. But I suspect I was not the only Christian child who was sorely disappointed in what my child-mind viewed as a second-rate form of communication with us on God's part. It was a dilemma for me. I boldly, brashly thought of God's Word, and prayer, as less-than-the-best ways for God to reveal himself and his will to us. But I was boldly, brashly wrong.

### INSTRUCTED IN HOW TO PRAY

I think my parents had some inkling of how I felt, as they carefully, keenly, week by week, emphasized that the Bible is of utmost importance, the most precious gift that reveals all we need to know about

God and ourselves. It is that because it is alive with God's Spirit in the way no other book in the world is or can be. So we were taught to take the Bible very, very seriously. And within the Bible we see countless examples of how to pray – how to speak with God; and then to listen for his answers.

We see the foremost example in Jesus himself, in the profound "high priestly prayer" in John 17 which he prayed shortly before his Passion; in his teaching his disciples to pray ("the Lord's Prayer"); and in numerous incidents mentioned in the Gospels when Jesus "withdraws" to the wilderness or mountaintop to pray, alone.

It's amazing, when one thinks of it, that Jesus as the Son of God communicated with his Father in the same way as we are instructed. Prayer is a precious gift to us, yet it seems to me that in a certain way it was a handicap of sorts for our Savior, a part of his laying aside his glory for our sakes: as the second person of the Trinity before his Incarnation he was eternally in the most profound, intimate, loving communication with the Father and the Spirit.

But on earth, for a time, having taken on our flesh, that changed: he prayed to his Father as we fragile human beings do. And he was heard; and in several instances also ministered to by angels. We too will be (are) heard. The book of James assures us, "The prayer of the righteous is powerful and effective" (5:16, NIV; or "has great power as it is working," ESV). So we need not doubt that God listens, hears and answers whenever we his people, made righteous in Christ, call to him.

The other part of that verse in James, and the verse preceding it, has been particularly important to me of late, as I've continued to struggle with health issues, a now more serious problem with an uncertain future. James says: "...And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed." (The "and" that begins that quote speaks of calling the elders of the church to anoint the sick; a regular practice in our former Lutheran church but one I've rarely seen in Reformed churches – and a topic for another time.)

### WHEN YOU DON'T LIKE GOD'S ANSWER

I'm sure that every one of you who are "righteous" have experienced answered prayer, whether for healing (physical, emotional or spiritual), or for spouse-



Marian Van Til,  
Indiana



or children- or job-related things, or anything else under God's sun. Yet getting answers to prayer, from our point of view – the answers we want and believe we need – can seem complicated, even like a bit of a mine field. The quip “Be careful what you ask for, you might get it” has an element of truth. God may, and in my experience, often does, answer us in ways we not only weren't expecting but don't always like. Whenever that happens I must remind myself that he is God and I am not; that every single thing he does is right and good; that every good and perfect gift comes from him; and I must re-acknowledge to him that, as David says, “My times are in your hands” (Psalm 31). Sometimes Christ has a cross for us to bear that we're not keen on bearing. (I'm feeling that way currently.) But our crosses pale in comparison to Jesus' ultimate and literal cross-bearing (a good thing to think on frequently during this Lenten season). As the famous 19th century preacher Charles Spurgeon said, “If he carried a cross, what nobler burden would you desire? The *Via Crucis* is the way of safety; fear not to tread its thorny paths.... Submit your shoulder to his easy yoke.”

Further, when God's answers don't always please me, I need to rethink what I'm asking for, and how I'm asking. It is instructive that James calls on believers to first confess their sins (to each other, in fact!) before praying for each other and expecting to be healed. That confession removes stumbling blocks between us and God; and between us and others, if or when they are harmed by our sin.

Prayer – the kind we can expect to be answered – also requires dedication, endurance, tenacity. That's been a difficult one for me to remember (especially when it comes to prayers for healing). Perhaps that's true for some of the rest of you also. We're steeped in a society notorious for wanting – expecting – quick fixes. God does sometimes grant those in the form of miracles, which he does still perform today. But more frequently he responds to our prayers in

his own time, often in the long-term, expecting us to keep praying, keep asking. Perhaps that's where James' observation that “you do not have because you do not ask” comes in. “Once and done” doesn't apply. Coupled with that blunt statement by James is his further assertion that our prayers may also remain unanswered if we're asking merely for things that make us feel good; then we're asking with the wrong motives (James 4:3).

### REJOICE, PRAY, GIVE THANKS

Jesus himself urges (commands?) us to persistently keep “knocking on heaven's door.” The point of his parable of the widow and the unjust judge is that she keeps hounding the judge until he relents and gives her what she needs. And if an unjust judge will do that, how much more will the Judge of All the Earth do right! The Apostle Paul, too, tells to “pray without ceasing.” And to “devote yourselves to prayer, being watchful and thankful” (Col. 4:2). I think this admonition from Paul sums it up: “Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus,” (1 Thess. 5:16-18). This well-known hymn elaborates on Paul's message.

*What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry,  
Everything to God in prayer!  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear.  
All because we do not carry  
Everything to God in prayer!*

*Have we trials and temptations?  
Is there trouble anywhere?  
We should never be discouraged;  
Take it to the Lord in prayer.  
Can we find a friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness;  
Take it to the Lord in prayer.*

*Are we weak and heavy laden,  
Cumbered with a load of care?  
Precious Savior, still our refuge!  
Take it to the Lord in prayer.  
Do Thy friends despise forsake Thee?  
Take it to the Lord in prayer.  
In His arms He'll take and shield Thee;  
Thou wilt find a solace there. ♦*

Joseph M. Scriven

## Swords and Shares

by NORM BOMER

***Kwanliso. Has a ring to it, huh? Trouble is, the ring is made of heavy iron with spikes. And it is kept around a prisoner's neck.***

No, that isn't the actual definition. But it fits. Kwanliso is the Korean word for a system of brutal prison camps, a gulag, if you will. And we're not referring to the distant past, the Mao/Lenin/Hitler eras. We're talking today in North Korea. There the current population of kwanliso prisoners is somewhere between 150,000 and 200,000. They include all age groups.

Did President Trump discuss this with North Korean leader Kim Jong-un during their summit last year? All I read about was the subject of nuclear arms. But according to Amnesty International and another group called Human Rights North Korea (HRNK), satellite photos reveal the disturbing extent of the country's gulag.

"They kept on beating me, and they executed people once a week, which we were forced to watch," reports Lee Young-guk, former prisoner and former presidential bodyguard.

Shin Dong-hyuk, the only person known to have escaped the horrendous camps, tells of regular beatings, starvation, and torture of prisoners. He was even forced to watch the executions of his mother and brother. According to a CNN interview with Shin, "North Korea's dictatorship is sustained by child slavery, starvation, and unimaginable cruelty."

The United Nations reports that "hundreds of thousands of political prisoners" have died in the North Korean gulags over the past 50 years amid "unspeakable atrocities." They have "been gradually eliminated through deliberate starvation, forced labor, executions, torture, rape, and the denial of



Norm Bommer, Asheville, NC.

reproductive rights." Over the past couple of years, North Korea also has continued its campaign of testing ballistic missiles and atomic bombs along with veiled threats against neighbors South Korea and Japan.

The good news in all of this is that North Korea's harsh communist government is holy, since its leader, Kim Jong Un, is divine. Yes, he calls himself a god – so extremely spiritual that he



claims he never even has to go potty. I could make a fitting comment on that, but will refrain. And – officially – he also shot a 38-under-par the first time he ever played golf—including 11 holes-in-one. His dad, the previous head of government, Kim Jong Il, was divine as well. I don't know how that jives with the fact that he's now eternally burning, but what an amazing family!

Even more amazing – Kim, Jr. continues to promote these ludicrous claims internationally as he also continues to run his nation into the ground. It is a land of persecution and poverty. The North Korean people struggle against starvation as well as the brutality of the communists. Those who do not bow to the false god end up dead or in the concentration camps.

North and South Korea have remained officially at war ever since the actual Korean War of 1953. That's

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because there has never been a treaty. There are still 37,000 U.S. troops stationed in South Korea guarding against invasion from the North.

“They will beat their swords into plowshares.” That line from Isaiah 2 is very popular – even among

unbelievers. After all, it’s such a peaceful idea. Just grow some food on the family farm. No more war. No more destruction. There’s another Bible verse that uses the same terms. But people don’t mention it much – especially unbelievers. It’s from Joel 3: “Beat your plowshares into swords and your pruning hooks into spears.”

Whoa!

Fact is, the two Bible verses mentioned above are written about the same thing. And it is not what many people – especially unbelievers – like to think about. It is the judgment of God.

The first one is God’s promise of saving his people. He will give them peace. “Nation will not take up sword against nation, nor will they train for war anymore” (Isaiah 2:4). The second one is God’s promise of punishing the wicked. He will raise up “swords” against them. “The sun and moon will be darkened, and the stars no longer shine” (Joel 3:15). “So great is their wickedness” (vs. 13).

All this does not mean that the use of swords and plowshares are not important to people today. They

certainly are. But there are right ways and wrong ways to use them. Ecclesiastes 3 tells us that there is “a time for war and a time for peace.” That’s true about God’s judgment. It’s also true about how we live now. That is why we need Godly wisdom.

Peace is something good. We should work wisely to turn swords into plowshares. But in this wicked world, peace must often be defended by turning plowshares into swords. People who hate God have no wisdom. They get their swords and plowshares all confused. That means disaster. And that brings us back to North Korea.

Communist North Korea just could be the most miserable country on earth – a place of suffering, starvation, torture, and death. It is a land of darkness. Why so dark? Because North Korea’s leaders are evil. They don’t know what is right, because they don’t care what is right. They hate God. That is why they have invested their nation’s wealth in turning its plowshares into swords. They love to threaten and to kill.

They don’t even have the wisdom to invest properly in the most basic and peaceful national necessities of life – such as the production of enough food for their people. “Evil men do not understand justice, but those who seek the Lord understand it fully” (Proverbs 28:5). They do, however, have enough selfish ambition to make themselves billionaires with their vast plunders safely stored in Swiss banks. Meanwhile, the North Korean people are officially the most poverty stricken in the world.

Continuing international pressure against North Korea is a good thing. It is ruled by evil people. They are destroyers. But that does not mean that free nations – including Canada and the United States – are free from sin. That is why the active influence of God’s people is so important. And that means “those who seek the Lord” must pray for wisdom for our leaders – that they may know how and when to use wisely both swords and plowshares. ♦



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## *God's Love: What can we say about it?*

Dear Reader,

No.

But that answer begs for a bigger explanation, doesn't it?

Ask a broadly evangelical preacher to justify telling everyone he meets, "God loves you," and he most likely will quote John 3:16 – "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

"There you go," he'll say. "God loved ... whom? The world! And that settles it."

Only ... it doesn't. Not really. Because Jesus isn't speaking distributively there – referring to all who inhabit the world, head for head. He's speaking generally, referring to the fallen humanity that inhabits the world. It wasn't for just one or two worthy people that Jesus was sent, nor even for the offspring of Abraham exclusively. It was for people from all the world, from every nation, from each age. God so loved His people that He gave His Son.

But He didn't send His Son to save each person who ever lived. After all, two verses later, we read: "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God" (John 3:18). And in John 6:39, Jesus

says: "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day." In fact, in John 6:44, He adds: "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day."

Only those whom God has chosen are able to believe in Jesus unto salvation; and the rest remain in the condemnation they have chosen through their sin. God didn't choose them. God didn't love them. In fact, in Romans 9, Paul speaks of how God elected some unto salvation, but not all, quoting Mal. 1:2-3 – "Jacob I have loved, but Esau I have hated." Why did God hate Esau? Because Esau chose sin over God, refusing to embrace the promises of the Covenant by faith. Remaining in his sin, Esau was hated by God – even as his brother, the faith-filled Jacob, was loved by God.

So God doesn't love everyone. Those who remain in their sin, those who reject God the Father and Jesus His Son, He hates. And all of us would foolishly remain in our sin – unless God, having elected us, worked within us to soften our hearts toward Jesus and to impart faith to us.

Biblically, then, it is misleading and unbiblical to say to men without distinction, "God loves you." That's only true if we're talking to someone who is elect, to whom God has imparted (or will impart)



faith in Jesus Christ.

“But wait!” the complaint will arise. “Our God is the God of love! How can we not say that He loves everyone?”

God is love (1 John 4:8,16). But God also is holy, demanding His people to be perfectly holy (Lev. 11:44-45; Lev. 19:2; Lev. 20:7; etc.). God also is just, “by no means clearing the guilty” (Ex. 34:7). God also is the Creator, who initially designed and made us with the ability to serve Him (before Adam corrupted us).

Such a perfect God cannot love those who persist in the rebellion that defames, rejects, and blasphemes Him. Instead, He must punish them – pouring forth His wrath against those who hate Him and persecute His people (Rev. 6:12-17; Rev. 19:15).

Nonetheless, in Ezek. 18:30-32, God calls out to those who continue in sin: “Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies, says the Lord God. Therefore turn and live!”

He is the just God, who must punish sin. But He also is the merciful God who is ready to forgive – having sent His Son to pay the penalty for those who repent and seek mercy. Through Jesus’ work, God is both “just and the justifier of the one who has faith in Jesus” (Rom. 3:26). After all, He proclaimed of Himself to Moses: “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Ex. 34:6-7a).

So what can we tell people about God? What should we tell people about Him?

We should tell them that He is the Creator who made us to worship Him. We should tell them that our wicked sin has shown us to be rebels who justly deserve His wrath. We should tell them that Jesus came to save rebels like us – and that He will save us, if we will confess our sin and put our trust in Him alone.

And we should tell them that, for all who turn to God and trust in His Son for salvation: God does love you, because you have been clothed with the satisfaction, righteousness, and holiness of Christ!



Rev. Doug Barnes,  
Covenant Reformed Church of Pella

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# Obedience Is Green

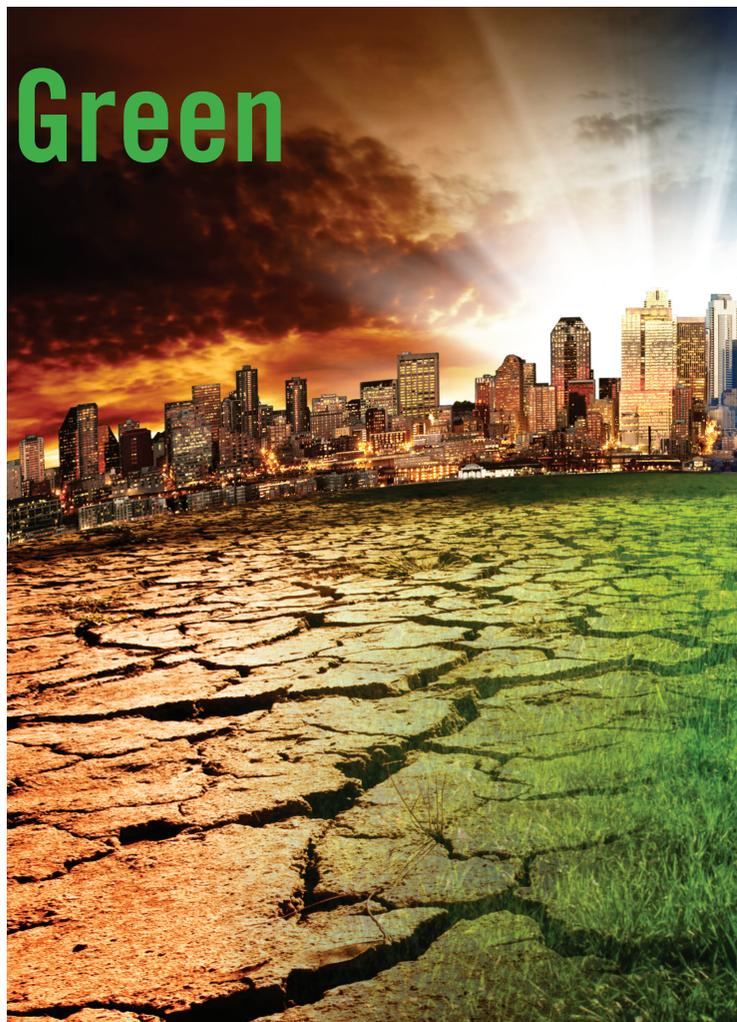
by JOE BOOT

*There are few things that the modern state is not willing to regulate out of existence in our time, but recently I came across an example that caught my attention.*

In 2016 the state of California passed a law to regulate cow flatulence. Globally, taxes are increasingly being proposed on milk and meat to reduce cattle populations. Apparently cow flatulence contributes to greenhouse gas emissions (methane and carbon) which are to blame for almost everything these days, from poverty, to international terrorism to hurricanes. One hears the claims of climate change fanatics so often that whenever one reads of a significant phenomenon effecting the earth's ecosystem most assume it is another piece of evidence for catastrophic man-made global warming.

This happened recently while watching a beautiful wildlife documentary with my children and learned a very interesting and troubling fact: 45,000 square miles of arable land on the planet are being lost to desertification each year. This means that every year, 45,000 square miles of land on earth becomes desert. By the end of the century, that's a lot of desert and potentially means a lot of displaced people, especially in Africa, central Asia and Australia. As I expected, the commentator implied that climate change was responsible for desertification. I looked into it, and found that the received wisdom on the subject is far from the settled truth. Carbon dioxide and methane emissions are not, in themselves, the cause of desertification. On the contrary, increased levels of greenhouse gases have helped boost green foliage significantly in the world's arid regions for decades, lengthening growing seasons in northern areas so that global green coverage is greater today than it was in the 1970s. So if not greenhouse gases, what is creating deserts? It is soil degradation.

If this sounds like a trivial point not suited for non-scientists, think of it in these terms: at a more basic level, it is a failure to observe God's law and norms for land, crops and herds that turns once-good fertile land into desert, and it is this disobedience which in the end can starve and displace peoples. Environmental science shows that in temperate



and sub-tropical climates which have a rainy season and a dry season, the vegetation holds moisture in the soil between the seasonal rains. However, if the soil degrades to a point where vegetation is no longer growing, then the moisture quickly evaporates and the land becomes dry and arid. The dilemma has been described this way:

*In seasonal rainfall environments we find a mass of vegetation grows each year during the growing season.... Of the annual growth of vegetation, a very high percentage dies at season's end and has to decay to cycle the nutrients, retain the carbon and clear the way for the following season's growth. These are the environments in which we find the large herding herbivores and the pack-hunting predators and this was not by chance. In these environments it is essential that a high proportion of the annual vegetation, once dead, be consumed by herbivores and converted to dung and urine partly broken down for micro-organisms to complete the task.... The role of the predator was an essential one in this complex whole. The fear of predation kept many herbivore species concentrated and as no animals like to feed on their own concentrated dung and*



*urine, they kept moving. Movement kept plants from being nibbled to death in overgrazing and overbrowsing and thus helped maintain both vegetative mass and diversity of the entire community. The trampling of concentrated animals also assisted decay and the maintenance of covered and broken soil surfaces for better moisture penetration, aeration and life.*

This describes a remarkable balance within creation. If wild herds are reduced, domestic mobile herds of grazing animals need to replace them to aerate soil and fertilize land. In other words, bio-integrated farmsteads are needed which do not exhaust the land with crop monocultures and which observe a rest for the land and cattle to allow time for soil to recover and herds to graze and fertilize the land – this is what God’s law-word requires (Leviticus 25). God the Creator’s agricultural laws are not arbitrary; they specifically allow for a rejuvenation of the land so that proactive, healthy ecosystems can flourish indefinitely. Without obedience to God’s law for the land, man overhunts, robs the soil of its fertility by over-grazing and over-farming, and undermines his own well-being. The land God was promising to the

Hebrews in the older testament was flowing with milk and honey because bees, plants and animals were productive in a healthy, balanced system. So, for agriculture to be healthy and not destructive we need to observe God’s law and norms. Where we fail to do so, we turn the world into a desert and destroy ourselves.

We cannot agree with those eco-warriors who claim that productive man is the problem, that he is a virus on the earth, and demand fewer people and livestock and less productivity. It is not man himself who is the problem from the scriptural standpoint. The garden sanctuary of the earth (Gen. 1-2) and the Sabbath were made for man, the pinnacle of creation, wherein he was to display God’s care, rule and glory (Mark 2:27). Without man, all the earth would be a boundless wilderness and comparatively non-productive, the proper balance within creation being lost without man to tend and keep it.

It is certainly true that there are all kinds of ecological problems in the earth that the sin (i.e. lawlessness) of man is responsible for. There are serious pollution issues, over-fishing, over-hunting and over-farming and many other problems that require responsible care and conservation. Moreover, as Christians we are to be agents of the restorative and renewing life of the gospel in every area of life, and this includes caring for our environment and being good stewards of the vast resources of the world Christ has created. In fact this commission was given to human beings from the beginning (Gen. 1:26-28) and this command must be taken seriously – it has never been rescinded. Thus the answer is not getting rid of man, but getting rid of lawlessness – the restoration of man’s calling to obedience. The remarkable thing is that desertification in nature is reversible by obedience to God.

What is true in the realm of agriculture finds its parallel in all areas of human culture. Sin and disobedience to God’s law and norms create a cultural wasteland where people end up destroying themselves (Prov. 8:36). We live in a time in the West of cultural desertification. To extend a potent metaphor, if the cultural soil of our time is not aerated, fertilized and seeded by God’s people by means of a full-orbed gospel, Christ’s church walking up and down upon it, our culture will no longer be able to retain the moisture of truth and will break down.

It is interesting that Christ’s new humanity are often likened to a flock of sheep. We graze on God’s goodness, grace and kindness every day. If we are sheep who hear the master’s voice calling us to our task then we will be thoroughly aerating the soil of





cultural life by transformative engagement, sowing the seeds of the kingdom and fertilizing that soil by our constant involvement within all aspects of culture. Without us, what kind of soil will our culture become? According to Christ, gospel seed that falls in shallow soil on the path or on a dry stony place cannot take proper root and bear fruit. Of course as Christians we cannot govern the hearts of men or compel an obedient response to the gospel, but we can be diligent in preparing the ground of culture with the truth and life of the Word so that the seeds of the gospel can be scattered into a culturally aerated and fertilized place. We can worship and serve, care and steward all things in obedience to Christ and his Word. We can fulfill our cultural mandate and the Great Commission. We can pursue true righteousness and justice, real cultural beauty, which the Bible calls the kingdom of God. Moreover, as we live in obedience to God's word-revelation in all cultural

life, those around us will be blessed and flourish because of the faithfulness of God's people.

Without the aerating activity of the people of the second Adam, our fellow human beings in the grip of apostasy will eventually starve culturally, for they will turn all aspects of life into a desert by sin and lawlessness. But according to Scripture the gospel turns the valley of Baca into a place of springs (Ps. 84:6). The Bible is replete with images of deserts or parched lands bursting into life with rivers, streams, fertility and plenty when God acts on behalf of and through his people (Ps. 78:16; Isa. 43:19; Rev. 22:1-2). As we participate in cultural life in terms of God's Word, the desertification of culture is reversed and God's kingdom life returns and grows. The cultural desert of our time can become a place of springs by the power of the Holy Spirit working through an obedient people. We have an obligation as Christians to leave this world richer and more fruitful than we found it (Matt. 25:14-30). The survival of our present civilization depends on the gospel of a restored and renewed creation and our abiding faithfulness to God's Word. In a word ... obedience is green! ♦

*Joe Boot is Founder and President of the Ezra Institute, a confessional evangelical Christian organization based in Grimsby, Ontario. The Ezra Institute publishes and runs training programs in cultural apologetics and biblical worldview. Our purpose is the preservation and advancement of the truth, freedom and beauty of the gospel of Jesus Christ, for the renewal of all life and culture. Learn more at [www.ezrainstitute.ca](http://www.ezrainstitute.ca)*

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## The Biggest Little Farm's Wholistic Approach

by JOHN VAN DYK

**D**ocumentaries are about real people in real life situations who do unusual things – things that are sometimes inspiring; sometimes tragic, but things worth sharing.

A recent documentary called *The Biggest Little Farm* was fascinating for the real life story it shares involving a young couple with a dream, who through unusual circumstances decide to leave city life and their jobs, and with the help of others, become stewards of an abandoned farm with worn out soil just an hour north of Los Angeles.

Farming in California has become the province of corporations. with hundreds of thousands of acres in relatively few hands turning out monotonized production for massive distribution. So the idea of establishing and sustaining a relatively small wholistic farm seemed untenable – a pipe dream, a fool's hope. But some dreams do come true. The dream coming to fruition literally before our eyes is what makes this story particularly captivating.

### PARADISE REGAINED?

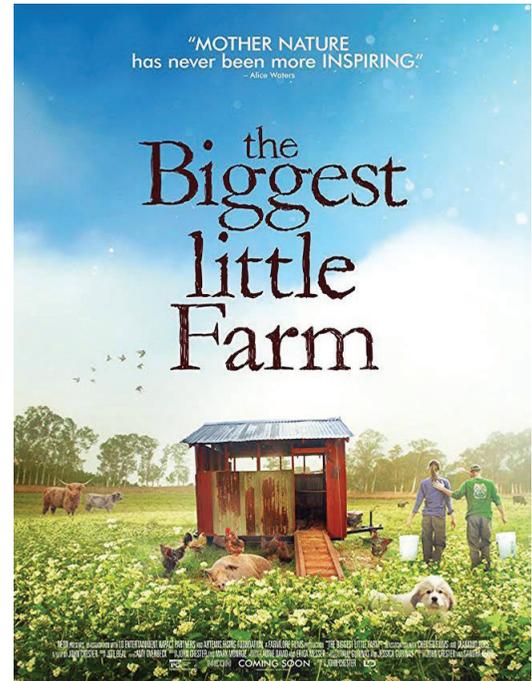
There are dreams, but dreams come with hard realities, and this one definitely had its trying, self-doubting moments.

This salt of the earth couple, John and Molly, are determined to make it work. But they can't do it alone. They need financial help, willing hands and expert advice. They ask, and they receive. The biggest support comes in the form of ideas and expertise, from one man with a vision for circle-of-life farming – wholistic, bio-diversifying farming. And while the husband (John) is

skeptical, they do buy into his vision, although it takes as long as seven hard years of trial and error to see the results. And from the visuals provided the results are impressive. The video footage is beautiful, and the result of their efforts display a journey from wasteland to garden – a garden of productivity and growth. But definitely still post-Edenic.

What the couple doesn't reckon with, necessarily, is that they are sin-stained people working with a sin-stained creation that doesn't always do what they were hoping for, despite their best intentions and even when they seem to do things the right way. Things do break down. Weeds grow. Invasive species play havoc with crops; animals die; coyotes destroy, until they find a way to change those results.

Fascinating for the viewer is watching the transformation, as a dry reservoir is restored; the concretized dirt, with the right ingredients, turns into rich, living soil; trees produce fruit; ground cover protects the soil and becomes food for the sheep; animals including chickens, lambs, cows, ducks and hogs, provide manure and meat to keep the land fertile and the family fed. But this is still paradise lost. Weeds and weevils thrive; wildfires threaten; birds damage marketable fruit. What this couple learns along the way is to observe, and then problem solve. There is a reason and purpose for every living creature



– bugs and bees included, and even coyotes – all have a place and a role – but sadly there is no mention of a marvellous Creator.

We see their joy in accomplishment, land restoration, but also the frustration that Genesis 3:17ff so clearly speaks of.

It's a fascinating window into the hard work of renewal.

Making the documentary possible was the couple's own work experiences. John was a cameraman for wildlife documentary programming and Molly was a chef blogger. The cinematography is excellent, definitely the work of a professional. ♦

*After September 1939, with the beginning of the Second World War, concentration camps became places where millions of ordinary people were enslaved as part of the war effort, often starved, tortured and killed. During the war, new Nazi concentration camps for “undesirables” spread throughout the continent.*



## Don't Forget to Remember

by CHRISTINE FARENHORST

*“If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy” (Ps. 137:6).*

**W**hen I was four years old, growing up in Holland, I distinctly remember looking out of the window of our second and third story home one morning, and noting that all the people walking by on the sidewalk of our street had frozen in position. It was 11 o'clock. I was fascinated. Why had these people stopped so suddenly and why were they looking so somber and quiet? It was May 4 and I now know that these folks, my fellow citizens, were standing still because they were solemnly remembering the dead. They were actually paying tribute to fallen soldiers and heroes (*Dodenherdenking*), of those who had died during the Second World War – those who had put in a sacrificial effort to save Holland from the grip of the Nazi occupation. The next day, May 5, was (*Bevrijdingsdag*), Liberation Day and I recall this as being a cheerful day. Many businesses were closed, red, white and blue flags were hung out on gables, parades marched through the streets, the color orange was prominent, and an air of festivity prevailed. At the school I later attended everyone was asked to wear orange on that day. Orange paper skirts and shirts were sold at stores. Inexpensive and popular items, most of my classmates wore one or the other. As a school, we marched in orange unison through the city streets and were cheered on by those we passed.



*“But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity” (Ecclesiastes 11:8).*

Remembrance evokes emotion. Days of darkness as well as days of light are allotted to us all and we recall things. The truth is that we have to learn how to properly remember both the good and the bad; we have to learn how to embrace the fact that every

single event which occurs, whether good or evil, is under God's control. We have to learn how to confess that all things come to us not by chance but by God's Fatherly hand.

**I**n the book *My Brother's Keeper* by Rod Gragg, a story is recorded about a young 18-year-old Dutch Jewess named Hansie Dobschiner. It takes place in Holland in 1943 and all around her Hansie observed fellow Jews being arrested and then transported to death camps. Her story takes many fascinating twists and turns, but in the end, when she was at her wits end as to where to find a safe place in which to hide, she was approached by a Dutch Christian who offered her a secure haven. He instructed her to stand outside a house in Amsterdam, take a handkerchief out of her pocket with her right hand and pretend to sneeze. When she followed these instructions, albeit with trepidation, a tall young man approached and led her inside. He proceeded to cut the yellow star from her coat and told her that she could call him 'Domie' – a shortened version of 'Dominee' or pastor. The rescuer's name was Bastiaan Ader. He was a pastor in the Dutch Reformed church of Nieuw-Beerta, located in northeastern Holland near the German border. He and his wife had converted their manse into a refuge for the persecuted Jews.

So what was the story on Bastiaan Ader? A man of many talents, he had fleetingly entertained thoughts of becoming a railway engineer when he was young. His father worked for the railway. Bastiaan also loved hiking and biking, and in 1937, at the age of 26, he biked all the way from Amsterdam to Jerusalem. There he had been befriended by many Jewish people. A gifted organist as well, Bastiaan eventually followed the calling of the Holy Spirit to become pastor. In 1938 he was installed in a tiny congregation in Nieuw-Beerta. When the Nazis invaded Holland, he considered Hebrews 13: 2-3 as a direct guidance from God: *“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity.”*



The Nieuw-Beerta manse consequently became a haven for Jews, Polish refugees and, later, downed British pilots. Eight Jews permanently lived with the Ader family.

During the first year of their stay in the northern Groninger congregation, Bastiaan and his wife noted that they were hosting an inordinate amount of rodents. Mice lived in cupboards, closets and the attic. There were so many that they even ate holes into the collar and folds of the toga which Bastiaan wore each Sunday on the pulpit. Consequently, the Sunday after the mice had gorged themselves on the black fabric of the toga, the pastor appeared on the pulpit in a jacket. The congregation of mostly farmers was so amazed at this, that the elders and deacons hastened to place a plethora of mouse traps in every nook and cranny of the manse. The entire village thought the whole episode hilarious but it proved to be a providential episode. Later, when Jews and other refugees resided in the manse, and visitors heard suspicious creaking, everyone readily believed the pastor's explanation: "It's only the mice."

Bastiaan helped develop an intricate network of safe houses in northeastern Holland. Joining the national resistance movement, he helped downed British pilots find their way back to Britain, got hold of extra food coupons for Jews, and once broke into a Nazi office to steal documents to help forge identity papers. Every Monday morning he biked from his Nieuw-Beerta home, tirelessly traveling to many cities to help establish more of the safety house networkings.

Sometime during the early spring of 1944, an anonymous letter warned the Aders that there had been betrayal. The letter ended with: "Get rid of the Jews." Bastiaan took his Jewish refugees to a nearby cabbage field, where they stayed hidden for two nights. As a result, the police found nothing suspicious in his home. Afterwards, the Jews were put on a train to southern Limburg. This method of escape via rail was an ingenious method Bastiaan had developed. He boarded Jews on trains crowded with German troops returning from furlough. Nazi

officials thought no one with anything to hide would be foolish enough to travel with a trainload of soldiers, so they rarely bothered to check for identity papers on these trips. Hansie Dobschiner was one of the Jews who safely made it through.

While staying with the Aders, Hansie often browsed through the family books and she came across a children's Bible. She took it up to her attic space and read, marveling at the stories of Jesus, of whom she had never heard. Intrigued, she also obtained a New Testament from Bastiaan, and read the four Gospels. Her eyes were opened as to why "Domie" and his wife risked their lives for so many like herself. Pondering John 3:16 and Isaiah 53, the Holy Spirit gradually moved her to faith in Jesus Christ. And thus she was truly liberated.

*During his stay in prison, Bastiaan Ader was greatly strengthened by his faith and his knowledge of the Bible. He experienced the fact that God gives spiritual strength to those in need.*

In the summer of 1944 Bastiaan Ader was arrested. He was betrayed by a policeman and caught as he was transporting a Jewish girl to a safe house. The policeman had betrayed him for a package of tobacco. For six months, Bastiaan was imprisoned, beaten and tortured. He betrayed no one. Consequently, a grandiose scheme on which he had been working, to liberate the Jews in the Westerbork concentration camp, was never implemented.

During his stay in prison, Bastiaan Ader was greatly strengthened by his faith and his knowledge of the Bible. He experienced the fact that God gives spiritual strength to those in need. He knew, without a shadow of doubt, that God was not confined to the Nieuw-Beerta church building. He felt that the omni-present God, not confined to one place,

*Remained with the humble, the one  
Who waited for you – and would never  
Forsake him. Ah, your time would come.*

*I'd no conception the cell door  
Would radiate Your very form,  
Nor that Your Self clothed the cell floor  
With carpets of warmth in my storm.*

*With wonderment I heard the cell wall  
Resounding with hope. All was well.  
And 'Glory to God' was my prayer call,  
As You stooped to enter my cell.*

*A peace was imparted, contagious,  
Saints sharing my ration of bread,  
I stammered with the church of all ages,  
'My God of the living and dead'.*

On November 20, 1944, just six months before the Liberation of Holland, Bastiaan Ader and five other prisoners were taken by the Gestapo to a remote, wooded area. There they were shot, one at a time. It is said that Pastor Ader requested that he be shot last so that he could minister to the other

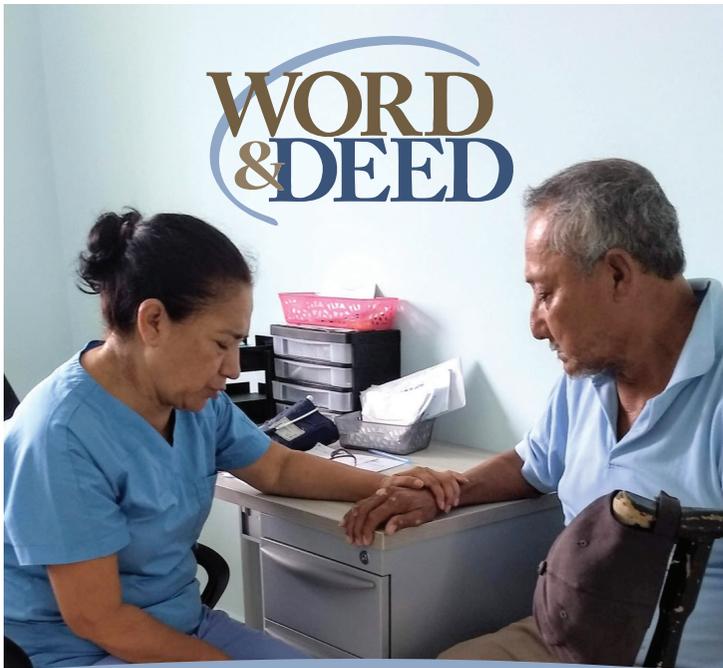


men as they were awaiting execution.

After the war it was said that Bastiaan Ader, who lived to the age of 34, had saved the lives of at least 300 Jews. Hansie Dobschiner was one of them. She testified: "Pastor Ader died to secure my life in this world. Christ died to secure it in the next."

A plaque was placed in front of the church in Nieuw-Beerta – a plaque to commemorate Bastiaan Ader. It points those who pass towards the godliness of remembering properly and reads:

*Ds. B.J. Ader, Minister of this Congregation from October 2, 1938 to November 20, 1944. Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. (Hebrews 13:7)*



In 1968 Bastiaan Ader and his wife Johanna were recognized by Israel as "righteous among the nations." A tree was planted in their honor in the Avenue of the Righteous. But Bastiaan, long gone from the earth and safe in the arms of His Savior, had no need of that honor.

**Y**om Hazikaron laShoah (literally Holocaust and Hero Remembrance Day), is observed by Israel as a day of commemoration for the approximately six million Jews who perished as a result of the actions of Nazi Germany. Although this day of looking back was already held by Jews in 1949, it was first signed into law by the Prime Minister of Israel, David Ben-Gurion and the President of Israel Yitzhak Ben-Zvi in 1959. Now every year, on the 27th day of Nisan, which usually falls in April or May, it is a national day of mourning for Israel. This day is a week after Passover and eight days before Israel Independence Day.

It would be a good thing, if like Hansie Dobschiner, those commemorating on Yom Hazikaron laShoah would come to recognize the truth of God's providence. It is a matter to remember in our prayers for the nation of Israel. ♦

And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

*Colossians 3:17*

[www.wordanddeed.org](http://www.wordanddeed.org)



## The Supreme Court and the Decline of Religious Freedom in Canada

by MICHAEL WAGNER

**I**n 1982 Canada incorporated the Charter of Rights and Freedoms into its constitution. This involved a comprehensive change in the way the rights and freedoms of citizens would be protected. Even before the Charter was adopted Canada had one of the best records in the world for protecting individual rights and freedoms. However, Prime Minister Pierre Trudeau wanted to embark upon a radically new constitutional experiment to make Canada into a different kind of country.

A major feature of Trudeau's constitutionalism was to transfer new powers to the courts, and allow the courts to drive political and social change on important issues such as abortion and homosexual rights. Some Canadians have not been comfortable with this. But Christians have especially good reasons to be concerned about how courts may be restricting religious freedom in Canada.

### TRINITY WESTERN UNIVERSITY

The current bellwether case on religious freedom is the Supreme Court of Canada's Trinity Western University decision of 2018. That is a decision familiar to many Canadian Christians and it has received considerable media attention. In 2019, Derek Ross, the Executive Director of the Christian Legal Fellowship, wrote an excellent in-depth analysis of the decision for an issue of the Supreme Court Law Review entitled "Intolerant and Illiberal? Trinity

Western University and its Implications for Charter Jurisprudence."

The background to this case is generally well-known. Trinity Western University (TWU), a private Christian university in British Columbia, wanted to set up a law school. This law school received all of the necessary approvals. However, the law societies of Nova Scotia, Ontario, and BC subsequently opposed the new law school because TWU required all students to abide by a Christian code of ethics (known as the Community Covenant) that prohibited sexual activity outside of monogamous heterosexual marriage.

In those three provinces the law societies denied accreditation to TWU's law school. Since they receive the authority to grant accreditation from their respective provincial governments, the law societies acted as government agencies in this task.

### TO THE COURTS

Court cases were launched in all three provinces over this matter, and the cases from Ontario and BC reached the Supreme Court. This was essentially a showdown between LGBTQ rights and religious freedom, and religious freedom lost hands down. In a 7-2 decision, the Supreme Court ruled that the law societies of Ontario and BC (again, acting as agents of the state), could legitimately deny accreditation to TWU's law school.

Some people have mistakenly described the issue as TWU trying to "ban" gay students from attendance, making this a simple case of anti-LGBTQ



discrimination. But that was never the issue. LGBTQ students were welcome to attend as long as they were celibate during their program. After all, unmarried heterosexual students were also required to be celibate. As Ross explains, “LGBTQ students have attended – and continue to attend – TWU, and some filed affidavits affirming that they found it to be a welcoming environment. While that experience may not be shared by all who have attended TWU, it is also inaccurate to assert that TWU bars LGBTQ students” (p. 148).

#### **TRADITIONAL MARRIAGE IS DISCRIMINATORY**

Nevertheless, the Supreme Court condemned the Community Covenant as “degrading and disrespectful” and potentially causing “significant harm” to LGBTQ students. It said that the requirement to abstain from sexual activity outside of traditional marriage could cause some gay students to “suffer harm to their dignity and self-worth, confidence and self-esteem” and “experience stigmatization and isolation.”

Ross argues that these kinds of statements indicate the Supreme Court is actually denouncing the conservative Christian view of marriage itself. As he writes, “It is difficult to read these statements as objections to the Covenant only – instead, members of the Court appear to be expressing a moral condemnation of TWU’s religious beliefs themselves, namely, TWU’s religiously based conceptions of marriage and sexuality. The objection to TWU, it seems, is based not just on the Covenant but, more fundamentally, on the religious beliefs it reflects. What seems to remain, then, is the suggestion that exercising a belief in traditional marriage, and manifesting that belief through community expectations, is itself a discriminatory act” (p. 149).

In other words, the Supreme Court seemed to be “expressing a moral condemnation” of the historic Christian view of sexuality and marriage. The Christian view of marriage was not on trial but the court eagerly expressed its disapproval of that view anyway.

#### **CHARTER APPLIED WRONGLY**

It is important to remember that the Charter of Rights and Freedoms is a document that applies to the state, not private organizations or individuals. It is supposed to protect citizens from government interference. Federal, provincial and municipal governments are not allowed to restrict citizens’ ability to believe, think, communicate, assemble, and so on. If the government does violate the protections of the Charter, the victims can assert their rights in court.



The victim in this case was TWU, which had been denied accreditation of its law school by government agencies that disagreed with the university’s religious position on sexuality.

Yet, in its ruling, the Supreme Court evoked the ambiguous “Charter value” of “equality” as something the state had an interest in protecting. This was used as a justification for supporting the law societies’ denial of TWU’s religious freedom. As Ross explains, “The majority invoked the value of equality, rather than the right to equality guaranteed in section 15, because there is no Charter right (equality or otherwise) that can be exerted against a private organization like TWU. In essence, this approach subjected TWU, a private actor, to Charter scrutiny. But the Charter’s application is strictly confined to regulating and limiting state action; it is so confined to maximize the freedoms of private individuals and associations like TWU. TWU is supposed to be protected by the Charter, not restricted by it” (p. 156).

#### **ENFORCING STATE MORALITY**

The Supreme Court also argued that permitting TWU to have an accredited law school would allow the university to force its beliefs onto LGBTQ students. But TWU wasn’t forcing anything on anyone, because attending the school is entirely voluntary. As Ross clearly points out, in contrast to the court’s allegation, a government-approved morality was being forced upon the university: “The Law Societies enforced their moral framework on a religious community, requiring TWU to change its religious exercises so that non-adherents would feel comfortable joining it. The Charter was role-reversed – it restricted a private community’s religious ethics so that the state’s preferred ethics would prevail” (p. 159).

Ross also contrasts the Supreme Court’s approach in the TWU case with its 2004 Reference re Same-Sex Marriage decision. The Reference re Same-Sex



of the conflict involving TWU's proposed law school: "The university complied with all applicable laws and met all academic standards, and the Law Societies did not dispute that TWU law graduates would be ethical, competent

and qualified. Yet those students would be denied equal admission to the legal profession solely because TWU maintains a view of marriage that does not conform to the state's preferred values" (p. 149).

The issue before the Supreme Court was whether the government (the law societies) could legitimately violate TWU's Charter-guaranteed religious freedom. And the Court said, yes, TWU's religious freedom could be lawfully violated because the conservative Christian view of marriage is discriminatory. It seems, then, that the Charter's protection of religious freedom is rather weak, at least as it pertains to conservative Christianity. Given Pierre Trudeau's leftist leanings, he would likely approve of this outcome. His Charter, and the judicial decisions it generates, is making Canada into the kind of "progressive" country he wanted it to become. ♦

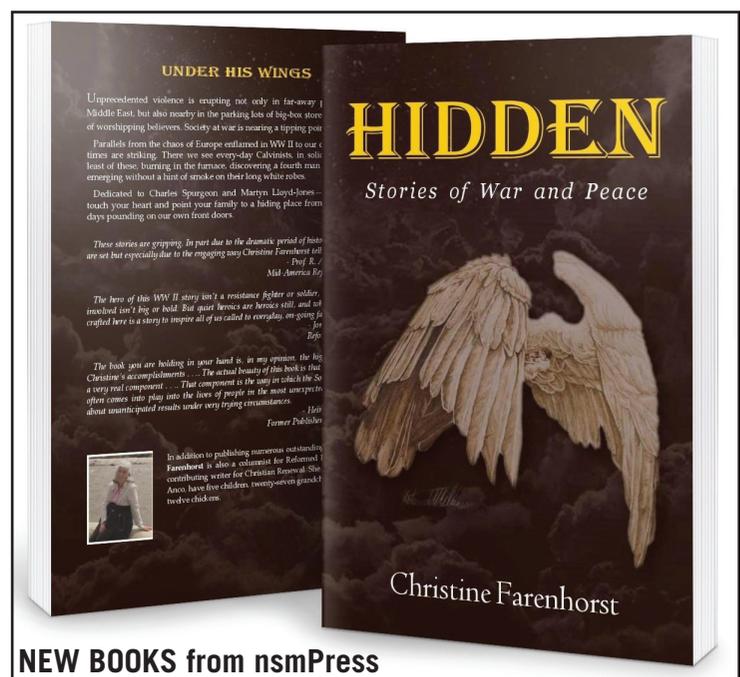
**PROGRESSIVE IDEOLOGY**

Ross clearly identifies the problem at the root of the TWU decision, namely, the Supreme Court's ideological activism: "In TWU 2018, the majority advanced a particular ideology – one that might be characterized as progressive. But is that the role of the court? Should judges decide Charter issues based on subjective decisions about how they think things ought to be?" (p. 167).

This is perhaps the central lesson of the TWU decision. Most of the judges on Canada's Supreme Court are adherents of progressive ideology and view their role as advancing that ideology through judicial rulings. When the cases before them involve matters of social and political importance, they are not so much neutral arbiters in disputes between the parties as they are culture warriors with the goal of achieving a "progressive" society. Thus, the TWU decision is an indicator of what can be expected in future rulings from the court.

**CONCLUSION**

Ross provides a brief but comprehensive summary



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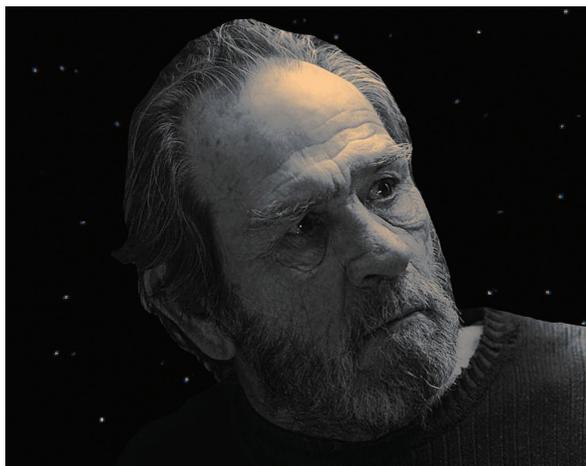
## Man's Dominion As It Is vs. As It's Imagined

A review of the film *Ad Astra*, directed by James Gray, 20th Century Fox & others, 2 hours 3 minutes, PG-13.

By GERRY WISZ

A recent movie, *Ad Astra*, Latin for “to the stars,” offers a quiet but assertive narrative of what’s realistically portrayed as the not-too-distant future. It’s a space movie, but without the aliens, intergalactic close calls, or improbable politically correct protagonists. Its perimeter is no farther than our own solar system. The Moon and Mars have been colonized – with one needing to be on one’s guard on the Moon, which is somewhat like America’s wild West used to be.

Tommy Lee Jones plays a stubborn astronaut in charge of a research spaceship at the edge of our solar system where he’s been for 29 years sending out probes into other solar systems looking



for intelligent life. He’s insistent that there must be some somewhere, which is why when his crew wants to return home after decades of no results, there’s a mutiny and Jones, the captain, has them killed. Then it’s back to the drawing board looking for intelligent life.

An anti-matter charge dangerously reverberates to earth from the research ship out at the solar system’s edge, whose core is based on anti-matter energy technology. Was this dangerous charge sent on purpose, accidentally, or unintentionally while aimed at something else? Headquarters has had enough of the dangerous research spaceship and its captain refusing to come home. Brad Pitt plays the stubborn astronaut’s son – an astronaut himself – sent to fetch his rogue father. He boards a ship set out to retrieve him.



Gerry Wisz  
New Jersey.

### NOT OBJECTIONABLE

There are no sex scenes or salty language. The simulated space shots are beautifully conceived and rendered. What’s interesting is the stubborn astronaut character, who’s unable to admit that there may not be any intelligent life in the universe aside from man. He’s sacrificed his career, reputation, and relationship to his family and civilization as a whole to prove that there is. Pitt, playing his son, finally makes it to his father’s ship, gathers the data, and is impressed by the findings, saying it adds to our knowledge. The father, bent on staying, is unsatisfied.

Spoiler: The father will not go back, and the son attempts to forcibly bring him along. But the father prefers death to facing the truth. Brad Pitt’s charac-



ter is workman-like and practical at getting his job done, returning with the data his father gathered that the father deems worthless because of his obsession with finding intelligent life.

*Ad Astra* is a movie about dominion vs. fantasy. Dominion is disciplined, workman-like and prudent, but also skillful – playing by the rules though inventively if necessary. It’s also goal-oriented in terms of what is known, not what is not known. “O Lord, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me,” David writes in Psalm 131. But those are precisely the things that occupy the seeker of the fantastic who believes the fantasy is real. The seeker’s mind has already been made up. And so it must somehow be proven to be so, even if there is no proof. The parallels to politicized agendas in our contemporary culture are many.



### SCIENCE NON-FICTION?

*Ad Astra* is a space movie, but about what can be known, not what can't. The colonization of the Moon the movie portrays is likely achievable within the lifetimes of children alive today. Past science fiction writers have been proved prescient in their predictions. Why, some ask, can't we also be predictive about intelligent life from other planets, or arriving at the science to prolong natural life by hundreds of years, or embedding the human brain into machines to ensure ongoing life when the body deteriorates?

But inventions like the submarine or spaceship that writers like Jules Verne imagined have always been within the purview of man's dominion of creation. Aliens from other planets or methods to add hundreds of years to human life? These are flights of fancy that insist on looking beyond creation as it is to imagine, and then, somehow, to insist to be true that which is conceived by man's imagination without God's revelation. The more this kind of "creation" is insisted upon, the more we, like the stubborn astronaut in *Ad Astra*, end up wasting our time, resources, even our lives.

Not too long ago, Western civilization could quizzically speculate about the possibility of life on other planets. Today, because of our culture's evolutionary presuppositions, the speculation is how is it possible that intelligent life could be present on only this planet. Earth's unique conduciveness to life

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because of its precise orbital distance from the sun when compared to other planets in the solar system doesn't seem to faze the alien seekers as anything extraordinary. We can't be that special, can we?

Meanwhile the words of the Psalmist still resonate: "*When I look at... the moon and stars, which you have set in place, what is man that you are mindful of him,*

*and the son of man that you care for him? You have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet... O LORD, our Lord, how majestic is your name in all the earth"* (Ps. 8: 3-6, 9).

Yes, we're that special. ♦

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The Board of  
**Guido de Brès Christian High School**  
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 positions in multiple areas for the Sep-  
 tember 2020 school year. These positions  
 include, but not limited to, teaching:

1. Visual Arts
2. Geography
3. Business and Accounting

Guido de Brès Christian High School is a vibrant school in Hamilton, Ontario that serves over 400 students whose parents are members in Canadian Reformed and United Reformed churches. If you are interested in joining our talented and energetic team, we would love to hear from you. The preferred applicant will have an undergraduate degree and teacher training.

Applicants must be professed members in good standing in the Canadian Reformed, or United Reformed Churches.

For further information, please contact the principal,  
 Mr. J. Heemskerk (905 574 4011).

If you are interested in applying, please submit  
 applications, including letters of reference, to:

**Guido de Brès Christian High School, 420 Crerar Drive,  
 Hamilton, ON, L9A 5K3 or E-mail: [principal@guidodebres.com](mailto:principal@guidodebres.com)**



The Board of the **Coaldale Canadian Reformed School** Society, operating Coaldale Christian School, is inviting applications for 2020/2021 school year for the position of:

**VICE-PRINCIPAL**

Administrative and teaching duties will be determined in collaboration with the successful candidate. We are seeking an energetic individual who is committed to Reformed education and equipped to assist in leading a 200+ K-12 student body through an exciting growth phase. Preference given to those with a Master's degree in Education (preferably in leadership/administration) or equivalent. Consideration given to applicants with a Bachelor's degree in Education, show willingness to pursue graduate education or leadership certification (offered through Alberta Advanced Education), and who demonstrate the potential to be a dynamic leader.

The successful candidate will work with the Principal to lead the school community and complete all necessary administrative tasks for the school's daily operation.

The current leadership team consists of a newly hired Principal, excellent administrative support staff, and dedicated Board. The school is supported by a committed and active membership base primarily from the local Canadian Reformed and United Reformed churches.

Coaldale Christian School is in Southern Alberta, small-town living in a vibrant community with access to city amenities, a top-notch university and college, and the Rocky Mountains.

*Applications should include the following:*

- Resume/CV
- Philosophy of Reformed education
- Statement of faith
- References (professional/personal)

Please direct inquiries or applications to either:

Chairman of the Board: Erik de Boer – [etrdeboer@gmail.com](mailto:etrdeboer@gmail.com)

Personnel Committee: Richard Hofsink –  
[richard.hofsink@hotmail.com](mailto:richard.hofsink@hotmail.com)

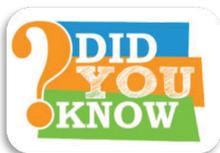
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For this, and any other questions you may have, contact our principal, Derek Stoffels, at:

(250) 847-3492

[principal@ebenezerschool.com](mailto:principal@ebenezerschool.com)



The Canadian Reformed School Society of London and District, operating **Covenant Christian School**, is inviting applications from qualified individuals for

**FULL-TIME PRIMARY, JUNIOR, and INTERMEDIATE TEACHERS and EDUCATIONAL ASSISTANT for the 2020-2021 school year.**

Applicants must be communicant members in good standing of a Canadian/American Reformed Church or any church with whom we have sister church relations or ecclesiastical fellowship.

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For more information please contact the Principal:  
**Mr. Shawn Wolski** at 519-203-0266 or  
email: [principal@ccslondon.org](mailto:principal@ccslondon.org)

Letters of application (including Statement of Faith and Philosophy of Reformed Education) may be sent to:

**Mrs. Pamela Vandermeiden**, Chair of the Education Committee email: [edcomm@ccslondon.org](mailto:edcomm@ccslondon.org)



**Dufferin Area Christian School**

in Amaranth, Ontario, is inviting applications for

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**Full or part time Grades 7, 8**

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Please send your resume and application to the DACS Hiring Committee c/o [principal@dacslaurel.ca](mailto:principal@dacslaurel.ca).

If invited for an interview, applicants are encouraged to bring their professional portfolio.



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Please include with your application your philosophy of education and statement of faith and send it to the attention of Mr. Paul Wagenaar at [principal@ourjcs.ca](mailto:principal@ourjcs.ca)

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**Mr. Mike Vander Deen, Principal**

**519-471-0661 [mvanderdeen@providencerc.com](mailto:mvanderdeen@providencerc.com)**

*“But you are ... a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” 1 Peter 2:9*



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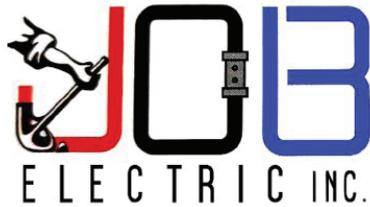


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 PASTOR: Rev. P. G. Feenstra  
 email minister@emmanuel.guelph.canrc.org  
 CHURCH PHONE: (519) 836-2270  
 Website: ChristIsKing.ca

**Redemption Can. Ref. Church of Flamborough**

LOCATION: Grace Christian School,  
 497 Millgrove Side Road, Millgrove, ON  
 SERVICES: 10:00 am & 3:00 pm  
 PASTOR: Rev. Jake Torenvliet  
 CONTACT: info@flamboroughcanrc.org  
 CALL or TEXT: 905-921-2106

**Owen Sound Canadian Reformed Church**

P.O. Box 304, Owen Sound, ON N4K 5P5  
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 Corner of Grey Road 18 and Concession 5  
 PASTOR: Rev. David Pol  
 CLERK: clerk@oschurch.ca

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 ADDRESS: 112 4 Ave SE, Carman, MB.  
 PASTOR: vacant  
 CONTACT: carmaneastclerk@gmail.com  
 http://www.carmaneastreformed.com/

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 www.naplesopc.com naplesopc@gmail.com

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 SERVICES: 10:30 am & 5:00 pm  
 LOCATION: 4455 30th St. East, Bradenton, FL  
 PASTOR: Rev. Michael Borg  
 PHONE: 941-301-9403  
 Email: OPCProvidence@gmail.com

**Covenant Presbyterian Church**

LOCATION: 1965 State Road 16  
 Saint Augustine, FL 32084  
 PASTOR: Eric Watkins  
 CONTACT: 904-803-2287  
 SERVICES: Sunday 11 am and 5 pm.  
 WEBSITE: covenant-opchurch.org  
 CLERK: William Anderson  
 wanderso1@me.com

**Holy Trinity Presbyterian Church (OPC)**

SERVICES: 10:30 AM and 6:00 PM  
 LOCATION: 2901 SW 26th Terrace  
 Fort Lauderdale, FL 33312  
 PASTORS: Dhananjay Khanda & Bill Watson  
 WEBSITE: holytrinityopc.org  
 EMAIL: khanda.1@opc.org  
 PHONE: (224) 409-3038

**PCA****CALIFORNIA****Providence Presbyterian Church (PCA)**

Palm Desert, CA  
 SERVICES: 9:30 Sunday mornings  
 LOCATION: 42-620 Caroline Ct.,  
 Palm Desert, CA  
 PASTOR:  
 760-289-5413  
 web: www.pcapalmdesert.org  
 email: office@pcapalmdesert.org

**PROTESTANT REFORMED****PRC of Wingham, ON**

LOCATION/MAILING: 292 Edward St,  
 P.O. Box 570 Wingham, ON NOG 2W0  
 SERVICES: 10:30 am & 1 pm  
 PASTOR: Rev. M. Vanderwal  
 519-357-9674 Fax: 519-526-7417  
 CLERK: Rod Crich 519-529-3715

**REFORMED PRESBYTERIAN****ONTARIO****Russell Ref. Presbyterian Church**

LOCATION: Ecole St. Joseph, 1008 North  
 Russell Rd., Russell, Ontario  
 PASTOR: Rev. Matthew Kingswood  
 SERVICES: 10:00 AM & 6:00 PM  
 PHONE: (613) 445-1937

**New Creation Ref. Presbyterian Church**

SERVICES: 11:15 a.m. and 5:00 p.m.  
 LOCATION: Christ the King United Church,  
 167 Thaler Avenue, Kitchener, Ontario  
 PASTOR: Rev. Scott Wilkinson  
 154 Martinglen Cres., Kitchener, ON N2E 2A2  
 CONTACT: 1-519-578-7588  
 snewilkinson@gmail.com  
 Web site www.newcreationrpc.org

**REFORMED (INDEPENDENT)****West River Road Reformed Church (Ontario)**

LOCATION: 1410 West River Rd. Cambridge  
 SERVICES: 10:00 a.m. & 2:00 p.m.  
 PASTOR: Rev. Curt Van Dyken  
 519-623-0092  
 office@wrrrc.org Website: www.wrrrc.org

**Grace Reformed Church of Lethbridge**

ADDRESS: 1402 8th Ave North, Lethbridge, AB  
 MAILING Address: P.O. Box 1054  
 Lethbridge, AB T1J 4A2  
 PASTOR: Rev. Oord  
 CLERK: Peter Wynalda  
 PHONE: 403-553-2223  
 Email: peterwynalda1@gmail.com

**UNITED REFORMED CHURCHES****PRINCE EDWARD ISLAND****United Reformed Church of PEI**

SERVICES: 10:30 a.m. and 7:00 p.m.  
 LOCATION: 70 Royalty Junction Rd, Winsloe  
 PASTOR: Rev. Nathan Zekveld  
 CLERK: Solke De Boer solkedb@hotmail.com  
 902-629-1755 www.peiurc.org

**ONTARIO****Bethel URC, Brockville**

LOCATION: 3938 County Road 26, Brockville  
 SERVICES: 10:00 a.m. & 11:45 a.m.  
 PASTOR: Rev. Pete Van't Hoff  
 CLERK: Henk Cazemier, 613-989-2743.  
 brockvilleurc@gmail.com

**Wellandport United Reformed Church**

SERVICES: 9:30 am & 2:30 pm  
 PASTOR: Rev. Joel Dykstra  
 ADDRESS: 74082 Wellandport Road,  
 Wellandport, ON L0R 2J0;  
 PHONE: (905) 386-0737  
 CLERK: Dan Wassenaar 905-957-6983  
 clerk@wellandporturc@gmail.com

**Trinity URC St. Catharines**

99 Scott St., St. Catharines, ON L2N 1G8  
 PASTOR: Vacant  
 CHURCH (905) 935-8322;  
 SERVICES: 9:30 am & 4:30 pm  
 CLERK: John Van Dyk  
 council.clerk@trinityurc.org

**Immanuel URC, Jordan**

SERVICES: 9:30 am & 3:30 pm  
 LOCATION: 2900 Fourth Ave, Jordan, ON  
 MINISTER: Pastor Ryan Swale  
 (905-562-8223)  
 rgeorgeswale@gmail.com  
 CLERK: Doug Douma  
 clerk@immanuelurc.com  
 WEBSITE: www.immanuelurc.com

**Adoration URC, Vineland**

SERVICES: 8:30 AM & 4:30 PM  
 LOCATION: Vineland United Mennonite Church  
 3327 Menno Street, Vineland, ON L0R 2C0  
 PASTOR: Vacant  
 CLERK: clerk@adorationurc.ca 905-658-8388  
 WEBSITE: www.adorationurc.ca

**Hope Congregation [the Hope Centre]**

WORSHIPPING AT: Ebenezer Chapel,  
 8999 The Gore Rd, Brampton, ON L6P 2P7  
 MAIL: 72 Stevenson RD, Etobicoke, ON M9V 3J5  
 SERVICES: Sunday **12:30 PM & 2:00 PM**  
 PASTOR: Rev. Tony Zekveld  
 416-740-0543 [S] 416-740-0172 [H]  
 Email: tzekveld@primus.ca

**Covenant Ref. Church of Toronto**

265 Albion Rd., Rexdale  
 SERVICES: 10:00 a.m. & 4:30 p.m.  
 PASTOR: Rev. Albert Bezuyen  
 (416) 689-7311 www.reformedtoronto.org  
 MAIL 259 Albion Rd, Rexdale, ON M9W 3P1

**Hope Reformed Church, Brampton**

375 Clark Blvd Brampton, ON, L6T 2E2  
 SERVICES: 10:00 a.m. and 4:00 p.m.  
 PASTOR: Rev. John A Bouwers  
 MAIL TO: Box 36029, Brampton, ON, L6S 6A3  
 CONTACT: 905-872-6072  
 www.hopereformedchurch.ca  
 "Eternal Life Mission"

**Salem United Reformed Church**

LOCATION: Conc. Rd 4, Bowmanville, ON  
 (Liberty St., North of town, then  
 1/2 km west on Conc. 4) www.salemurc.org  
 SERVICES: Nov. to March: 10 am & 3 PM  
 April to Oct.: 10 am & 7 PM

PASTOR: Rev. Han-Gil Lee  
 MAIL: Box 321, Bowmanville L1C 3L1

**Immanuel, Nobleton, ON**

SERVICES: 9:00 am & 4:00 pm  
 LOCATION: Nobleton United Church,  
 6076 King Road, Nobleton  
 PASTOR: Rev. M. Luimes  
 CLERK: Art VanVuuren 905-838-1722  
 clerkimmanuelnobleton@gmail.com  
 www.immanuelreformed.com  
 MAIL: Box 219, Nobleton, ON LOG 1N0

## Church Directory

### ONTARIO URCS CONTINUED

#### Rehoboth URC of Hamilton

SERVICES: 10:00 am & 4:00 pm  
LOCATION: 77 Glanaster Rd, RR #1,  
Ancaster, ON L9G 3K9  
MINISTER: Rev. Steve Swets 905-574-5527  
CLERK: Ray Koetsier  
correspondingclerk@gmail.com

#### New Horizon URC Mission

2300 Bridletowne Circle, Agincourt, Toronto  
(Bridletowne Community Church building)  
SERVICES: Sunday 1:00 P.M & 2:30 P.M  
PASTOR: Rev. Mitchell Persaud  
416-335-0958 Cell 647-389-2729  
mapersaud2@rogers.com newhorizonchurch.ca  
MAIL: 4 Littleborough Crt., Scarborough, ON  
M1C 4S6 www.sermonaudio.com/nhurc

#### Grace Reformed Church, Dunnville

LOCATION: 514 George St.  
SERVICES: 9:30 am & 2:30 pm  
PHONE: (905) 774-6877.  
MAIL: P.O. Box 85, Dunnville N1A 2X1  
PASTOR: Rev. Henry Van Olst  
dunnvillegrcbulletin@hotmail.com

#### Living Water Reformed Church

1569 Colborne St., Brantford, ON N3T 5L4  
Services: *In transition. Please see website.*  
Pastor: Rev. Greg Bylsma  
Associate Pastor: Rev. Daniel Ventura  
Clerk: Mark Nywening  
Email: clerk@livingwaterreformedchurch.com  
www.livingwaterreformedchurch.com

#### Redeeming Grace Reformed Church

66 Port Street, Brantford, ON, N3S 1Y4  
Services: 9:00 a.m. & 4:00 p.m.  
RedeemingGraceClerk@gmail.com  
www.redeeminggrace.ca

#### Zion URC of Sheffield

1238 Old Hwy #8, Sheffield, ON LOR 1Z0  
SERVICES: 9:30 am & 6:30 pm  
PASTOR:  
CHURCH: 519-624-9416 zionadmin@zurch.ca

#### Bethel URC of Woodstock

862 Alice St. Woodstock, ON, N4S 2J6  
www.bethelurcwoodstock.com  
SERVICES: 9:30 AM & 3:00 PM  
PASTOR: Rev. James Sinke 519-290-1394  
CLERK: Jason Baarda 519-533-7898  
clerk@bethelurcwoodstock.com

#### Cornerstone URC, London, ON

180 Waterloo St. London ON N6B 2M9  
www.cornerstoneurc.ca  
SERVICES 10:00 & 4:00  
PASTOR Rev. Steve Williamson 226-700-8633  
CLERK Eric Luth clerk@cornerstoneurc.ca

#### Covenant Christian Church, Wyoming

3 1/2 km W. of Reeces Corners, on County  
Rd. 22 across from Peoples Church  
SERVICES: 10 a.m. & 3 p.m.  
PASTOR: Rev. M. Vogel 519-849-5610  
mvogel@brktel.on.ca

CLERK: Calvin Batterink 519-331-0985  
cccclerk@slcc.ca

Mail: Box 774, Wyoming, ON N0N 1T0

#### Grace URC (Simcoe County)

LOCATION: Hwy 11 north from Barrie, exit at  
Oro-Medonte Line 7, over Hwy 11 overpass, turn  
right on Oro Line 7, right on Sideroad 15/16  
PASTOR: Rev. Martin Overgaauw 905-449-7258  
SERVICES: 10:30 am & 3:00 pm  
CONTACT: Chairman Tony Steels 705-689-6410

#### Bethel URC, Aylmer

49823 Talbot Line (Hwy. # 3 East) Aylmer  
SERVICES: 9:30 am & 3:00 pm  
MAIL: Box 244, Springfield, ON N0L 2J0  
PASTOR: Rev. Jeremy Veldman 519-765-1500  
CLERK: James Van Gorp – 519-269-9659  
Email: clerk@bethelurcaylmer.com

#### Providence URC of Strathroy

447 Second Street Strathroy, ON N7G 3H8  
(519) 245-3600 www.strathroyurc.net  
PASTOR: Rev. Harry Zekveld 519-246-1261  
Email: hzekveld@gmail.com  
SERVICES: 9:30 am & 3 pm  
CLERK: correspondence@providenceurc.com

#### Immanuel URC of Listowel

SERVICES: 9:30 A.M. & 2:30 P.M.\*  
PASTOR: Rev. Ansel Merwin  
LOCATION: 750 Davidson Ave. N., Listowel  
MAIL: PO Box 55, Listowel, ON, N4W 3H2  
CHURCH PHONE: 519-291-6286  
CLERK: Gerald Allin, 289-685-6611  
Email: councilclerk@urclistowel.com

#### URC of Thunder Bay

www.thunderbayurc.com  
AT: #23, Hwy 130 just south of Arthur Street  
SERVICES: 10 AM & 2:30 PM  
MAIL: Box 32012, Thunder Bay, ON P7E 0A1  
PASTOR: Currently Vacant  
CLERK: Eric Bron - clerk@thunderbayurc.com

### MANITOBA

#### Providence Reformed Church, Winnipeg

LOCATION: 2615 Henderson Hwy  
MAIL TO: P.O. Box 28014 R.P.O.  
North Kildonan, Winnipeg R2G 4E9  
SERVICES: 9:30 am & 4:00 pm  
PASTOR: Rev. Richard Anjema

### SASKATCHEWAN

#### Redeemer Reformation Church

(under the oversight of Providence URC,  
Winnipeg)  
3717 Hill Avenue, Regina SK S4S 0X4  
SERVICES: 11:00 AM & 4:30 PM  
PASTOR: Rev. Brian Cochran (306) 581-9833  
EMAIL: briantcochran@gmail.com  
WEBSITE: www.redeemerchurch.ca

### ALBERTA

#### Bethel United Reformed Church

AT: 730-101 St. SW, Calgary T3H 3Z5  
(403) 249-9971 Fax: (403) 249-9721  
SERVICES: 9:30 am & 5:00 pm  
PASTOR: Rev. Keith Davis  
email: kdavis@bethelurc.org  
WEBSITE: www.bethelurc.com  
CLERKS: Kevin Pasveer (consistory) &  
John Veldoed (council) clerk@bethelurc.org

#### Trinity Reformed Church, Lethbridge

1100 – 40th Ave North T1H 6B7  
SERVICES: 10:00 am & 6:00 pm  
PASTORS: Rev. John van Eyk (403.332.2225)  
email: jvaneyk@trinityurc.ca;  
Rev. Thomas Albaugh (587.425.1068)  
email: pastortomopc@gmail.com  
WEBSITE: www.trinityurc.ca

#### Cornerstone URC of Edmonton

SERVICES: 10:00 am & 5:00 pm  
LOCATION: 11610-95A St.  
Edmonton, Alberta T5G 1P8  
PASTOR: Rev. William Pols  
(780) 487-7189 www.orcuc.org

#### Emmanuel Ref. Church Neerlandia

LOCATION: 5102 60TH Street, Barrhead, AB  
SERVICES: 12 noon & 2:00 pm  
PASTOR: Rev. Barry Beukema  
MAIL: 61511 Range Road 33,  
County of Barrhead, Alberta TOG 1R2  
PHONE: 780-674-3552  
www.EmmanuelURC.org (with sermons)

#### Parkland Reformed Church, Ponoka

SERVICES: 10:00 a.m. & 2:30 p.m.  
4 1/2 miles south of Ponoka on Hwy 2A,  
1/4 west on Spruce Rd.  
MAIL: Box 4066, Ponoka, AB T4J 1R5  
PASTOR: Rev. Mitch Ramkissoon  
(403) 783-1888

#### Redeemer URC, Lacombe

LOCATION: 4519 46 Ave., Lacombe, AB T4L 0G9  
SERVICES: 10:00 a.m. & 2:30 p.m.  
PASTOR: Rev. Robert Van der Woerd  
pastor-robert@redeemer-urc.org  
www.redeemer-urc.org

### BRITISH COLUMBIA

#### Bethel Ref. Church, Smithers

SERVICES: 10:00 a.m. & 2:30 p.m.  
3115 Gould Place, Box 3847, Smithers, BC  
MAIL: Box 3847, Smithers V0J 2N0  
CHURCH PHONE: 250-847-5100  
PASTOR: Rev. Simon Lievaart

#### Immanuel Covenant Abbotsford, B.C.

SERVICES: 10:00 a.m. & 3:30 p.m.  
LOCATION: 35063 Page Rd, Abbotsford, BC  
MAIL: Box 344, Abbotsford V2T 6Z6  
PASTOR: Rev. Lou Slagter 604-826-8854  
www.abbotsfordurc.org

#### Surrey Covenant Reformed, B.C.

AT: 17400 60th Ave, Surrey, BC, V3S 1T8  
SERVICES: 10:00 a.m. & 3:30 p.m.  
PASTOR: Rev. Jason Vander Horst (604)574-1929  
Email: jzvanderhorst@gmail.com  
www.surreycovenantreformed.com

#### Grace Reformed Church in Kelowna

LOCATION: 380 Leathead Road, V1X 2H8  
MAIL: #101-2293 Leckie Rd., Kelowna V1X 6Y5  
SERVICES: 10 a.m. & 12 noon  
PASTOR: Rev. James Roosma (250) 762-3998

#### New Westminster United Reformed Church, B.C.

701 6th St. New Westminster, BC V3L 3C6  
SERVICES: 9:00 a.m. & 6:00 p.m.  
PASTOR: Rev. Gary Zekveld (604) 515-7555  
garyzekveld@gmail.com

### NEW YORK

#### Hudson Valley United Reformed Church

SERVICES: 9:30AM & 7:00PM  
LOCATION: 1043 County Route 12,  
New Hampton, NY 10958  
PASTOR: Rev. Kevin Hossink  
PHONE: (845) 355-2556  
hossink@frontiernet.net www.hvurc.org

### VERMONT

#### New Haven United Ref. Church

SERVICES: 10:00 am & 7:00 pm  
LOCATION: 1660 Ethan Allen  
(U.S. Route 7), New Haven, VT  
PHONE: 802-388-1345  
PASTOR: Rev. Andrew Knott www.nhurc.org

### NORTH CAROLINA

#### Covenant URC, Pantego

SERVICES: 9:30 am & 5:30 pm  
LOCATION: 24599 Hwy 264, Pantego  
MAIL: P.O.Box 9, Pantego, NC 27860  
PASTOR: Vacant  
252-935-2002  
E-Mail: minister@covenant-urc.net  
CLERK: Craig De Hoog 252-943-1805

### MICHIGAN

#### Dutton United Reformed Church

SERVICES: 9:30 a.m. & 5:00 p.m.  
Adult Sunday School: 11:00 a.m.  
6950 Hanna Lake Ave, Caledonia, MI 49316  
PASTOR: Rev. Talman Wagenmaker  
CHURCH PHONE: 616-698-6850

#### Covenant URC, Kalamazoo, MI

3724 Lovers Lane, Kalamazoo, MI 49001  
SERVICES: 9:30 am & 5:30 pm  
PHONE: 269-345-3355  
www.covenant-urc.org  
MINISTER: Rev. Phillip Stoffregen

### ILLINOIS

#### Lynwood United Reformed

SERVICES: 9:30 am & 5:00 pm  
PASTOR: Rev. Nick Alons  
1990 East Glenwood-Dyer Rd., Lynwood, IL;  
MAIL TO: P.O. Box 685, Lansing, IL 60438  
(708) 474-4100 www.lynwoodurc.org

### INDIANA

#### Community URC

LOCATION/MAIL: 8405 Alexander Street,  
Schererville, IN 46375 (219) 365-9260  
SERVICES: 9:30 am & 5:00 pm  
PASTOR: Rev. James Oord

### IOWA

#### Covenant Reformed Church, Pella

SERVICES: 9:30 am & 6:30 pm  
PASTOR: Rev. Doug Barnes 641-780-3821  
rev.doug.barnes@gmail.com  
LOCATION: 2805 Fifield Road (S. of Exit 40 off  
Hwy. 163) PHONE: 641-620-1777

**OREGON**

**Immanuel's Reformed Church**  
 4653 Sunnyview Road, NE, Salem, OR 97305  
 SERVICES: 11:00 AM & 6:00 PM  
 EDUCATION HOUR: 9:45 AM  
 PASTOR: Rev. Todd Joling  
 irc.clerkimmanuelreformed.org  
 www.immanuelreformed.org

**ARIZONA**

**Phoenix United Reformed Church**  
 www.phoenixurc.org Pastor@PhoenixURC.org  
 LOCATION: 2002 East Missouri Ave.,  
 Phoenix, AZ 85016  
 PASTOR: Rev. Phil Grotenhuis 602-955-1643  
 Pastor@PhoenixURC.org  
 Clerk@PhoenixURC.org  
 Treasurer@PhoenixURC.org (602) 324-7190

**CALIFORNIA**

**Escondido United Ref. Church**  
 LOCATION: 1864 North Broadway, Escondido  
 PASTOR: Rev. Chris Gordon  
 SERVICES: 9:30 AM and 6:00 PM.  
 PHONE: (760) 745-1679  
**First United Reformed Church (Chino)**  
 6159 Riverside Drive, Chino, CA 91710  
 SERVICES at 10:00am and 6:00pm  
 PASTOR: Rev. Bradd L. Nymeyer  
 909-591-9111  
 office@chinourc.org www.chinourc.org

**WASHINGTON**

**United Reformed Church of Lynden**  
 SERVICES: 10:00 am & 6:00 pm  
 Location: 8650 Benson Road,  
 PO Box 593  
 Lynden, WA 98264  
 www.lyndenurc.org  
 PASTOR: Rev. Mark Stromberg  
 PHONE: (360) 318-0429  
**Burlington URC, WA**  
 LOCATION: 778 North Burlington Blvd.,  
 Burlington, WA 98233 (exit 231 off I-5)  
 PASTOR:  
 Rev. Mark Stewart  
 SERVICES:  
 10 a.m. & 5:30 p.m.  
 PHONE: (360) 757-4620  
 www.burlingtonurc.org  
**URC Of Sunnyside, WA**  
 SERVICES:  
 10:00 a.m & 5:30 p.m  
 LOCATION: 1750 Sheller Rd. Sunnyside, WA  
 98944  
 WEBSITE:  
 www.sunnysideurc.org  
 PASTOR: Vacant  
 Office Phone:  
 509-837-3363  
 CLERK: Jason Smeenk 509-728-5008  
 jtsmeenk@yahoo.com



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**HERITAGE CHRISTIAN SCHOOL**  
 invites applications for the following  
 teaching positions for the current school year:

**Part Time Secondary French Teacher**  
**Full Time Special Education Teacher**  
**Part Time Elementary Teachers**  
*(Maternity Leaves March-June 2020)*  
**Possible Educational Assistant**

And the 2020/21 school year:  
**Possible, Full Time Elementary and Secondary Teachers**  
**Possible, Full Time Educational Assistants**

**HCS**

- A dedicated, supportive Reformed Christian community
- A student body of 660+ students from K-12
- A cohesive, professional faculty and staff of 65+ persons

**We seek**

- Qualified applicants who seek to serve Jesus Christ in the area of Christian education and who submit to Holy Scripture as confessed in the Reformed creeds
- Committed professionals who positively lead students to a life of dedicated service to our Lord
- Enthusiastic, dedicated rookies or seasoned veterans

**How to apply**

- Submit a résumé, a statement of faith and references, (including one from your current pastor). Teacher applicants, please submit your philosophy of education.

*Please forward inquiries and/or applications to:*  
 Mr. Brian Kemper, Principal  
 Heritage Christian School  
 2850 Fourth Avenue, Box 400  
 Jordan Station, Ontario, Canada L0R 1S0  
 Phone (905) 562-7303 Fax (905) 562-0020  
 Email: bkemper@hcsjordan.ca Website: www.hcsjordan.ca

**"Behold, children are a heritage from the Lord." Ps. 127:3**



*"The fear of the Lord is the beginning of knowledge." Prov 1:7*

**We're Looking for a...**  
**PRIMARY SCHOOL TEACHER!**

We're looking for an enthusiastic, committed teacher, who is going to LOVE inspiring and motivating young children to learn new skills, new abilities, and expand their tiny minds with all the greatness of God, His creation, and His Word. We also want this super enthusiastic teacher to educate them, teach them to read and write and do math, and generally be an Educational Superhero.

Our ideal candidate is a Christian of the Reformed persuasion, a committed church goer, and has high personal and professional standards.

Our school is a private, parent-controlled independent school, in Upper Hutt, New Zealand. We currently have a roll of 24 students and offer education to children from Christian families from years 1-12. Due to our fantastically low student to teacher ratio (5-10 students per teacher), we offer opportunity for quality one-on-one instruction, and opportunities for teachers to nurture Christian character and build meaningful educational relationships with students.

If you are interested in being part of a thriving and vibrant educational community, and would like more information on this position, we would love to hear from you.

Please contact the school board chairman: Geoff Doyle  
 board@silverstreamchristianschool.nz  
 Phone: 04 9707659  
 Address: 8 Blue Mountains Road, Silverstream, Upper Hutt.



*"See, I lay a stone in Zion, a chosen and precious cornerstone and the one who trusts in Him will never be put to shame." 1 Peter 2:6*

We are inviting applications to fill the position of:

**Special Education Resource Teacher**

and a possible opening for

**Educational Assistant**

Position(s) to commence on August 1, 2020.

The Special Education Resource Teacher position is a 50% teaching position with possible additional in-class teaching. The Educational Assistant position is a full-time position.

Cornerstone operates a K-8 school with double grades and currently has a student body of 91 students. We seek qualified applicants who love to teach and desire to support our community in its mandate to raise our children in the fear of the Lord.

For further details please contact the Principal:

**Mr. John Van Iperen**

Phone 519 837 4092 (school), 289-527-2102 (home)  
principal@guelphcornerstone.com

Applications should be sent to:

**Cornerstone Christian School**  
108 Forest Street, Guelph, ON N1G 1H9  
Attention: Mr. Theo Hopman  
Education Committee Chair  
edcom.chair@guelphcornerstone.com

**HOPE REFORMED CHRISTIAN SCHOOL**

provides Christian education at the elementary and secondary levels near St. George, Ontario to over 130 students for 10 years.

We are looking for qualified applicants to fill the teaching positions for the 2020-2021 school year specifically.

- **Primary Elementary Teacher (full-time)**
- **Secondary Teacher (full-time or part-time)**  
(Math & Sciences an asset but all areas can apply)
- **Special Education Resource Teacher (part-time: 50%)**
- **Educational Assistant**

Together with the covenant community of church and home, we are committed to providing a Christ-centered, Reformed education to children from Kindergarten through to Grade 12 that will nurture and develop their God given gifts, character and Biblical faith for His glory and God's kingdom.

We are looking for qualified applicants who seek to serve Jesus Christ in the area of Christian education, and who submit to Biblical truth as summarized in the Ecumenical Creeds and the Reformed Confessions.

Submit a resume with a statement of your philosophy of education, a statement of faith, and references, including one from your current pastor.

Send inquiries and/or applications to:

Mr. J. Kikkert, Principal  
Hope Reformed Christian School  
331 German School Rd  
Paris, ON N3L 3N1  
Via email: principal@hopercs.ca  
Phone: 519-448-9913  
Website: www.hopercs.ca



**Rehoboth Christian School**  
COPETOWN, ONTARIO

Invites applications for possible elementary, secondary, and educational support positions for the 2020/21 school year

We are looking for qualified individuals with a vision for Christian education to join our committed, vibrant community of learners. We are a K-12 parent-run school serving the families of four local Free Reformed Churches and beyond. Located on a beautiful rural setting between Hamilton and Brantford, RCS has been blessed with a strongly supportive community, and since our inception in 1978, have grown to an enrollment of 380 students. Please send a cover letter, resume, statement of faith, and references, including a pastoral reference (teacher applicants are also asked to include a philosophy of education) to the attention of:

**Adam Kloostra, Principal**

198 Inksetter Road P.O. Box 70, Copetown, ON LOR 1J0  
t. 905.627.5977 e. principal@rehoboth.on.ca



**Dufferin Christian School**  
invites applications for full-time openings at the **ELEMENTARY & HIGH SCHOOL LEVEL** for the 2020-2021 school year.

Both B. Ed and CCRTC graduates are encouraged to apply. For the right candidate there is also the possibility of a combined administration and classroom-teacher position.

DCS is a K-12 Reformed school with over 260 students located 45 minutes southwest of Winnipeg, Manitoba. It offers a highly supportive community, attractive facilities, competitive wages and a friendly atmosphere.

Applicants must be communicant members of a Canadian Reformed Church or a Church in ecclesiastical fellowship with the same.

Applications should be sent to Dufferin Christian School  
Box 1450, Carman, MB, Canada, ROG OJO  
Attention: Mr. Nathan Kok

OR EMAILED TO: principal@dufferinchristian.ca

For more information, please contact:

Principal: Mr. Nathan Kok at 204-745-2278

Chairman: Anton Borst at chairman@dufferinchristian.ca



The vision of CCRTC is to be the definitive source for Reformed teacher training. The strategic planning of the Board includes succession planning, in-service course offerings, and distance education. In anticipation of the retirement of one of our full-time faculty members, we are looking to confirm the full-time instructional team for the 2020-2021 academic year and beyond.

***If you are interested in exploring joining the faculty as a FULL-TIME FACULTY MEMBER we invite you to contact us as soon as possible to discuss options and possibilities.***

Persons interested in this position will, among other things, demonstrate a deep love for Reformed education, be willing to provide educational leadership at multiple levels, and display a healthy level of intellectual curiosity within biblical bounds (Prov. 1:5).

Candidates will be communicant members in good standing of a Canadian Reformed Church, or of a church with whom the federation of Canadian Reformed Churches maintains ecclesiastical fellowship, will hold at least a Master's degree preferably in the area of education, and will have teaching experience in either elementary or secondary school settings. Support in the completion of postgraduate studies is open to discussion.

*For additional information, contact*  
**Dr. Christine van Halen-Faber, Principal,**  
[cvanhalen@covenantteacherscollege.com](mailto:cvanhalen@covenantteacherscollege.com)  
[www.covenantteacherscollege.com](http://www.covenantteacherscollege.com)  
 905-385-0634



**PROVIDENCE  
CHRISTIAN SCHOOL**

**FULL-TIME TEACHING POSITION**

**PROVIDENCE CHRISTIAN SCHOOL** is accepting applications for a full-time position for a Jr. and Sr. High School teacher, commencing August 10, 2020. Our main subject areas of need are Science and Math. The ability to teach part of our P.E. program will be a definite asset.

Providence Christian School is also accepting applications for a full-time Elementary School teaching position.

We are looking for enthusiastic teachers who have a passion for Christian Education. We encourage applications by qualified teachers who submit to God's Holy Word, subscribe to the Reformed confessions, and are committed to educating children and youth for formation of a distinct Christian worldview.

Providence Christian School is a growing Christian school in Monarch, Alberta. It is situated in a beautiful, southern, rural community, minutes from Lethbridge. It has grades K-12 with over 150 students and with 11 FTE staff members.

PCS offers:

- a four-day school week
- attractive working and living conditions
- a growing, committed school community
- a dedicated team of teachers

Suitable candidates are encouraged to electronically submit:

- a letter of application
- a résumé containing three references
- brief philosophy of Christian Education statement

The application deadline is April 3, 2020.

For inquiries check out our website [pcsmonarch.com](http://pcsmonarch.com) or contact the principal, Mr. Hugo VanderHoek, [principal@pcsmonarch.com](mailto:principal@pcsmonarch.com) , 403-381-4418



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## God has continued to bless Tyndale Christian School in Calgary and we are excited for an expansion!

In the past 25 years, TCS has grown in student population and extracurricular opportunities! We pray that with the addition of a gym and more classrooms, we will be able to give a more well-rounded education to our covenantal children as well as provide more opportunities to serve the surrounding community.

With many volunteers and generous donors, we hope to break ground in Spring 2020, the Lord willing.

We ask that you prayerfully consider helping us financially in this by way of donation.

**Please visit [tyndalecalgary.ca](http://tyndalecalgary.ca) for details, pledge forms and contact information.**



# BIBLICALLY

# RESPONSIBLE INVESTING

Build your investments with a portfolio of companies that align with Christian values. Contact Virtuous Investing for a free moral audit of your investments or to learn more.



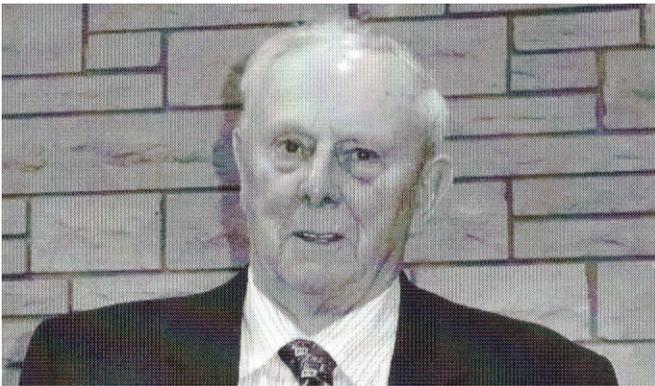
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**Brian Hilt**  
BA, CAFA®, CIM®, CFP®  
Wealth Advisor

[bhilt@investvirtuously.ca](mailto:bhilt@investvirtuously.ca)  
(519) 357-8944  
[www.investvirtuously.ca](http://www.investvirtuously.ca)

## OBITUARY

**DERK (DICK) TIMMERMAN**

of Listowel, formerly of Atwood, went to be with his Lord on Wednesday February 5, 2020 in his 90th year. Dick was a member of Immanuel United Reformed Church, Listowel. Beloved husband of Anne (Klumpenhower) Timmerman whom he married in 1993. Step-father of Rosely (Mark) Schwarz, Jerry (Renee) Ritskes, Mike (Irene) Ritskes, Jim (Tamara) Ritskes. Remembered by 15 step grandchildren and 17 step great-grandchildren. Brother and brother-in-law of Linda Timmerman, Rick and Hilda Timmerman, Irene and Ken Clapperton, John and Gail Timmerman, Ginny Meurs, Susan and Garry Schinbein. Fondly remembered by many nieces, nephews and the extended Klumpenhower and VanLeeuwen families.

Predeceased by his parents Pieter and Pietertje (Haveman) Timmerman, step-mother Mary, his first wife Elizabeth (Bep) (VanLeeuwen) Timmerman (1992), daughter Nellie (1975), son Pieter (1962), step-son Billy (1958), and brothers Henk (2019) and Marinus (1942).

Relatives and friends were invited to share their memories at Immanuel United Reformed Church, 750 Davidson Avenue North, Listowel, on Tuesday February 11 from 5-8 p.m. where the funeral service to celebrate Dick's life was held on Wednesday February 12, 2020 at 11:00 a.m. with Rev. Fred Folkerts officiating. Spring interment in Erin Fifth Line Union Cemetery.

As expressions of sympathy, memorial donations to Listowel Right to Life or a charity of one's choice would be appreciated by the family.

Arrangements entrusted to Brenneman Funeral Home, Atwood (519-356-2382) [www.brennemanfuneralhome.ca](http://www.brennemanfuneralhome.ca)

## ANNIVERSARY

1960 April 1 2020



It is with much joy and thankfulness to God that we announce the 60th Wedding Anniversary on April 1, 2020, DV, of our parents, grandparents and great-grandparents,

**STEVEN & JENNY ELGERSMA (nee Boersma)**

Wedding Text: Exodus 33:14,15:

*"The Lord replied, 'My Presence will go with you and I will give you rest.' Then Moses said to Him, 'If your Presence does not go with us, do not send us up from here.'"*

May the Lord continue to bless and guide them in the years to come. With all our love:

Marlene & Ken Boerman

*Luke, Eric, Michael*

Melvin Elgersma

*Charles & Meghan Elgersma (Kevyn, Jocelyn, Bryce),*

*Robert †, Karen & Matt Kerkhof (Ethan, Travis),*

*Julie & Kevin Wierenga, Selena, Melissa*

Dwight & Boukje Elgersma

*Rachel & Greg Suk (Levi, Kyle, Caleb, Evan, Allora),*

*Stephen & Lauren Elgersma, Jacob & Lindsay Elgersma*

*(Grant, Alexandria), John, David, Lydia*

Amanda & Tom Draaistra

*Michael, Ingrid & Daniel Gracey (Tanya), Ruth, Mark,*

*Anna, Emily, Laura*

Home address: 624 South Cayuga St. W. Dunnville, Ontario N1A 3E2

## BIRTH



With joy and thankfulness to the Lord we announce the birth of

**ALLISON JOANNE**

Welcomed with love by parents Ed & Christina Kelly and sisters Megan, Rosie and Brielle on February 17, 2020

Allison is the 17th grandchild for John & Sietske Kelly and the 14th grandchild for Tyler & Alma Meijaard

*"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; Your works are wonderful, I know that full well"*  
Psalm 139: 13-14

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### Career Opportunity

With much thankfulness, we, a growing steel service centre, are in need of a **Truck Driver** at Plant 3, located in **Hawkesville, ON**. This plant is an easy commute to many churches in the Guelph, Elora, Fergus and Listowel area.

We offer competitive wages, an RRSP plan, profit sharing and generous benefits. Our drivers work Mon-Fri and are home every night. An AZ license is required and experience hauling steel is a definite asset.

For more information, or to submit your resume, please email: [careers@jancosteel.com](mailto:careers@jancosteel.com)  
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#### Technologies we currently use:

- C#, ASP.net, MVC framework, JavaScript, HTML, CSS, PHP, Python and JSON
- SQL Server 2008 – 2016 experience (SPs, creating tables, triggers, jobs, etc.)
- Windows Server 2012+ (good working knowledge, scripting, etc.)
- Angular & Vue framework experience would be an asset

#### Qualifications and Responsibilities:

- Diploma or degree in computer programming/computer science
- At least 2 years' experience with the technologies listed above and a passion for software development
- Work individually and with a team of IT professionals in designing, developing and testing programs to support our various business units and internal operations

#### Location of Work: Thorold, Ontario

If you are interested in this position please email your cover letter and resume to [jobs@bookdepot.com](mailto:jobs@bookdepot.com). We thank you for your application and interest in Book Depot, however only those applicants selected to participate in the interview process will be contacted. This posting will be removed once the position has been filled.

Book Depot welcomes and encourages applications from exceptional individuals. Accommodations are available on request for candidates taking part in all aspects of the selection process.

*When applying indicate Christian Renewal as your source.*

# Crossword C 6

by CHRISTINE FARENHORST

## ACROSS

1. Additional girls in the south?
8. An igloo is an \_\_\_\_\_ built for two
13. K\_\_ Annan, 7th Secretary General of the UN
14. With 62 across, Cross-country skiing is great if you \_\_\_\_\_ (5 wds.)
16. Owl (Dutch)
17. Not being filmed ( 2 wds.)
19. 55 (Roman numerals)
20. Roman Catholic (abbr.)
21. Takes something for one's own use, seizes
25. R\_\_m, b\_\_m, d\_\_m
26. Gr\_\_\_\_, causing horror or disgust
27. Graduates of a particular school
28. Pleasure, entertainment
30. See 8 down
32. Attempt
33. With 61 down, containing Florence, Bologna and Turin
34. Ancient Egyptian god, patron of the Pharaohs
36. \_\_teem, regard highly
37. Thou shalt not kill, for example (2 wds.)
40. Can be followed by 'low', 'ious' and 'lion'
41. \_\_\_tle, snuggle
43. Can be followed by 'ecap', 'eling' and 'w'
44. Line, column
46. Exist
48. \_\_\_meal, breakfast cereal
50. Fool, oaf
52. Can be followed by 'e', 'ian' and 'ia'
54. Federal Proof Of Funds (abbr.)
56. Computer Graphics (abbr.)
57. See 31 down
58. Could be a 'gas'?
59. Substitute, replace (2 wds.)
62. See 14 across
64. B\_\_l, baz\_\_r, b\_\_ing

1	2	3		4	5	6	7		8	9		10	11	12
13				14					15				16	
17				18									19	
20				21						22		23		24
25				26						27				
28		29			30				31					
32					33							34		35
36				37						38	39		40	
41		42		43					44			45		
			46	47			48	49			50			51
52	53						54			55				56
57							58			59	60	61		
62									63					64
65							66						67	
68							69							

65. Ontario Interlock Twisted Yard (abbr.)
66. Too
67. See 61 down
68. Opposite of SSW
69. Ill musicians are often diagnosed with a staff \_\_\_\_\_

## DOWN

1. Two thieves robbed a very wealthy man in Madrid. The riches they encountered in his mansion was astounding. Consequently, they said: "We must do this \_\_\_\_\_ (2 wds.)
2. Not following the intended route
3. \_\_\_t, raise
4. Comedy characterized by humour, absurdity and action
5. 2,000 pound fool?
6. Now that I am no longer president, I find that I do not win \_\_\_\_\_ (4 wds.) George Bush
7. \_\_\_tonin, a compound in blood platelets and serum
8. With 30 across, soundness, incorruptibility
9. Circumspectly
10. Adherent of a

11. Brighten up, perk up
12. \_\_\_minate, remove
15. Intermediate Alternative Program (abbr.)
18. Computer-Assisted Instruction (abbr.)
22. Rodent
23. Ouch (Dutch)
24. Least spoken tongue in the world? (2 wds.)
29. Can be followed by 'mph', 'lon' and 'ala'
31. Together with 57 across, In the Middle East there's trouble brewin' - Things are going from \_\_\_\_ (3 wds.)
35. B\_\_l, j\_\_n, or l\_\_n
38. Now (Dutch)
39. Can be followed by 'ise', 'ure' and 'olish'
42. Satisfy
45. D\_\_, pair
47. Courageous, brave
49. A stop or halt (2 wds.)
51. Very large expanse of water
52. Mr. Welles
53. Small herb of the carrot family
55. Suitable
58. Study, inspect
60. Possibility of 'rain'?
61. With 67 across, having a Pinocchio-like tendency, or see 33 across
63. \_\_\_turnal, occurring at night
67. At home

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**Ron MULDER**  
sales representative  
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