

## **WHAT TIME IS IT?**

Through the course of time many people have been of the opinion that the return of Jesus Christ was imminent. In the light of God's Word they viewed the political and social developments of their day as indicators that the Son of God would soon appear on the clouds of heaven to usher in the great day of Almighty God. They looked forward with eager anticipation to the day in which they would be taken from the earth and would meet their Saviour in the air. That day has not yet come! Thousands upon thousands have gone to their graves not seeing that glorious day. Their souls await the coming of their Lord and King.

Today, we again witness many signs that lead us to undoubtedly and soon expect the mighty trumpet call signalling the return of our Saviour who has prepared places for us in the heavenly Jerusalem. Many nations live their daily lives without even a thought for God. Other nations, who have known Him, are doing their best to eliminate His Word from their lives. The so-called Christian nations are increasingly leaving even a semblance of Christianity behind them. The commandments that we hear every Sunday morning are systematically being eroded from our national and international social consciences.

We imagine that the world has become like it was in the days before the great flood, or in Sodom and Gomorrah before they were destroyed, or in Israel before the exile into Babylon. Once more the Almighty will stretch His hand out over all the earth; this time not with a flood of water but with the flame of fire.

WHAT TIME IS IT? We think we recognize the time! We look through the glasses of believers, the glasses of holy Writ. We have read the signs of the times and we recognize ungodliness in our day. But do we really know what time it is? Various expositors of God's Word have explained that the world will not know the times or seasons of the return of Jesus Christ, but for the believers it is given to know the signs of the times. Yet, so many have thought that they have recognized the signs of the return of Christ in their day, and it did not happen.

In Matthew 25 our Saviour tells two parables. They are the well-known parables of the ten maidens (five wise and five foolish) and the parable of a man going on a journey leaving his servants with various talents to put to good use while he is away. Both of these parables teach us about what time it is. We are to work in the place God has given us on this earth as though His Son is about to return. We are always to be ready to witness His coming on the clouds of heaven. During our time here, in anticipation of His coming we are to work diligently in the kingdom of our Lord.

So many times the Lord helps His people by guiding events in ways that remind them that their Saviour can return at any time. Our Lord does not let us become slack and complacent, living with the idea that everything is going well in the church and in the world so our Saviour will not come back for some time yet. Rather, just like He sometimes tests us with difficulties in our lives, so He also warns us with events of nature, politics and society, that His return is imminent. We should be alert like those five wise maidens who had taken extra oil for their lamps. We should be hard at work like the servants who doubled the talents their master had given them.

As we begin a new season of the ecclesiastical calendar and a new volume of Reformed Polemics we remind one another to have our loins girded and our nose to the grind stone. We have been

given tasks in our Father's kingdom. Some have received five talents, some two, and some one. But everyone has received talents. Let us use them to the glory of our heavenly Father and to the benefit of our neighbour.

What time is it? It is time to be prepared for the return of our Saviour and it is time to continue our work in His kingdom. Come then, fellow believers, heads then high. The task does not become easier but we know that we are on the right path. The narrow path that leads to eternal life filled with blessedness beyond compare; a life with our Saviour and our God; a life with our fellow believers praising God perfectly - forever.

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## **The Foundation of the Catechism**

At the beginning of a new ecclesiastical calendar (1999 - 2000) we also remember the work of the churches as it takes place in the Catechism classes. **Rev. A. Van Delden** of the Church in Rockingham, Australia has a very appropriate opening chapter in his Catechism instruction course. It serves well to remind us of our Reformed identity and focuses catechism students as well as instructors on the foundation of the Catechism.

### ***The Covenant of Grace***

Before we begin to deal with the doctrine of God's Word as explained in the Catechism, we should discuss the doctrine of the covenant which, although nowhere explained in the Catechism, is the foundation upon which the Catechism has been written. Apart from knowledge of the covenant, we can have no proper understanding of the Scriptures, for Scripture is essentially a history of the covenant. Hence we begin our instruction into God's Word with this short study of the doctrine of the covenant.

#### ***What is a Covenant?***

A covenant is simply a formal or legal arrangement with promises and demands upon which a relationship between two or more parties is established. Relationships do not need a covenant. Men or women may be friends all their lives without ever establishing a formal or legal covenant between them. Yet there are times when a formal or legal covenant is beneficial.

Much of society life is based upon covenants. Marriage is a covenant, a formal and legal relationship. Employment and business transactions are often based upon covenants, or as they are often called, contracts. For the sake of peace and for mutual protection, nations enter into covenants or treaties with each other. Even our churches have formed a federation together on the basis of a covenant, the formal expression of which is found in our Church Order.

#### ***The Parts of the Covenant***

There are two parts to a covenant - promises and demands. The fulfilment of the promises depends upon the fulfilment of the demands. Furthermore, a covenant often contains a curse or a penalty in case the demand is not fulfilled.

### ***The Covenant in Paradise***

In paradise God established a covenant with Adam. Thus there were two parties in the covenant. Yet they were not equal parties. Not at all! The all-sovereign God alone decided the terms of the covenant. He decided what He would promise man and what He would demand of man. He also determined what would be the punishment for disobedience. Man had no say in the establishment of these terms.

Yet man was a party in this covenant. It was to him that promises were made, and it was of him that demands were made. Man was an active party in this covenant relationship.

Thus we say that one party (God) established the covenant, but two parties (God and man) existed in this covenant.

God promised Adam that he would live with Him forever. However, with the promise came the demand that Adam could not eat from the tree of the knowledge of good and evil. The promise and demand were legal and binding. In addition to the promise and demand, God warned Adam that he would be cursed with eternal death if he failed to fulfil God's demands.

Some have referred to this covenant as the covenant of works. We would prefer the title: the covenant of favour, for by his works man cannot rightly be said to earn anything from God. It was given to man. It was through his obedience that man would keep what God had already given.

### ***Adam as Covenant Head***

When God established His covenant, He was pleased to make Adam the legal head and representative of all those who would be included in his representation, that is, all his descendants. This means that he would act on behalf of the rest of mankind. Adam's obedience or his disobedience would be reckoned to all his descendants. If Adam was faithful, God would regard all his descendants as faithful, and thus heirs of eternal life. Yet if Adam was unfaithful, all his posterity would be regarded as unfaithful and thus heirs of eternal death.

### ***The Covenant Broken***

Adam was created with the perfect ability to uphold the covenant with God. Through his obedience he could inherit eternal life for himself and for those whom he legally represented. However, at the instigation of the devil, Adam knowingly and willfully disobeyed God, thereby becoming a covenant breaker. Inasmuch as Adam was the legal representative of all his posterity, God regarded all men as covenant breakers worthy of eternal condemnation (cf. Rom 5:18, 1 Cor 15:22).

### ***God Maintains the Covenant***

The unfaithfulness of man did not nullify the faithfulness of God. God's justice and truth required that the curse that He pronounced upon sin be borne in full measure. That meant that man would suffer eternal death, both on account of his original sin that he inherits from Adam, and on account of his actual sins that he himself commits.

### ***The Covenant Becomes a Covenant of Grace***

God would have been just (fair) if He had condemned all mankind to everlasting punishment of body and soul. Yet He chose not to condemn all men. He was pleased to show grace (undeserved favour) to some by granting them eternal life instead of eternal death. Thus God established a new covenant with man that is called: the covenant of grace.

### ***The Covenant of Grace Maintains the Original Covenant***

This covenant of grace is new, but not in the sense that it is a different covenant. The covenant has only one history. We do speak about a covenant of works and covenant of grace, as if there would be two covenants, but this is in fact not correct. God and man are in a covenant from the beginning through the creating decree of God. The covenant is 'new' in so far as God provides a new Head and Representative to take the place of the first. Christ was given the role as the last Adam (1 Cor 15:45).

This 'new' covenant does not nullify the aspects of the previous covenant. The demand for eternal life remains the same. The demand is not lowered or altered in any way. In order to inherit eternal life man must render perfect obedience to God's demands (His law). Furthermore, the curse that God pronounced upon sin would also have to be borne by everyone who has committed sin.

The 'new' aspect of the covenant is the grace that God shows in providing us with a Substitute, a new legal Representative, our Lord Jesus Christ, who would make this two-fold payment for us and in our place. He would bear the curse under which we should have suffered eternally, thereby undoing what the first Adam did wrong. He would also fulfil God's demands by rendering the obedience that the first Adam had failed to render.

### ***The Dispensations in the Covenant of Grace***

Although there is only one covenant, there are changes in the way that this covenant is administered or managed. We distinguish between various dispensations in the history of the covenant of grace.

1. Fall - Noah: The covenant was made with all men.
2. Noah - Abraham: The covenant took on an added dimension in that God made a covenant with all flesh that is on the earth, that the waters would never again become a flood to destroy all flesh.
3. Abraham - Moses: The covenant was no longer established with all men, but with Abraham and his descendants. A promise was also added, namely, that Abraham's descendants would inherit the land of Canaan.
4. Moses - Pentecost: The covenant remained with the descendants of Abraham, but now God's people became a theocratic nation (where church and state were one and the same). The Word of God regulated civil life, and the worship of God was regulated with many ceremonial laws (relating to sacrifices, holy days, cleanliness, etc.) The moral law was written on tablets of stone. (More on this below)
5. Pentecost - Christ's return: The covenant was now established with believers and their children. The people of God no longer formed a theocratic nation, but were spread over all nations.

The church was separated from the state so that civil leaders no longer governed the church (or vice versa). The many ceremonial laws governing worship were no longer applied. The moral law was written on the tablets of men's heart through the Holy Spirit poured out at Pentecost. (More on this below)

6. **Eternal Life:** During this dispensation the covenant will find its glorious fulfillment. The relationship between God and His covenant people will be perfect, without covenant disobedience. The covenant blessings will also find their glorious fulfillment, and there will be no more curse on the earth.

Often the New Testament describes the Mosaic dispensation (Moses - Christ) as the 'old covenant,' and the Christian dispensation (from Pentecost - Christ's return) as the 'new covenant.' These remain one and the same covenant. But a new element was added after Pentecost. This new element pertains to where the law of God is written.

The difference between the old and the new covenants is that under the [old covenant] the law is written on tablets of stone, confronting man as an external ordinance and condemning him because of his failure through sin to obey its commandments, whereas under the [new covenant] the law is written internally within the redeemed heart by the dynamic regenerating work of the Holy Spirit, so that through faith in Christ, the only law-keeper and inward experience of His power, man no longer hates, but loves God's law and is enabled to fulfil its precepts. (There were, of course, lovers of the law in the Old Testament period, but as such they did not differ radically from the believers of the New Testament era. Their love of the law was by reason of divine grace given to them... [in anticipation, looking forward to the new and better covenant])"

### ***The Parties in the Covenant***

God established this covenant of grace with Adam and His posterity. Yet many of Adam's posterity broke the covenant of grace and turned their backs on God.

God destroyed the world with the flood. Only Noah and his family were saved. The covenant was continued with Noah and his family, but as they multiplied, many broke the covenant and forsook the LORD.

God then established His covenant with Abraham and with his children, whom God made into a great nation, the nation of Israel. A distinction was now made between those who were included in the covenant and those who were excluded. The Israelites were God's covenant people, but the Gentiles were not.

With the coming of Christ, God's grace goes out to all nations, tribes and peoples. God establishes His covenant with all those who come to faith and He extends this covenant to include the children of believers as well. So it remains to this day: God establishes and maintains His covenant with believers and with their children.

### ***The Sign and Seal of the Covenant***

When God established His covenant with Abraham, He also gave a sign and seal of the covenant. This was to teach and assure those who received this sign, that they were truly members of the covenant of grace. In the old dispensation the sign and seal was circumcision (which is explained

in Lord's Day 26). In the new dispensation the sign and seal is baptism. All those who are born of believing parents are members of the covenant of grace and are to receive the sign and seal of this covenant.

***Not All Receive What is Promised***

The covenant, as we have seen, is made with believers and their children. Since they are included into the covenant, the children of believers are holy and distinguished from the children of unbelievers (cf. 1 Cor 7:14).

Yet not all the children of believers come to faith. They are all holy, but they are not all saved. They all receive the promise of the covenant that the Father will adopt them and make them heirs, that Christ will redeem them, and that the Spirit will renew them. However, this promise comes with a demand: what is promised must be accepted in faith. Since some do not comply with the demand of the covenant, that is, because some do not believe, they do not receive what God has promised in the covenant.

***The Significance of Belonging to the Covenant***

It is a great privilege for children to belong to the covenant. Let me list some of the benefits:

1. Children of the covenant who die in their infancy are saved. In the Canons of Dort we confess: We must judge concerning the will of God from His Word, which declares that the children of believers are holy, not by nature but in virtue of the covenant of grace, in which they are included with their parents. Therefore, God-fearing parents ought not to doubt the election and salvation of their children whom God calls out of this life in their infancy (Ch 1, Art 17).
2. God has promised to adopt the children of the covenant as His children for whom He will always care. He promises to redeem them from their sins through the blood of His Son and to take away their corrupt nature and recreate them after His own image through the Holy Spirit. He also promises them everlasting life.
3. To the children of the covenant God gives parents who promise to instruct them in the doctrine of God's Word, and to have them instructed therein to the utmost of their ability. The children of the covenant are given a Christian home where they are shielded from many of the corrupt influences of the world.
4. The children of the covenant are included into the family of the church, having many spiritual brothers and sisters with whom they may establish friendships, and from where they may eventually seek and find marriage partners who, like themselves, are children of God.
5. The children of the covenant are placed under the care of the leaders of the church, who watch over their souls and give them guidance as they walk down the path of life, directing them on the paths of holiness.

1) The only text which refers to the covenant in paradise is found in Hosea 6:7. The translation and interpretation, however, is disputed. The NASB and the NIV translate it: "Like Adam, they have transgressed the covenant...." Yet other translations render this as: "Like men they have

transgressed the covenant” (NKJV) or “At Adam they transgressed the covenant” (RSV). The translation of the NASB or the NIV is probably correct.

Even if the word ‘covenant’ is not actually used to refer to the relationship between God and man in paradise, the promises and demands which God made with Adam make it evident that a covenant relationship was formed.

2) K. Schilder, *Doctrine of the Covenant* (trans. by T van Laar, 1992 pg. 14.

3) P. E. Hughes, *Paul’s Second Epistle to the Corinthians* (NICOT), Eerdmans, Grand Rapids, 1962, p. 94

## **That ... I Diligently Attend the Church of God**

### ***Lord’s Day 38***

The LORD gave to His people Israel a day of rest, the Sabbath day. It was a day of joy and worship. Thus, when Israel misuses the day and uses it for herself rather than for the LORD, the LORD warns His people. We read in Is.58: “If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the LORD honourable; if you honour it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the LORD and I will make you ride upon the heights of the earth.” This is a beautiful description of what the Sabbath was all about.

As church of the N.T. we celebrate the Lord’s Day. The Sabbath has become the Lord’s Day because of the victory of Christ’s work in His resurrection. I will not go into detail as to what is all involved in this change, but ask your attention for the fact that the Heidelberg Catechism speaks in L.D. 38 of the “day of rest.” Many things may have changed from Old to New Testament, but there is still a day of rest. And yes, also for us this day is not a day for our own pleasures but a day to delight in the Lord. Coming to church and worshipping the Lord is certainly a central part of this day, but it is not restricted to this. We may dedicate the whole day to the Lord. The focus of this day is the Lord and His church, not our own pleasures.

This is something we must keep in mind when we live in a society which sees this day of rest as a day in which man can do what he wants to do. If you want to go to church, fine, if you want to do other things fine too. We would be mistaken to think that this does not have consequences for us. It also happens among us that going to church once is seen as enough and the rest of the day we can do other things. If that is your attitude how can you expect a blessing over your life? The call to repent is then certainly in place. There is in this regard also a task of the communion of saints to admonish when we see this happening.

Another thing can be noticed as well, namely, that especially in the afternoon members/families travel to friends or family elsewhere and attend church there. They do not skip church services, but attend in a sister church. This is especially easy for single young members who have a car. Is that wrong? Not if this is once in a while. If it becomes a regular thing then there is something wrong. What is wrong about it? The wrong does not lie in attending another church, but rather, in not being

gathered with the congregation to which you belong. This has consequences. I like to point to two things: first of all, the functioning of the communion of saints and then, secondly, the supervision by the elders. As a member, communicant or non-communicant we belong together. The LORD gives us a place in our own congregation and calls us there to worship and serve the other members with the gifts of the Lord. When we are regularly absent this bond will fade. The other element is the supervision of the elders. The elders of our congregation are charged with the supervision of our congregation. To put it the other way around, as members we are placed under these servants of the Lord and not under the elders in a sisters church. When I am away on a regular basis, how can the elders supervise me? Some members notify their elders when they will be absent. This is indeed the proper way. For what must the elders think when I am not there and they do not know where I am?

I repeat what I said earlier, if this happens once in a while, then I have no difficulty with it. But if it happens more and more, we should be concerned. I also realize that when a boy has a girl friend in another congregation they will be alternately attending the worship services in each other's churches. That is fine and is something the elders should be aware of. My concern is rather that with increased mobility we do not loose the bond with the congregation where the Lord has given us a place. In our families let us stress this in the upbringing of our children. It is easy to lose each other out of sight. The Lord calls us to care for each other also in this way.

Rev. D. G. J. Agema

## **A TWO TIER CHURCH?**

The action of the Grand Rapids congregation toward their Minister with the aid of Classis Ontario South has now officially created a two tier Church. It has created a church that contains members with full membership and members with a restrained membership.

Rev. B. Hofford was dismissed from among his God given congregation in Grand Rapids.

This action must make one ponder what went so wrong in this congregation that this pastor was dismissed on Article 11 of the Church Order. Classis Ont. S. could not find anything wrong in the preaching, ministry or lifestyle of this minister. If they had they could so easily have deposed on Article 71 C.O. But instead they found it suitable to allow this minister a restrained membership.

Doesn't one with a conscience start to squirm, when a servant of God is dismissed and restrained because of the whims of a congregation? The minister just didn't suit them, he didn't fit in. Does the Lord give us servants to suit us or ones that fit in? We may find it difficult at times to bend our stiff necks, when confronted with that which doesn't suit us. But unless the minister contradicts, adds or takes away from the Word of God, we may not and dare not touch him. A minister is an ambassador sent by the Lord God. You touch the ambassador you touch the sender Himself.

For about the past twenty five years now I have had the opportunity to ponder and reflect on this two tier membership within the Canadian Reformed Church. At the time of my profession of faith I was given full membership within the Canadian Reformed Church. But as time went on the School

Society became a force to be reckoned with. I couldn't in good conscience, accept their misinterpretation of the parental baptismal vow and that of Article 58 C.O. These theories promoted by the school society, backed by the preaching, built the school. Since I couldn't agree with these theories I never became a school society member.

Unbeknown to me, I was at some time silently demoted to a restrained member. This restrained membership became apparent to me over time, when only brothers who were school members where presented to the congregation as suitable for elder or deacon. When the Consistory, in the first years after the school was functioning, was asked if this were so, they denied it. But as the years progressed the Consistory couldn't keep it hidden and admitted that a non-school member (and there were a number of us) would find the offices in the Church closed to them.

This Church ruling made us a two tier Church. We all know that the Lord forbids this situation among His children. Yet it has existed and is practiced within the federation to this day. This has become very apparent in the dismissal of Rev. Hofford from his office in the church at Grand Rapids.

Since we all know that the Lord does not allow a two tier Church, we can only come to one conclusion and that is that something is terribly wrong. And, that which is wrong must be straightened out. If the wrong lies with those members who have been restrained from any office in the Church, then these member, if they err in the doctrine of the Church and try to mislead their brothers and sisters with false doctrine, then such members should receive censure. But, can a member, who has shown to be upright in his lifestyle, be excommunicated from the Church because he has made a decision to send his child/children, with good reason, to another institution of learning? It has been proven in the decision of Classis Ont. South that in this case censure which leads to excommunication is not possible.

Let us therefore be careful not to make Christian education, no matter how commendable and desirable, a doctrine of the Church. It never has been its doctrine and may never become such.

But now what, a restrained membership? We all know that the Lord will not tolerate a two tier membership in His Church. Let us therefore take responsible action and resolve the issue that has created this dilemma. For the Lord cannot tolerate disunity in His Church and will surely punish it.

Rev. W. Van Oene, in Clarion dated January 13, 1979, instructed us in his "News Medley" how we were to read correctly and understand the "Parental Baptismal Vow". Rev. B. Hofford also clearly explains this understanding of the "vow" as to be the "truth". Since it is apparent that there is a misconception among us regarding this vow, let us once again take a close look at how Rev. Van Oene has explained it to us, so long ago. The following is quoted from his medley as he wrote it.

"Permit me to make some remarks about some remarks about the education of our children. There appears to be a gross misunderstanding about the reach of the promises which parents make when they come with their children to the baptismal font. I thought that, after all that has been said and written about it, there would be no more misunderstandings; but I am mistaken. Edmonton's bulletin shows such misunderstanding, and not only Edmonton's!

*First a few quotations.*

“We should keep in mind that we have promised to do our best to educate our children in the fear of the Lord ....Our ideal is to abide by the promise to educate our children in the doctrine taught in the Church of which we are members.”

Is that really true?

We did not promise that “we shall do our best to educate our children in the fear of the Lord.” We have promised that we SHALL instruct them in the aforesaid doctrine to the best of our ability. But that is something different!

It is not “our ideal to abide by the promise,” but we have to abide by the promise. Of an ideal one can say, “Sorry, there are circumstances which prevent me from reaching it.” We did not “reveal” our “ideals” when making the promises at the baptism of our children; we promised that we take a certain task upon ourselves.

That task is: to instruct this child and have it instructed in the doctrine of the Church. That’s what the parents are to do at home; that’s what they do when they tell their children to come to Church with them, when they send them to Catechism classes. There the children are “instructed in the aforesaid doctrine.” That is not an ideal (which either can be realized or cannot be realized) but that is and has to be reality. And any parent who neglects that task is to be admonished for breaking the promise made at the baptismal font.

But when one assumes that the promise made at the baptismal font means that the parents shall take care that there be a Reformed School, yes, then one has to squirm and twist and to speak of “ideals” in order to escape the consequence of a non-fulfilment of the promise made.

There is a Latin saying which means: “He that distinguishes well teaches well.”

That is a first requirement and not just for people with exceptional gifts as mentioned in Article 8 of our Church Order.

The school is not there for “instruction in the aforesaid doctrine.” Parents are to see to it, as much as in them lies that the whole instruction at school be in harmony with the aforesaid doctrine. Most certainly! But the school teaches all sorts of subjects (of which the doctrine of the Church may be just one) and is an institute for learning.

I found the very same wrong thoughts in a speech delivered at the opening of one of our schools some time ago. Quoting from the report on that opening, I take over the following sentences.

Reviewing the history of efforts to come to the establishing of a new school, the speaker mentioned “the perseverance of the members to go on in faith to come to this point where we now finally may live up to the promise we gave at the time of the baptism of our children, namely, to cause our children to be instructed in the doctrines of the church.”

I was flabbergasted when I read that.

If I am to believe those words, then the parents in that Church have never in the more than twenty-three years since its institution been able to live up to the promise made at the baptismal font. Now finally the children are caused to be instructed in the doctrine of the Church.

Since its institution that Church saw three ministers serve there and leave for another Congregation. I do not doubt that they received a certificate of release which stated that they were faithful in the fulfilment of their office. But instruction of the children in the doctrine of the church was not possible till an elementary school was opened.

Children have gone to Church and to Catechism classes, but only now, finally, the parents are able to live up to the promise made at the baptismal font to cause their children to be instructed in the doctrine of the Church!

I don't believe a word of it.

When one wishes to promote a cause, true promotion is possible only when the arguments are straight and true. Exaggeration or "arguments" which seem very much loaded but, upon closer examination, appear to be no more than impressive looking hollow shells do not serve a cause at all.

I rejoice at the opening of every new Reformed school and am convinced of the absolute necessity of such schools. The Lord has greatly blessed us in this respect.

But I refuse to go by wrong arguments. And I wish that we all would quit speaking about the school as an institution where the children are instructed in the "doctrine of the Church." Leave that, please, up to the parents and to the Ministers of the Word. The teachers at school have not been appointed to teach the children the doctrine of the Church, but to teach the children in all subjects on the basis of and in harmony with that doctrine."

A. Flach, Hamilton, Ontario

## **NEWS**

Upon ordination of office bearers, a new Canadian Reformed Church came into existence in Carman, Manitoba on July 4, 1999. Rev. Moesker led the worship service after which letters from other churches and ministers were read. Representatives of local governments addressed the congregation(s) as well. For the time being the original congregation is known as Carman East and the new one as Carman West. The church building is shared. Presently East services are at 9 AM and 1 PM and West services are at 11 AM and 3PM.

K. Schilder, *Doctrine of the Covenant* (trans. by T van Laar, 1992 pg. 14).