



# Clarion

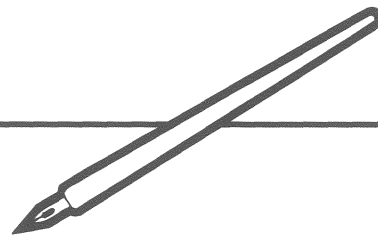
THE CANADIAN REFORMED MAGAZINE  
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*Ascension*

*Numbers*

10:1-10



## Watch Your Language!

Children are often told to watch their language. The point is let no crude or unseemly term pass over your lips. Watch what you say! Our heavenly Father also tells His children "Watch your language!" The implications are both troubling and exhilarating with respect to our place and task as Christians in Father's world.

Troubling, for the language that is in regular use is deteriorating and showing clear signs of a collective godless mentality. Swearing and obscene language are becoming increasingly commonplace in the media. But also on a more subtle level we need to be on the alert. Old words have been given a new meaning to mask the horror of death and sin. For example, "euthanasia" which originally meant an easy natural death now means the active ending of life, that is killing. What used to be called homosexual (and condemned by that term in Scripture) is now described as "gay." AIDS (found especially among homosexuals) is often described as a risk for those who are "sexually active." The euphemism means those who live in homosexual sin. But such direct terms as sin must not be used for that speaks of right and wrong and modern man does not want to hear of it. More examples could be given. As Christians we cannot adopt such morally corrupt language of the world to hide the repulsiveness of the sin involved.

The secular mindset not only redefines old terms for its purpose but also creates new ones in an attempt to give expression to its view of reality. Take for example, the term "weekend" which first appeared in the previous century and has become an immensely popular term. On Monday already, everyone, so it seems, is already looking forward to the weekend, a time of pleasure and fun. By using the word "weekend," the Sunday is no longer the first day of the week but has become part of the "weekend." Indeed, the significance of Sunday has become virtually obliterated in our society. Not surprisingly, it is becoming increasingly difficult to find diaries (and in some cases calendars) that still start the week with the day of Christ's resurrection. Do we as Christians want anything to do with this devaluation of the Sunday, also in the way we speak of the Saturday and Sunday? The process of reworking language to reflect a godless culture is so far advanced that the overwhelming majority of people in the United States no longer know what a relatively simple Biblical term like "gospel" means.<sup>1</sup> There is no reason to suppose that the situation is any different in Canada.

This is the world we live in. A world that also in its use of language reminds one that our days bear resemblance to the days of Noah when the wickedness of man was so great that "every imagination of the thoughts of his heart were only evil continually" (Gen. 6:5). Our present world is not

orientated to God but to man and the entertainment of the day. Whether his desires are sinful or not is of little concern to modern man who has rejected the God of Scripture. Indeed whatever comes up in such a man's mind seems to be only evil.

This situation is most troubling for us as Christians and it must make us very careful in our own use of language. Our witness should be clearly understandable and we must therefore use current words; but, our speaking should not participate in the ungodly trends of the day. Yet, although troubling, there is also something exhilarating about the present challenge to present a clear Christian testimony also in the way we use our tongue in today's society.

Yes, exhilarating, for we have a God who is for real. Our heavenly Father is active in this world. Although our hearts too are inclined to all kinds of iniquity, He creates new hearts and lives which can give evidence of His work of renewal in this fallen world! "Out of the abundance of the heart the mouth speaks" (Matt. 12:34). This also counts for Christians. Christian mouths may show what lives in their hearts. That is a privilege and a divine demand.

We can only do God's desire in this respect if we realize that God works new life in us by His Word and Spirit. The Spirit of renewal works through the Word. We therefore need to be moulded by the Word of God. Not the spirits of the day are to shape our mindset and thought patterns, but the Holy Spirit! Do we give God our prime time to shape our thoughts and minds, or does He get the left overs? God's Word says "Above all else, guard your heart for from it flow the springs of life!" (Prov. 4:23). The hallmark of a Reformed lifestyle should be to saturate the heart, the very centre of our consciousness, with the Word of God. "I have laid up Thy word in my heart that I may not sin against Thee" (Ps. 119:11). Then we live under the influence of the Word and Spirit in the fullness of life and we are enabled to "take every thought captive and make it obedient to Christ" (2 Cor. 10:5). Then our tongues and mouths will also be a fountain of life and a tree of life (Prov. 10:11; 15:4) in a world which is full of death and dead ends. In such a tongue God is at work by His Spirit through the mouths of His children to work life and renewal.

Watch your language! Yes, for it's Father's world and He is listening. He wants His work of renewal to continue in our lives and in this world. "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me and lead me in the way everlasting!" (Ps. 139:23-24).

<sup>1</sup>"Poll: Most Americans Don't Know Common Church Terms," *Covenanter Witness* June 1994.



# Meditation

By G.Ph. van Popta

Read Acts 8:26-40:

*"... and the eunuch ... went on his way rejoicing."*

## AN INCLUSIVE CHURCH

The liberal Protestant churches rejoice that "... God, who is the parent of humankind, has made the church an inclusive family." We are told that we may exclude no one. One such church has stated:

There is a variety of sexual orientations: homosexual, bisexual and heterosexual. We affirm the acceptance of all human beings as persons made in the image of God regardless of their sexual orientation.

We are told that marriage and family are institutions which have evolved over time. Members of the church may freely enjoy alternative lifestyles, as long as there is a mutual commitment and intention of permanence.

Is the church an inclusive family? Yes, it is. Anyone who believes in Jesus Christ and turns away from sin, as defined by God the Father in His holy Word, will be included. The book of Acts, and especially the ministry of deacon Philip, shows us this.

First God included the Samaritans. The Samaritans were people half way between the Jews and the Gentiles. In response to the preaching of Philip, they embraced the Christ and turned away from sin, especially the sin of magic. Then, again by means of Philip's proclamation of the Christ, God included a Gentile eunuch.

Deuteronomy 23:1 said that no eunuch was allowed to enter the assembly of the LORD. In the old dispensation God required a certain degree of physical purity which was symbolic of the spiritual purity He demanded of His people (see Lev. 21:16ff and 22:20ff). A Gentile could convert to Judaism, but no eunuch could participate fully in the worship of God. He was barred from the temple. A castrated man was blemished, an affront to God's good creation.

An angel of the Lord appeared to Philip and told him to go from Samaria to the road that went to Gaza. This was the highway one took if he wanted to go to Egypt or other African destinations. On that road, Philip met a Gentile eunuch. He was the Ethiopian minister of finance. It was not uncommon to emasculate slaves who served in high places. Castration yielded more docile and easily managed servants. They would not be

distracted by family ties and were safe to have around the royal women.

This man worshiped the God of the Jews. Even though he could not participate in the temple liturgy he had gone to Jerusalem to worship. He was on his way home, in his chariot, reading the prophecies of Isaiah.

The Holy Spirit told Philip to join the eunuch. As it was the custom to read aloud, Philip knew that the Ethiopian was reading Isaiah 53 – about the suffering and glory of the Messiah. He asked the man if he understood what he was reading. The Ethiopian said: "How can I, unless some one guides me?" He then invited Philip to join him in his chariot. Taking his cue from Isaiah 53, Philip told him the good news of Jesus.

It is the task of every preacher to tell his audience the good news of Jesus the Messiah. People do not come to hear a man's opinion on different topics. They want to see Jesus. Philip showed the Lord Jesus to the Ethiopian eunuch. The man believed, was baptized, and went his way rejoicing. He was the first Gentile convert to the Christian faith in history. By way of this mutilated man, the Lord fulfilled the words of Psalm 68:1 – "Let Ethiopia hasten to stretch out her hands to God." God gathered in one of his children from beyond the rivers of Ethiopia (see Zeph. 3:10).

If the eunuch kept reading – and I can't imagine he didn't – he would have come to what Isaiah wrote in chapter 56:3-5:

Let not the eunuch say, "Behold, I am a dry tree." For thus says the LORD: "To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off."

The church is an inclusive family. But who are included? Those who embrace the Lord Jesus Christ as Saviour for the washing away of all their sins and who submit to His law in obedience. God will give all who love Him and His word an everlasting place in His house.

## What's inside?

Someone once called Ascension Day the stepchild of the church's festive days. That may be a fair assessment, especially in North America where, since it is not a public holiday, it comes and goes with us hardly noticing. However, we know and believe the importance of Ascension Day. On Thursday, May 25th, we remember that the Lord Jesus Christ, the Victor over death, ascended into heaven. He sat at the right hand of the Father. From there he rules over all of creation. He is the Cosmocrator, the Chief Executive Officer of the Universe. The Rev. D. Moes writes about this in our feature article.

As well in this issue we are playing a bit of catch up. We have included a number of book reviews, letters and other submissions that have come in over the last while and that have been bumped when the last several issues were being put together. Our apologies go to those who contributed them. It's because of the nice problem of having a goodly amount of copy – a problem which helps the managing editor sleep well at night.

GvP

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# The Ascension of our Lord Jesus Christ and the Death of Melanie Carpenter

By D. Moes

I know a woman who is twenty-nine years old. She is the wife of a caring husband and the mother of three growing children. During the last number of weeks, she had noticed a swelling in her neck. "Perhaps an infected gland," she thought while she continued to busy herself with housework. However, the swelling continued. Soon it was almost the size of a baseball. A visit to the doctor was made. A biopsy was taken. The conclusion: cancer!

I'm sure that many of you can relate to this story. Perhaps similar things have happened to you or to one of your loved ones. It may not have been cancer, but perhaps some other illness or disaster struck – a heart attack, a diagnosis of MS, sudden unemployment, or even an unexpected death.

## The secret things

When these and other adversities strike our lives, we often wonder, "Why? Why is this happening to me or to my loved one?" Questions like these are not always easy to answer. When our questions concern the providence of God, many things remain hidden from us.

In Deut. 29:29, the LORD says, "The secret things belong to the LORD our God; but the things that are revealed belong to us and to our children for ever, that we may do all the words of this law." This text is important, having many implications for the doctrine of the providence of God. We could think in this regard of Job. How many questions he had about the affliction through which he had to go! Yet, he was never told of the conversation between God and Satan in heaven. He did not know that God had deliberately allowed Satan to afflict him to prove to Satan that



God's work of salvation in Job's life was true and abiding. The Lord wanted to show Satan that Job would not curse God and say farewell to him! On the contrary, despite his many questions, he would remain faithful to God in the midst of his affliction. The God who had started a saving work in his life would bring it to completion.

### Some revealed things

Even though many things concerning the providence of God remain hidden from us, some things are revealed to us. For example, God has told us that sufferings in our lives are meant to *try us*. Think of what the apostle Peter writes in his first epistle about "suffering various trials." These are given, says Peter, "so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ" (1:6-7).

Sufferings are also meant to *expose our sins*. Think of what David confesses in Psalm 32: "When I declared not my sin, my body wasted away through my groaning all day long. . . I said, 'I will confess my transgressions to the LORD' then Thou didst forgive the guilt of my sin" (vv. 3, 5).

Furthermore, sufferings are to *build character*. The apostle Paul is very clear on this point in his letter to the Romans, when he says, "We rejoice in our sufferings, knowing that suffering produces endurance and endurance produces character. . . ." (5:3-4).

The Scriptures also tell us that sufferings *bring us to better knowledge of God*. After God revealed Himself to Job out of a whirlwind, Job comes to the confession, "I had heard of Thee by the hearing of the ear, but now my eye sees Thee; therefore, I despise myself and repent in dust and ashes" (42:5-6).

And then, sufferings *produce fruit in our lives and prepare us for usefulness*. Think of what our Lord Jesus Christ teaches us in John 15 about the Father sometimes pruning branches of the vine so that they may bear more fruit (v. 2).

Finally, we can say that sufferings lead us to *make God our all and prepare us for glory*. Asaph, in Psalm 73, is a case in point. He was perplexed about the prosperity of the wicked until he went into the sanctuary of God. It was there that he saw things in their true light. And when he did, he confessed, "Whom have I in heaven but Thee? And there is nothing upon earth that I desire besides Thee. My flesh and my heart may fail, but God is the strength of my

heart for ever" (vv. 25, 26). What a way for God to prepare us for glory! In this regard, someone once rightly wrote, "The vessels of mercy are first seasoned with affliction and then the wine of glory is poured in."

### The lamb and the scroll

Having said all this, we have not exhausted what the Scriptures have to say about suffering. I make no pretense in this article to be complete. However, I would like to draw your attention to a sometimes overlooked aspect of suffering, one that is clearly depicted for us in the book of *Revelation*.

When we turn to the fifth chapter of this book, we find ourselves, together with John, to be elevated into heaven. Among other things, we see a Lamb standing by the throne of God. This Lamb is a symbolic representation of our Lord Jesus Christ who, after His Ascension, is seated at the right hand of God. In the Lamb's hand, we see a scroll sealed with seven seals. This scroll is symbolic of the judgments of God which strike this world after the Ascension of Jesus Christ. That the Lamb has this scroll in his hands and that He is the One who has the right and authority to open the seals, points to one of the main tasks fulfilled by our Lord Jesus Christ after His Ascension

into heaven. These symbols reveal that He is the One who unleashes the judgments of God.


### Four horsemen

When we turn to the beginning of chapter six of *Revelation*, we see what happens when four of the seven seals are opened. When the first seal is opened, we see a white horse with its rider having a bow in his hand and a crown on his head. Then we are told that this rider on a white horse went forth conquering and to conquer. This seal symbolizes the spirit of conquest and militarism that will increasingly characterize the time from the Ascension of our Lord Jesus Christ until His return.

When the second seal is opened, we see a red horse with its rider with a great sword being allowed to take peace from the earth so that men should slay one another. This seal is symbolic of civil wars that follow in the wake of many military conquests (first seal).

When the third seal is opened, we see a black horse with its rider, having a balance in his hand. This seal symbolizes scarcity, hunger and economic hardship that will strike at the necessities of life.

When the fourth seal is opened, we see a pale horse with a rider whose



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name was Death and Hades following him. This rider on the pale horse with Hades were given power to kill with the sword, with famine, with pestilence and by the beasts of the earth. This seal symbolizes the various forms of death which strike the people of this world.

#### Four trumpets

When we now take a little jump and turn to the beginning of chapter eight of *Revelation*, we see what happens when the seventh seal is opened. Among other things, we see seven angels who stand before God with seven trumpets in their hands. As we listen to the four trumpets, we notice a pattern similar to that of the first four seals. As with the first four seals, we read about judgments of God striking this earth. When the first trumpet is blown, we read about judgments of God striking the *earth*: hail and fire, mixed with blood falling on the earth and burning up a third of it. When the second trumpet is blown, we read about judgments of God striking the *sea*: something like a great mountain, burning with fire, was thrown into the sea, destroying a third of the living creatures in the sea and a third of the ships. When the third trumpet is blown, we read about judgments of God striking the *rivers*: a great star falling from heaven, blazing like a torch, and falling on a third of the rivers and fountains of water, killing many people because of the bitterness of the water. When the fourth trumpet is blown, we read about the judgments of God striking the *sky*: a third of the light of the sun, moon and stars was kept from shining.

Together, these first four trumpets symbolize the judgments of God as we see them in hail and thunderstorms, hurricanes and tornadoes, tidal waves and earthquakes, water poisoning and pollution, as well as in the disorder and disruption of heavenly bodies.

#### A summons to repentance

If we want to discover one of the purposes for the unleashing of all these and other judgments, the end of chapter nine of *Revelation* gives us the answer: "The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot either see or hear or walk; nor did they repent of their murders or their sorceries or their immorality or their thefts" (vv. 20-21).

Notice that the word *repent* is used twice in this passage. This is a clear in-

dication that the Lord Jesus Christ unleashes his judgments in order to call the people of the world to repentance! In wars and civil strife, in hunger, famine and death, in earthquakes, storms and pollution, Christ wants us to hear the voice of God calling all men everywhere to faith and repentance.

#### Melanie Carpenter's death

I had to think again of all these things when Melanie Carpenter was abducted and murdered in January of this year. On the one hand, I wanted to remember what Deut. 29:29 says about the secret things belonging to the LORD our God. Not everything has been revealed, also not everything concerning the providence of God.

I also wanted to remember the beautiful words of Article 13 of the Belgic Confession: "And as to His actions surpassing human understanding, we will not curiously inquire farther than our capacity allows us. But with the greatest humility and reverence we adore the just judgments of God which are hidden from us, and we content ourselves that we are pupils of Christ, who have only to learn those things which He teaches us in His Word, without transgressing these limits."

I do not want to transgress the limits of God's Word. Nor do I want to curiously inquire farther into the actions of God that surpass my human understanding. I want to be a humble and reverent pupil of Christ who adores the just judgments of God and who is content with what has been revealed to us in God's holy and infallible Word. Yet, it is exactly that last fact – being content with the Word of God – that draws my attention to what this Word has to say about the judgments of God which our Lord Jesus Christ unleashes now that He has ascended into heaven and is seated at the right hand of God.

In the abduction and death of Melanie Carpenter, I believe we see the reality of the fourth seal: the pale horse with its rider called Death and Hades following him. Indeed, whenever we hear of deaths through murder, car accidents and plane crashes, we see this same pale horse with its rider and Hades in action.

When accidents like these happen, it is understandable that questions come and multiply. I can understand Melanie's father when he asks his questions: "Why should a man who was known to be a violent sexual offender be given his statutory release? Why not keep this man behind bars so that he can never do any harm to an inno-



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cent victim again?" I understand these questions directed to the Canadian Justice system.

As a matter of fact, I also understand Steve Carpenter's questions about the *heavenly* justice system. "If there is a higher power. . . ." I heard him ask – and now I paraphrase his questions – "if there is an all-powerful being out there . . . somewhere out there . . . why did he allow this to happen? Melanie was a good girl. Why do the good have to go and the evil keep on living? If there is a God, why do bad things happen to good people?" I understand these questions. For they come from a heart that is crushed with pain and anguish.

Yet, however understandable Steve Carpenter's questions may be, it was sad to see that he was not pointed in the right direction. At the memorial service in the Pacific Coliseum, not once were the thousands of people present urged to hear in Melanie's death a summons from God Almighty Himself to be right with Him today before it is too late. On the contrary, the people were left in the illusion that if you live a half decent life, God will let you into heaven.

How sad to hear and see this! For no one will enter heaven on the basis of his own good life. Only those who have placed their trust in the Lord Jesus Christ will, by the grace of God, be allowed to enter. To effect that trust in Him, our ascended Saviour and Lord also unleashes His judgments on this world. That is one of the abiding messages in His ascension. May we all hear and see this and respond accordingly.

*Rev. D. Moes is minister of the Canadian Reformed Church, Vernon, BC* 

# Middle East Reformed Fellowship

## NEWS from MERF-CANADA

### Sudan update

Government sponsored Muslim relief agencies have intensified their activities around the Christian tribes in the southern provinces of Sudan. Accompanied by Nigerian, Iranian, Pakistani and Saudi Muslim "missionaries," these agencies are continuing efforts to lure Christian families to convert to Islam. Promises of regular economic aid to those who embrace the Muslim faith is the strategy of the Islamization campaign. Christian leaders have reported similar activities among the southerners taking refuge in the north of Sudan. Those who convert are given conversion certificates which qualify them for receiving free food and medication from the Muslim centres. Converting families are also promised better and more permanent housing and relocation to other areas of the country. . . . In spite of the pressures, there are clear indications of a growing fervency among the churches. An evangelist in the Juba area has been used of the Lord to regain some lost families. He and others have also reported much interest in the Gospel among government troops in the area.

MERF supports a growing network of national evangelists in the south, north and west of the country. They work under direct local church oversight. . . . These evangelists effectively work among their own people, without the need for language study, cultural adjustment or the difficulty of government permits.

In addition, MERF's Local Administrative Committees seek to provide diaconal aid to needy families, under the oversight of local church bodies and as part of the ministry of the Word. The needs of the Lord's people in the Sudan are indeed very great. Please pray for them in the midst of this spiritual battle and help these brethren through support of MERF's indigenous ministries.

### MERF publishes a summary of Calvin's Institutes

After much hard and careful work by a committee of three pastors, an Arabic publication of a summary of John Calvin's *Institutes of the Christian Religion* has been printed in Cairo. The work was based on a simplified and abridged English publication entitled *Biblical Christianity* and is similarly titled in Arabic. Dr. A. Istafanous, MERF's Chairman, gave many long hours to the production of this book. One Arab pastor said the new book "is probably the most important piece of Arabic Christian literature published this century." MERF has recently appointed an additional member to its administrative staff in Egypt for the sole purpose of literature production and distribution.

### MERF's Biblical training expands in 1995

MERF has decided to expand its Biblical training ministries in 1995. This will involve 12 study terms and 4 research terms. . . . The study and research terms are expected to benefit about two hundred people. Several of the study terms will be held in Egypt, with one in each of Lebanon and Jordan. There will also be 2 large pastors conferences in Egypt and a diaconal training conference in the Sudan. Another conference is planned for training and encouraging the MERF supported evangelists in the Sudan. It was also decided to produce a video presentation on the Biblical perspectives of missions to Muslims.

### Arab listeners very interested in what the Bible says about the Hebrews

Many Muslim listeners are following with keen interest Rev. Victor Atallah's new series of Arabic Gospel broadcasts. The series is entitled *God's Original Purposes for the Hebrew Nation*. It is

aired on Monday evening from Radio Monte Carlo. Over 2 million people are listening to these broadcasts which are designed to point out the fact that the ancient nation of Israel was meant for the blessing of all nations, as the depository of the Truth and the vessel for the coming of Christ. Many are surprised to hear that even Abraham ". . . believed that he would become the father of many nations, according to what had been spoken: so shall your descendants be." (Compare Gen. 15:5 and Rom. 4:18.) The average Muslim assumes that Christians believe that modern day Jews are a special people of God. Here are some examples of Muslim listeners who are responding to this series: ". . . I am very happy to know that the true nation God meant Abraham to establish is a lasting spiritual one; it is not a physical and political nation. . . ." (A. R., Baghdad, Iraq) ". . . Please explain to me more about Abraham's having true descendants from many nations. I would like to find out more about the relationship between Abraham and Jesus and those who are the believers. . . ." (M. S., Riad, S. Arabia)

In the beginning of December Rev. V. Atallah spoke in Burlington, Fergus, Hamilton and Smithville as well as Winnipeg; collections held at these meetings netted a total of almost \$3,800. As a result of discussions with Rev. Atallah an increasing number of Independent Christian Reformed Churches as well as an Orthodox Christian Reformed Church have sent their contributions for MERF through MERF-Canada. It is more efficient for MERF-Canada to handle all donations from Canada rather than each church mailing individual donations to Cyprus. Also with respect to donation receipts it is better to have one central address.

We thank all of you for your support. A special thank you to Premier School Agendas for a donation of \$3,000

U.S. At the end of February \$15,000 was sent to MERF in Larnaca, Cyprus.

Please continue to support MERF generously as it seeks to expand different aspects of its ministry. May the Lord richly bless the work of the Middle East Reformed Fellowship so that many hearts also in the Middle East may still be turned to Him.

If you would like to make a personal donation please make your cheque payable to MERF - Canada and send it to

MERF - Canada  
1225 Highway 5, R.R. #1  
Burlington, ON L7R 3X4

The matter of obtaining charitable organization status is being actively pursued

at this time. Hopefully this matter will be resolved in the near future, and we will be able to give donation receipts.

On behalf of MERF-Canada,  
J. Mulder, chairman  
J. Van Dam, secretary



## LETTERS TO THE EDITOR

Please mail, e-mail or fax letters for publication to the editorial address. They should be 300 words or less. Those published may be edited for style or length.

### Dear Editor:

Please allow me to make a few remarks about Rev. Kampen's article about "Reformed and Presbyterian contacts" (*Clarion*, Feb. 24, 1995). He mentions that the churches of the Secession in their Gen. Synod of 1890 made statements about attestations and contacts with foreign churches. However, the seceded churches did not have a Gen. Synod in 1890. Gen. Synod Kampen was closed in the night of Jan. 18/19, 1889. The next Gen. Synod was convened in Aug. 1891 at Leeuwarden (J.C. Rullman, *De Doleantie De Nederlandsch Hervormde Kerk der Negentiende Eeuw*, pp. 335 and 337).

Rev. Kampen is right when he calls the contacts of the Seceded churches with the Scottish church "more personal." Brummelkamp declared to Gen. Synod 1890 that he would not be bound by Reglement nor by the Church Order of Dordt. Maybe this was part of his line of thinking of independence. This information is found in the Acts of Gen. Synod, 1890. That Brummelkamp's sons studied in Scotland was personal as well. Brummelkamp organized a number of "free congregations" in Gelderland. These congregations convened a separate Reg. Synod. Brummelkamp's ideal was free, independent churches. In this way, he was absolutely not in line with the churches of the Secession (See *Algra, Wonder van de 19e Eeuw*, pp. 150-151; see also VanOene, "Patrimony Profile," *Clarion*, Vol. 33, pp. 39, 85, 111). The things mentioned by Rev. Kampen do not form a strong argument in favour of contact with the OPC. Neither does his remark made toward the end of his

article: "Differences are not of such a character that there can be no fellowship." Deputies for Contact with the OPC mentioned to numerous Synods that divergencies did exist which were impediments for recognizing the OPC as a true church. The Acts of Gen. Synod 1980 mention eight appeals against the decision of 1977. What brings Rev. Kampen to his statement? I am not aware that the OPC has changed much for the better. I think a little more care in making such suggestions is recommended.

With brotherly greetings,  
W. DeHaan,  
Wardsville, ON

*Editors' comment: Synods of our churches have never seen "the divergencies" as impediments to recognizing the OPC as a true church. In fact, despite "the divergencies," our synods have steadfastly maintained that the OPC is a true church. Further, eight appeals may have been brought against the decision of 1977, but they were all denied.*

### Dear Editor,

The disappearance of "News Medley" from "Clarion" has left a void and we miss Rev. VanOene's comments and instruction.

We are disappointed by the publication of letters to the editor which criticize "News Medley" after it is no longer a published column. In our opinion one of the letters borders on the offensive in tone.

Surely, Rev. VanOene deserves better than that from all of us.

Jake and Rita Kuik  
Carman, Manitoba

### Dear Editor,

(Re: Volume 44, No. 6) In letters to you, the Editor it was "bash Rev. VanOene day."

A number of people felt the need to take a few parting shots at the author of the now defunct "News Medley." They vented some of their frustrations and pent up anger at some of the contents of this column.

No doubt "News Medley" has been the only column in *Clarion* which could boast a most loyal readership. For some with pleasure and others disgust. The reason for such opposing sensations is that "News Medley" gave leadership, which is very rare in today's society and is also in short supply in our churches. Synods and classes have reduced some of their leadership to decisionless pastoral talks. And Classis Ontario South of March 8-9 has become an advisory body, a "take it or ignore it" verdict.

Some people and church leaders are running after or jumping on the "church unity bandwagon" in the mode of, let's get together now and talk about our differences later, (see C. VanDam's reply to Mrs. Stephen Brown in this same issue).

I consider the unfavourable letters regarding Rev. VanOene an honour to him. It shows that he gave leadership in our churches and because of this caused reactions. Small wonder he showed his frustration at some point.

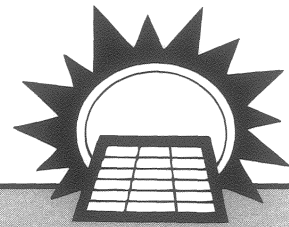
The last thing we need is a "Please confirm us in our thinking" column.

Terry M. Veenendaal





# RAY OF SUNSHINE



By Mrs. R. Ravensbergen

*"And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent." John 17:3*

## Dear Brothers and Sisters,

Last month we celebrated Good Friday and Easter. The Church of the New Testament celebrated those special days since the Lord Jesus Christ suffered and died on the cross, and rose from the dead. He suffered and died to free us from sin and misery and with His resurrection He gained eternal life for us. It is all through the work of our Saviour that we are able to serve the Lord. No wonder that the church wants to celebrate and remember the works of the Lord.

But it is not only on Good Friday that we talk and think about the things that the Lord did for us. We talk about it all the time; the minister mentions it in His sermon every Sunday. And because the Lord knows that listening to something without seeing it is sometimes difficult for us, He gave us a visible reminder. Before He died the Lord Jesus Himself celebrated the Lord's Supper with His disciples. With the signs of bread and wine He tried to explain to His disciples what was going to happen to Him: His body was going to be broken; His blood was going to be shed. And this is exactly what happened. Even though the disciples did not exactly understand it at that time, later on they understood. And then they preached it to all the people. Those who believed the words of the apostles gathered together as the Church of Jesus Christ. And all those churches were allowed to celebrate the Lord's Supper, just like the Lord Jesus had done it with His disciples.

We are still doing that today. On a regular basis every congregation celebrates the Lord's Supper. Everyone who is a confessing member of the congregation is invited by the Lord to partake in the celebration. There the Lord reminds us and shows us that His promises are really true. As sure as we can see and/or taste the bread and the wine, that is how sure it is that God's Son suffered and died for us. With His resurrection and the outpouring of the Holy Spirit He made it possible for us to go to the Lord and confess our sins.

We as God's children come together to celebrate the Lord's Supper. When we sit around the table, we are all the same. Nobody, no matter how rich or smart he/she is, has anything to offer to the Lord. We are all empty-handed. The only thing we can bring along is our sinful heart and our inclination to hate God and our neighbour (LD2). One is not a little better or a little worse than the other; no, to the Lord we are all the same: lost in our own sin and misery. Yet the Lord Himself invites us to celebrate. He invites, and He gives!

What does He give, and what is the reason for celebration? He gives us the most precious gift that we ever received in our lives. He gives us, through His Son, the gift of eternal life. Jesus Christ made it possible for us to enter the Kingdom of heaven. That is not just something for later on, after we die; we are allowed to benefit from that now already. For when we believe in Him then we are assured now that our sins are forgiven, that we live under His protection and guidance every day of our life. Then the beginning of the eternal life is here now already.

Even though our life here on earth may be difficult, and we often do not serve the Lord as we should. If we cling to Him, He will be on our side. He will help us through this stage of our life, and He will lead us on the way into the kingdom of heaven. He prepared that way for us already. All we have to do is to follow Him.

Now that is a reason to celebrate and to be thankful: just think of it. Our future is more exciting than the most beautiful party, or holiday, or anything you can imagine. For our illnesses or handicaps will not be there, it will never come to an end, and it is all given to us for free. And all that has been accomplished for us by the Father. He so loved us that He gave to us His only begotten Son. And the Son paid for us, for all of us, for all our sins. How blessed are we that the Lord chose us to be His covenant people. How thankful we must be that He invites us to celebrate the Lord's Supper with Him, so we can never forget what He did for us.

But not every member of the congregation is allowed to come to the Lord's table and to eat the bread and drink the wine. What about those who are non-confessing members? Are all those beautiful promises not for them? Yes, they are for them, too. Everyone who comes to the Lord's Supper table comes empty-handed, remember? We only come there to *receive* the gifts of our Lord. Those who do not sit at the table are still able to see what goes on there, or maybe some people can only hear it through the church telephone or on a tape. Yet they can witness it, and so share in the same rich promises.

The Lord established His everlasting covenant with His Church. The faith in our Saviour Jesus Christ has been given to us, members of His Church, out of grace alone. And that is all we need to enter God's kingdom, for the gate is wide open for all those who confess that Jesus Christ is their Saviour!

*Come, take by faith the body of the Lord,  
And drink the blood of Christ, for us outpoured.  
Praise and confess the wonders of His grace:  
To rescue us, he suffered in our place.  
Led to the slaughter as the Lamb of God,  
Our Saviour bought us with His precious blood.  
Remember how He bore our curse and shame;  
Until He comes, let us His death proclaim.*

Hymn 44:1

## Birthdays in June:

**17: Joan Koerselman**

Box 1312, Coaldale, AB T0K 0L0

**20: Daniel Stroop,**

193 Diane Dr., Orangeville, ON L9W 3N3

**30: Beverly Breukelman**

2225-19 St., Coaldale, AB T1M 1G4

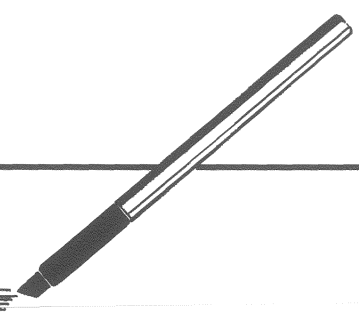
Happy Birthday to all of you and until next month,

Mrs. R. Ravensbergen

7462 Hwy. 20, RR 1, Smithville, ON L0R 2A0

# THE HI-LITER

By C. Van Spronsen



The Consistory of the Church of West Albany (Austr.) decided to use the New King James Version in the church services as from April 1, 1995. "NKJV uses 'You' as the pronoun for God. At this time there is no need to move away from using Thee and Thou in prayer in the worship services," so we read in the Church Bulletin.

\*\*\*

In the same congregation the Youth Support Association organized a three-day Younger Youth Camp, ages 13 - 16 years, a total of about 30 persons.

\*\*\*

Rev. and Mrs. W. den Hollander of Orangeville, ON celebrated their 25th Wedding Anniversary: congratulations!

\*\*\*

The Credo Christian High School Senior Concert Band of Langley, BC made a successful Western Canada Tour, giving performances in Vernon, Neerlandia, Edmonton, Calgary and Coaldale.

\*\*\*

In Launceston, Tas., consistory meetings should become more efficient. "A discussion on future procedures leads to the decision, that for the sake of expediting the meetings, draft minutes will be photocopied and distributed to the brothers in advance. Also, an executive committee will peruse all incoming correspondence in advance, categorize it and prepare recommendations on process and contents. This is deemed important because, these days, correspondence seems to be coming from all directions, tending to slow us down to an unreasonable degree."

\*\*\*

In several places "Boys' & Girls' Clubs" struggle with a lack of enthusiasm as again evidenced in a Bulletin: "Due to a lack of interest, Boys' and Girls' Club was postponed until further notice. The parents' committee now would like to hear from the parents of the congregation, whether these clubs should continue, discontinue, or be changed." It is sad when either enthusiasm is lacking or exciting programs to arouse such enthusiasm.

\*\*\*

Watford has to look for other facilities due to cramped quarters. A vote was held between two locations: Kerwood and Watford. The majority favored Kerwood.

\*\*\*

In Calgary another combined council meeting was held of the Bethel Independent Christian Reformed Church and the Canadian Reformed Church. They continued discussion on the study paper of the Committee for Ecclesiastical Unity.

\*\*\*

Similar discussions are going on in the Niagara Peninsula. In a meeting with the Grace Reformed Church of Dunnville the topic of discussion will be "the relation or connection between local and federative unity."

\*\*\*

Under the Toronto news we read that the Versteeg family is very busy making the necessary arrangements for their departure from Irian Jaya in May. "By the time the Versteegs have gone there will only be two missionaries left, while three missionaries in the Netherlands are waiting for their visa."

\*\*\*

In Bedfordale (W.A.) a discussion was held "on the use of 'Thee or Thou' or 'You'" in addressing God in prayer. The Consistory resolved to leave the matter to the discretion of the minister and/or reading elder."

\*\*\*

In Burlington South things happened that not too many other Churches share: "At the last nomination for officebearers the consistory was served with a considerable number of letters from the congregation. That showed a lively interest and I hope the same will be in evidence when church council meets tomorrow evening. It is part of that 'cooperation' of which art. 3 of the C.O. speaks." How did they do it?

\*\*\*

In Ottawa a Canadian Reformed School Society has been formed. Constitution is being looked at as well as potential opening dates for the school, budget goals etc.

\*\*\*

The Mission Aid worker sent out by Hamilton to Brazil, br. Plug and family are receiving a proper introduction to this country. We read in a short report of the Board Meeting: "The telephone for the Plugs should be installed sometime in the next month. They still do not have a car as yet, and this too should arrive in the next month, but as br. Plug writes, 'Don't hold your breath, it's a Brazilian promise.' The container with their household goods is still stuck on a ship in the harbour where striking dock workers are preventing the ship from being unloaded." The latter could be Canada as well!

\*\*\*

In Lincoln new rules for election of officebearers are in place. The meeting is held after the morning service and the new element is that "the result of the vote, without disclosing the number of votes each brother received, will be announced in the p.m. service."

\*\*\*

The supply of Bulletins is not exhausted. Deadlines, however, demand that we interrupt here. *To be continued.*



# Heritage Christian School

By Wayne H. Chase

Official opening ceremonies for Heritage Christian School were held on October 24, 1994 at Westminster, Colorado. The opening of this school reflects a concerted effort of the members of the congregation of the American Reformed Church at Denver to provide for the education of their covenant children. More fundamentally, the establishment of this Reformed day school is the direct result of the Lord's gracious care for His congregation in Denver.

After members of the congregation and numerous guests had been seated, Mr. Roelof Bruintjes, chairman of the board of the school association, opened with prayer and read Psalm 105, which reveals God's great acts and deeds in the history of His people Israel for the sake of His own Name and the benefit of His chosen congregation. After heartily welcoming all those who could attend, and noting the many visitors from the Denver area and beyond the state of Colorado, he addressed the gathering on the subject of the character and nature of Reformed education.

In his address, Mr. Bruintjes noted that Reformed education is to be seen in distinction from the so-called "religiously neutral" education maintained in the public school system. He noted that while mathematical principles equally obtained in the public system as in Reformed curriculum, only education which is founded upon Reformed principles rightly may interpret and utilize these principles. This, he asserted, remains true for all academic disciplines. Yet, at the same time, he stressed the fact that Reformed education is to be seen in distinction from a "general Christian education" which is rooted in general beliefs or truths about the Bible, but is not grounded in Reformed doctrine. Thus he underscored the need of the congregation for the establishment of a Reformed institution of education. He concluded his remarks by pointing out to the members of the congregation that just as God has graciously provided in the establishment of the school in Denver, so the congregation and the teaching staff ought to carefully maintain and



responsibly use that which has been given them.

Following Mr. Bruintjes' remarks, the principal of the school, Mr. Wayne Chase, led the school children in the singing of the first two verses of Psalm 127, with the audience enthusiastically joining the student choir with verse two.

The students of the school then performed a skit detailing the experiences of three of the men of the congregation who had spent the majority of their time during the previous summer to renovate the basement of the old community school building, locally known as the Mandalay School Building, for the use of Heritage Christian School. The skit sought in a humorous manner to recognize the investment of time, skills, and labor made by these three members of the congregation.

Following the skit, the students and the principal, on behalf of the board of the school association, presented to five men of the congregation plaques of appreciation for service rendered in the remodeling and construction of the new school facilities. The students completed their part of the program by singing the first two verses of Psalm 78, with all in attendance joining in the singing of verse two.

Mr. David Weckworth then took the floor to acknowledge the many gifts which had been received in the process of constructing the school. He noted especially the monetary gifts from the Netherlands, Canada and Australia which had been obtained through various fund drives, as well as the many individual gifts of those interested in the establishment of the school. As well, he reviewed an itemized list of construction materials and office equipment, which had been donated to Heritage Christian School. Finally, he mentioned the names of several people in the local community, particularly those operating the Mandalay School Historical Society, who had offered their gracious assistance to the completion of the construction project.

The secretary of the board, Mr. Paul Buys, then rose to officially present the key of the school to the principal of the school, Mr. Wayne Chase. After a few remarks about the great privilege and responsibility of the Reformed teacher, he offered the key to Mr. Chase. Mr. Chase briefly reiterated the earlier remarks of Mr. Bruintjes and Mr. Buys, and acknowledged the trust which the congregation had placed into his care. Mr. Chase also mentioned the special

*continued to page 237*

# Why?

By Tony Jelsma

The Rev. Frank Toope and his wife Jocelyn were buried yesterday. For those who haven't heard, this retired Anglican priest and his wife were bludgeoned to death with a baseball bat in their suburban Montreal home. They were killed by three boys, aged 13, 14, and 15. There was no motive, one of the boys just wanted to see what it was like to kill someone, so he got two of his buddies to help him. One of the boys knew of the couple, who lived alone, so they were chosen. The couple was found in their bedroom, she still in bed, he near the bed where he had tried to defend himself. Afterwards the boys stole about \$100, took the car to the Dunkin' Donuts shop up the street and bragged about "doing a house" to friends (these friends later went straight to the police when they found out that a murder was involved).

This gruesome event hits me close to home, because it took place a couple of miles from where I live, and my wife works part-time at the very donut shop these boys went to afterwards.

The whole "West Island" area of suburban Montreal and indeed the whole of Canada is reeling from the shock. Why did this happen? How could something like this come about? I haven't got any answers, although many suggestions come to mind. In a way I don't want to understand it, for risk of classifying it and perhaps cheapening it by categorization.

These boys were not "thugs," with shaven heads and pierced bodies. They were upper middle class teenagers. The town of Beaconsfield epitomizes upper middle class. Nobody had any reason to kill the Toopes, they were killed merely because they were vulnerable.

Yet there is something obviously wrong with these boys. The 13 year

old apparently is in a daze, but the older boys show no remorse, and were even joking in the police car! Why did they do it? Drugs were probably a disinhibiting factor, but this murder was premeditated. Violence on TV and movies probably rendered them desensitized to violence, but one would think that teenagers know the difference between fiction and reality. Lack of parental upbringing probably is a factor, as at least one of the boys was emotionally abused and neglected by his mother (what were these kids doing out at one-thirty in the morning?). Did they want attention? They got it. Did they realize the consequences? I really don't know. They couldn't have expected to get away with it, especially after blabbing to friends. Maybe psychology or social anthropology could help us here, I'm at a loss.

What scares me is the thought that there could be many more like these kids roaming suburban Montreal, and indeed any city. My wife works 6 to midnight a couple nights a week at Dunkin' Donuts. She sees many kids who hang around because they have nowhere else to go. Their parents don't want them around. I suppose they are better off there than in a bar, or out on the street killing people. But what has happened to the family unit? We can't protect ourselves from these kids. Should I bar my windows and get a house alarm?

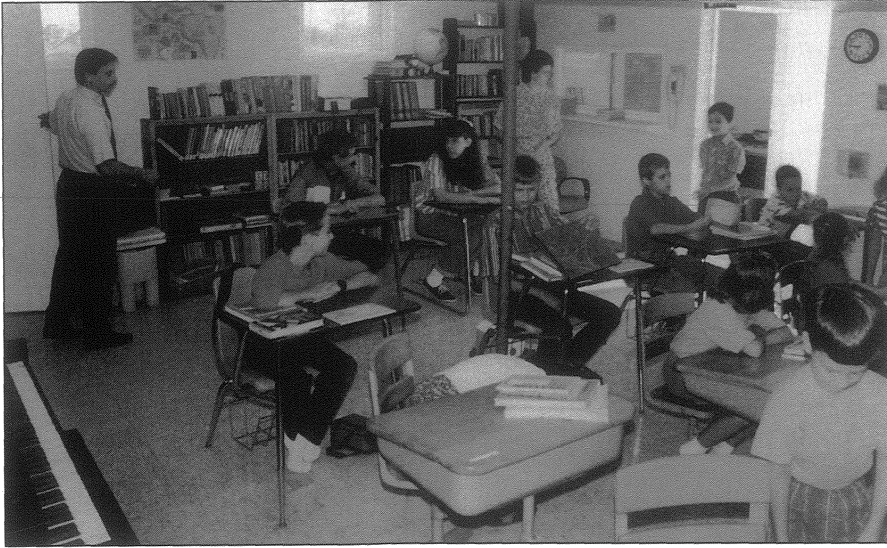
The rhyming of the Lord's prayer in our Book of Praise says, "Lord, may thy kingdom come with haste, lay Satan's dark domain to waste." I'm not sure whether the word "haste" comes by poetic license, but this is my feeling right now. Hurry up, Lord. Why are You taking so long? I don't want to deal with this. I don't want my kids to grow up in a society like this. How can I protect them

from the evils of this world, from the evil one?

Yet, when we pray "Deliver us from evil" we are assured that God will hear our prayer, and will protect us and ours. But I don't mind telling you, I'm scared.

I'm trying to think of a response that we as Christians can make to this and the underlying causes of this tragedy. Christianity has a moralizing influence on society, but this influence is eroding rapidly. We can try to improve society, but moralizing without evangelizing won't get us anywhere. In the Montreal congregation of the Eglise Réformée de Québec of which I'm a member, we are praying for and working towards a revival of Christianity in Montreal. This should be the goal of every Reformed church, to spread the Gospel to our neighbours. Such a revival will be accompanied by a moralization of society. We must pray for God to work in the hearts of people around us, and we must work on them, so that they will come to Christ, and only then will society be improved. In addition we must support organizations like Focus on the Family, who work hard to lessen the erosion of Christian principles in society by trying to strengthen the family unit, the backbone of society. Right now it's in dire need of a chiropractor. Something has got to be done. Quickly.

We desperately need a revival. Our society is rotten to the core. Pray for the Holy Spirit to work mightily. Pray that many may come to Christ. I'm not talking about church growth from within, we need to take the message of the Gospel to those who are now enemies of Christ. Let us take on our responsibility to spread the gospel, because God's kingdom won't come until the number of the elect is complete. **C**



gifts which had been given to the school for use in the classroom by Rev. A. Boersma of the Reformed congregation at Mussel, the Netherlands and Drs. Wubs of Educa Transfer Interna-

tional, both of whom had been instrumental in establishing the fund drives in the Netherlands. He also invited the audience to peruse the various projects on display which had been completed by

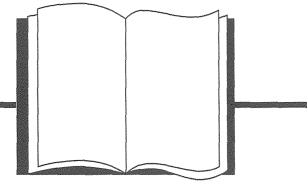
the students of Heritage Christian School as part of their Colonial American History unit.

Finally, Rev. Pollock took the podium to offer thanksgiving to the Lord for His goodness and faithfulness to His congregation in Denver, and to request His blessing and favor upon the subsequent operation of the school.

At last, the audience gathered round as the principal, Mr. Chase, cut the ribbon across the doorway to the school and invited those in attendance to tour the school facilities.

The ladies of the congregation had prepared a delicious pot-luck supper which was enjoyed by all, and the remainder of this pleasant evening was spent conversing with each other and with the visitors in attendance. The evening was, in conclusion, a clear reminder of God's providential care for His people, and the great joy we share in the communion of the saints as we labor in Christ's kingdom for His cause. **C**

## READER'S FORUM



By Arnold Sikkema

# On Confessional Membership and Binding

The views expressed in Reader's Forum are not necessarily those of the editorial committee or the publisher. Submissions should not exceed 900 words. Those published may be edited for style or length.

The issue of confessional binding is one of the points remaining to be resolved in discussions with the OPC. However, there are differing views on this subject within our churches as well. This is evident in two rather different articles in the 1994 year-end issue of *Clarion*.

In the first<sup>1</sup>, Prof. VanDam points out the impracticality of requiring all members to be bound to the confessions, and prefers some tolerance of differing views.

On the other hand, Rev. DeBoer<sup>2</sup> strongly favours confessional binding. He relates that professing members of the Canadian Reformed churches are bound to the confessions; however, he fails to point out that this is only the case for members who professed their

faith or had children baptized after 1983, for that was the year in which confessional membership appeared in the *Book of Praise*.<sup>1,3</sup>

Rev. DeBoer further mentions that we are bound to the confessions *because*, not *insofar as*, they agree with the Bible. It is particularly interesting to note that Rev. DeBoer concedes that there may be, and in fact have been, *errors* in the confessions. Nevertheless, he maintains that we are bound to these errors until the appropriate appeal to synod has resulted in corrective action. (Parenthetically, are we also *a priori* bound to revisions, made properly or inadvertently – e.g. under the umbrella of linguistic updating – by synodical committees?) But how can we be bound to something *because* it's Biblical, while it

has been demonstrated that it's not entirely so? Would not *'insofar as'* be more appropriate? If A ('we are bound to the confessions') is because of B (the confessions agree with the Bible), then when B is shown to be false (that is, not 100 per cent true), then A will be in doubt entirely as well. Employing *'insofar as'* does not result in a similar problem, for then pointing out errors in the confessions does not mean that you are throwing the baby out with the bathwater.

Flipping through previous issues of *Clarion*, I found another article which relates to confessional binding, namely one by Rev. D.G.J. Agema.<sup>4</sup> Rev. Agema says that a benefit of having members bound to the confessions is that in discussions with one another we know what to expect; we know what

we can bind the other person to. But why do we need to know what to expect in advance in a discussion? Can't we be open to consider what another person says so long as it's Biblical? Certain topics are automatically ruled out by binding each other to the confessions, for example whether Judas Iscariot is in fact eternally condemned as the Belgic Confession's Article 35 states. Until we revised BC Art. 4, one could not discuss who was the author of Hebrews (for then we were bound to the 'Biblical' fact that Paul wrote it); until we revised the Heidelberg Catechism's Q. & A. 57, one had to pretend to accept the Platonic dualism of

body and soul; etc, etc. Let us honestly examine the confessions critically to see whether they are indeed Biblical, and affirm them insofar as they are.

As a practical point, how can revisions ever be made by people who are bound to the confessions? Are members of synodical committees granted a temporary licence to freedom so that they can propose changes?

I think we all recognize the importance of the Reformed confessions in pointing out the basic Biblical doctrines in a systematic way. However, as they are only the writings of men, let us not bind ourselves or each other to anything beyond the Scriptures.

There is, however, a confession to which we definitely ought to be bound, and that is the super-confession coming from the Bible itself,<sup>5</sup> namely that we take the Scriptures to be the authoritative, inerrant, and relevant Word of God. His Word should be the starting point for all discussions.

Footnotes:

<sup>1</sup>C. Van Dam, *Clarion* v. 43 (1994 year end), pp. 601-3.

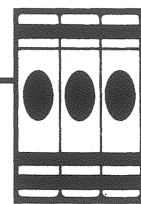
<sup>2</sup>P.K.A. DeBoer, *Clarion* v. 43 (1994 year end), pp. 619-21.

<sup>3</sup>B. Moes et al., *Clarion* v. 37 (1988) n. 4, pp. 76-8 and v. 37 (1988) n. 11, pp. 231-2.

<sup>4</sup>D.G.J. Agema, *Clarion* v. 42 (1993), n. 22, pp. 464-5.

<sup>5</sup>Especially 2 Timothy 3:16,17. C

## BOOK REVIEWS



By C. Van Dam

***The Liberation of the 'Forties,***  
G. Van Rongen, ed.

(*Reformed Guardian 14*; available from Inheritance Publications, Neerlandia, AB; 42 pages, no price.)

This booklet was published to commemorate the fiftieth anniversary of the ecclesiastical liberation of 1944 in the Netherlands. Most of this publication is a personal account by Rev. G. Van Rongen (of our sister churches in Australia) about the events that transpired in the Netherlands in 1944 and what preceded the liberation. Because the Lord suddenly called to Himself Rev. K. Bruning, his planned part on the significance of the Liberation could not be printed. However, a very apt article of his serves as an introduction to Rev. Van Rongen's recollections that follow. In this introduction, it is noted that church history is not about what people do, but about what the Lord has done. Also the importance of knowing church history is rightly stressed. If we know our church history we will be strengthened in our thankfulness and better equipped to meet the present dangers the church faces. A helpful

brief overview of the events of 50 years ago follows.

Rev. Van Rongen's account is personal and moving. At the same time, it is not simply some reminiscences. The issues that were at stake are clearly detailed and explained. Here is church history from a living source who experienced the darkness of the gathering storm, but also experienced the joyous thrill of witnessing the faithfulness of the Head of the church. Although the consistory suspended him, it became

clear that the majority of the congregation of Waardhuizen was of the same mind as their minister and wanted to be faithful to the clear teachings of Scripture. They therefore rejected the synodical yoke.

This booklet is especially written for the young people. Highly recommended for discussion of this important period at young people's society! Reading this booklet is learning church history the easy way. Needless to say, the older people will also enjoy it!

Perhaps you may wish to know that the books PROMISE AND DELIVERANCE are presently available in a limited reprint edition:

- Volume 1 (from creation to the conquest of Canaan),
- Volume 2 (the failure of Israel's theocracy),
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Phone 1-403-674-3949

By R. Faber

***A Guide to the New Testament World*, Albert Bell.**

Waterloo, ON: Herald Press, 1994, \$21.95. 282 pp.; 2 appendices; author, scripture and subject indexes.

To many readers of the New Testament, social life in the first century AD appears foreign and remote. The average reader does not know how the ancient people of Israel lived, what the marriage customs of Roman citizens were, or how slaves fared in ancient Athens. Frequently, the answers to such questions serve to enhance one's understanding of the text of the Bible. The purpose of *A Guide to the New Testament World*, the author tells the reader at the outset, is "to provide brief introductions to the major questions which arise when you begin to examine the cultural context of the New Testament (26)." The book attempts to describe the social and political climate of the times in which the NT books were written. The author is convinced that knowledge of the social "context" of the NT is "fundamental to the fullest possible understanding of all aspects of the text (19)." Complete with references for further reading, handy indexes, and explanations of terms, this simple book may be read with some profit by all, although caution is advised.

The *Guide* deals with a range of subjects, as the chapter titles reveal. In chapter 2, "The Judaic Background of the New Testament," one may read short entries on Sadducees and Pharisees, on Zealots, Essenes, and Herodians. Chapter 3 deals with "The Powers that Be," that is, the Roman government and its magistrates. Here one reads about Nero and Tiberius, and about rule throughout the Roman empire. One may read about "Greco-Roman Philosophy" (ch. 6) or about "Time, Distance, and Travel in the Roman World" (ch. 9). The answers to many questions about life in New Testament times are to be found in this handy book.

The author of this book is Albert Bell (Jr.), who teaches Classics at Hope College in Holland, Michigan, and who – the notes go on to explain – attends the Christ Memorial Reformed church there. Having observed this statement, one might expect a markedly *Reformed* introduction to the New Testament world. Unfortunately, no explicitly Reformed historical criticism is to be found here. Bell's stated goal is to avoid all "theo-

logical interpretation of the New Testament text" (19), but in making no obvious effort to link his investigation of the social world of the first century to the text of the Bible, Bell neglects to show the relationship between the Word of God and the social context in which it was inspired. This is indeed a difficult undertaking, but crucial to any study which seeks to show the cultural context of the Bible. When Bell claims that all literature contains "culturally conditioned material" (21), he seems to imply that one must understand culture before one can understand a text produced in that culture. The conclusion of such reasoning is that the interpretation of Scripture is dependent upon the interpretation of the ancient culture in which it was penned, that the evidence of historical criticism can supersede the Bible. Moreover, when one stresses too much the historical context of the Bible, one tends to ignore the *normative or prescriptive* quality of Scripture. The Bible should not be read first and foremost as an historical document, but as the Word of God, the revelation of God's redemption of man through Christ Jesus. The function of the Bible must be treated fully in a study of social life in biblical times.

Although Bell states that he does "not attempt to advocate or repudiate any particular interpretation of the New Testament" (19), he does in fact reveal his opinions concerning some current issues in theology. For example, in the chapter which deals with the Judaic background of the New Testament, Bell takes the side of those who strive to wipe away the distinctions between Judaism and Christianity: "There is much debate over what relationship Jesus saw between himself and Judaism, but it does appear that he saw himself primarily as trying to reform Judaism, not trying to start another religion (36)." But a guide is not the place to make statements which beg for evidence and elaboration. Bell also makes annoying generalizations: e.g. "the Romans had no genuine religious convictions . . . (103)." And although he states that he will not advocate any particular interpretation of the NT, Bell tips his hand when dealing with the role of women in the early church. In treating the correspondence between the emperor Trajan and the governor Pliny regarding Christians in Bithynia, Bell suggests – without supporting his claim or demonstrating relevancy to the New Testament – that "those who think that only men should

hold positions of authority in the church might note that in 112 there were two *deaconesses* (the Latin word used is *ministrae*) in this particular church (111)." This sentence reveals how tempting it is to strain non-biblical evidence to suit one's predispositions toward the New Testament.

The section which deals with marriage, divorce, and remarriage (ch. 8, "Greco-Roman Morality and Personal Relations") makes for interesting reading, since it treats a subject which receives increasing attention in the Canadian Reformed churches. Bell provides a good but brief summary of the family structures in Rome from the first century BC until 100 AD. But once again, one will meet with generalizations. Statements such as "virtually every notable Roman . . . was divorced and remarried at least once, often to women also previously married (231)" must be read with some scepticism. Even a glance at K. Bradley's *Discovering the Roman Family* (Oxford, 1991) shows that one must be careful not to generalize about causes and effects of divorce in ancient Rome. One of Bradley's conclusions is that the evidence for the structure of upper-class families in ancient Rome may not reflect that of average Roman citizens, and that the statistics must be interpreted with great care. Bell, however, is not only careless in his conclusions, but also in the sources he adduces for evidence: the satirists Juvenal and Martial can hardly be quoted as sources on family structures! Indeed, to use only *Roman* marriage customs as evidence for married life in antiquity is to overlook the scope of the New Testament. There were diverse cultures around the Mediterranean sea: information about Jewish, Syrian, and Greek customs of marriage and divorce would have filled in the details of a big picture. Having the opportunity to point out the chasm which exists between worldly relationships and those in the Lord Jesus Christ, Bell writes only one sentence: "the Christian view of marriage was based on a radically different understanding of the relationship between husband and wife (230)." But, in his defence, Bell does mention (279) the relevant New Testament texts (Mark 10:11-12; Matt. 5:32, 19:9-12, 1 Cor. 7:10-11). Unfortunately, the significance of these passages for the ancient and modern reader is not discussed.

Nevertheless, the reader will benefit from this book. Bell provides much information about the world of the New

Testament, and on many occasions gives references for further reading. But the book must be handled with care, since it makes sweeping statements and unsubstantiated claims, and since it tends to elevate historical criticism to a dangerous level. A good *Reformed* introduction to the social world of the New Testament remains to be written.

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By G.H. Visscher

***Jesus of Nazareth: Lord and Christ. Essays on the Historical Jesus and New Testament Christology.*** Edited by Joel B. Green and Max Turner. Grand Rapids: William B. Eerdmans, 1994. 560 pages. \$37.00 US.

Every once in a while a book is published which warms your heart and deserves the attention of so many more people. Here is such a book. No fewer than thirty competent scholars have dedicated as many delightful studies to their "mentor, colleague, churchman, brother, friend" – I. Howard Marshall, professor of New Testament Exegesis at University of Aberdeen, Scotland. His sixtieth birthday is the occasion for which these articles have been assembled; the cause is the fact that Marshall has played a very significant role in the discussions on the subject of Christology in New Testament studies. That he is deserving of all the appreciation that is shown to him here is something that I had occasion to verify some time ago while doing research on the Lord Jesus as "the Son of David"; Marshall's works elsewhere were extremely heartwarming and stimulating. Notwithstanding other differences, here is a man who clearly loves the Lord, takes His Word very seriously and wants to help the scholarly world at a time when so many bury the gospels and a true view of our Lord under a heap of critical thought. It bodes well for the future of this area of New Testament scholarship then when so many significant scholars from around the world express their likemindedness with Marshall.

The basic theme around which all thirty articles are dealing with to some degree is: to what degree is the view of Christ predominant in the Christian church today actually found in the New Testament itself? Are we merely reading the New Testament through the glasses of Nicea or Chalcedon or do the New Testament documents

themselves warrant the conclusions to which the church later came? While in the past two decades many scholars have been very gloomy about the latter, the contributors to this volume generally arrive at optimistic conclusions based on careful and responsible use of the biblical text. It will be understood that space will not allow us to review each of these thirty articles nor to offer much detailed critique. A selection will have to be enough to whet the reader's appetite.

The book is divided into three sections. In the first section, on "Jesus, the Synoptic Gospels, and Acts," one finds, e.g., an article entitled "*Jesus and the Beginnings of the Mission to the Gentiles*," wherein the German scholar E.J. Schnabel attempts to elucidate the exact nature of Jesus' attitude to the Gentiles. Schnabel notes that the fact that in the book of Acts there really is no debate about *whether* a mission among the Gentiles should be carried out is rooted in the fact that the Lord Jesus often ministered to Gentiles in the same way as He ministered to Jews; how can there later then be barriers to a more extensive mission among the Gentiles? In an important article entitled "*Good News to Whom? Jesus and the 'Poor' in the Gospel of Luke*," Joel B. Green examines the much debated question who exactly the poor are and argues very convincingly that Luke sees the "poor" as not just a reference to those in adverse economic conditions but as embracing the widow, the unclean, the Gentile, those of the lowest status – people who "have no apparent claim on God," "outsiders in the social systems of the ancient Mediterranean world." The noted exegete, R.T. France, gives us a fine analysis of the relation between John the Baptism and Jesus in "*Jesus the Baptist*." One point he makes is the idea that also during Jesus' earthly ministry baptism with water was the means whereby one was *designated* as a follower of Jesus; it is interesting to see however that Leon Morris actually takes issue with this point in his helpful contribution on "*Disciples of Jesus*" (p.125).

In the second section of the book, headed "Jesus, Paul, and John," one finds an interesting article by David Wenham wherein he examines how much knowledge Paul actually had of the life of the Lord Jesus; his conclusion is that Paul's knowledge is extensive enough – in his letters we see only the tip of an iceberg that was as big as

that mediated by the gospels. Of interest too is a study by Clinton E. Arnold on what it means that Jesus Christ is the "head" of the church according to Paul in Ephesians and Colossians; in opposition to others, he maintains that as head, Christ provides both leadership and energy to His church. A delightful work by the late Donald Guthrie concludes the section; he examines the christology of the book of Revelation, noting its similarity with the other Johannine writings, and the rest of the New Testament, and calls the Revelation "the capstone of NT christology, leaving us with a glorious vision of a New Jerusalem in which the person of Christ will be supreme."

The third and last section is entitled "New Testament Christology: Wider Issues." In the first of the articles here, "*The Spirit of Christ and 'Divine' Christology*," Max Turner continues an ongoing discussion with J.D.G. Dunn, who in his provocative but disturbing studies basically identifies the Holy Spirit and the risen Lord (surprisingly Dunn is also a contributor to this volume!); Turner however ably shows that there is much biblical warrant for the position later adopted by the Christian church. Among the rest of the articles that conclude this section, the one by the Canadian scholar Richard Longenecker deserves special mention. In "*The Foundational Conviction of New Testament Scholarship: the Obedience/Faithfulness/Sonship of Christ*," Longenecker argues that the active obedience of Christ is foundational with respect to all the titles and metaphors used with respect to the work of Christ; his faithful sonship undergirds the discussions from every angle. This article too struck a chord with the undersigned because in the "Son of David" title, the matter of His active obedience is also a dominant note – after all those dismal Davidic kings, Jesus is everything they were not, an obedient and faithful Son of David! (See *Clarion* 1993, Year End Issue, pp. 534-6).

It will be understood that the careful reader of such a volume will not agree with everything. It should be clear from the above too that, although others will learn much if they have a great interest in the subject mixed with a good dose of determination, this is a work especially for those in our midst who have some theological training. The churches will benefit when ministers of the Word and others delve into books of this character and quality.



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By G.H. Visscher

**The Book of Acts in its Ancient Literary Setting.** Edited by B.W. Winter and A.D. Clarke. (Eerdmans, 1993), 504 pages. \$37.50 US. **The Book of Acts in its Graeco-Roman Setting.** Edited by D.W.J. Gill and C. Gempf. (Eerdmans, 1994), 450 pages. \$37.50 US. Volumes 1 and 2 in a projected 6 volume series called **The Book of Acts in its First Century Setting;** Bruce W. Winter, I. Howard Marshall, and David W.J. Gill are the series editors.

Here is another gem that needs the attention of those whose main pursuit in life is the study of the Word of God. The publishers have brought together scholars from around the world in the field of New Testament, Judaism, and the classics in order to provide us with a mass of material helpful in understanding the book of Acts. It will be understood that a greater awareness of the period within which a book was written will help us to understand the book itself. Archaeology and other scholarly research has brought to light many aspects in recent decades; these volumes seek to draw on that research by paying attention to the literary, regional, cultural, ideological, and theological contexts of the book of Acts.

The first volume contains fourteen articles that deal with the literary framework of Acts. In these articles, the book of Acts is considered in the light of other ancient historical monographs, subsequent ecclesiastical histories, ancient rhetoric and speeches. The relationship between Acts, the Gospel of Luke, the Pauline corpus, and the rest of Biblical history is also explored at great length.

The second volume describes the geographical, social, and cultural milieus of the Roman Empire of that time. There are eight chapters that give comprehensive overviews of the provinces and regions wherein the early church tried to gain a foothold, and there are seven chapters covering such topics as travel (by land and sea), food, Roman religion, social classes, and Roman roads.

The two volumes contain a wealth of information. The books also contain appropriate indices, including Scripture texts, subjects, authors and places. When it is considered that four more volumes are in the works, it is apparent that this a series that cannot be ignored. Considering that the Bible is after all an

Eastern book and we need all the help we can to get beyond our Western mindset, there is no doubt that volumes like these then can help us a great deal. Again, these are not for those who are content to scratch the surface of biblical interpretation; those determined to go deeper though, will have plenty of material to dig into here. Eerdmans has done a great job again.

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By J. De Jong

**Revival and Revivalism. The Making and the Marring of American Evangelicalism 1750 -1858,** Iain H. Murray. The Banner of Truth Trust, 1994, 455 pages, Price: US\$ 27. 95.

In this book, Rev Iain Murray covers a relatively unexplored period in American church history, that is, the period covering the two great revivals that stamp much of the later evangelicalism dominating American religious life. His focus is especially on New England and the surrounding north eastern states, but as the book progresses it reaches out in ever wider circles all the way to the gate of the mid-west. Murray travelled extensively in his research for the book, bringing much material to light, and all the while discovering, as he says, quoting Whitefield, that "Americans are the most hospitable people under heaven." That sentiment has been echoed more often!

The central thesis of this book is that the revivals in America in effect shaped the history of the nation, and that these revivals are comparable to those "which launched the early church into a pagan world," [Introduction, xx]. However, he also defends a new perspective on the revivals. He posits that the first revival in America really grew out of the Calvinistic principles that dominated early religious life in America. People came to see that along with doctrine there had to be a place for experience in the Christian life. But precisely those elements of revivalism which it had in common with the traditional teachings gave it its impetus, and not those elements that made it different. In other words, it was the link to the traditional teachings that allowed the first (and in several respects the second) revival to flourish.

A good part of the first revival was due to the influence of the British preacher George Whitefield. He was Calvinistic in doctrine, except in the

area of the church offices. The Baptists in America, however, went some steps further than he did, differing with him on church polity and baptism, and so prompting him to remark, "My chickens have turned into ducks."

Murray introduces the reader to several great and interesting preachers: Samuel Davies, who died at the young age of 37, Archibald Anderson who was brought to conversion at an open air sermon, and so on. He also describes the founding of Princeton Seminary, a theological school which originally stood for Calvinistic principles.

The second great awakening had a much wider impact, and it involved great growth in many churches. Murray describes the open air meetings that were held, with an even more marked emphasis on feelings, and the expression of the signs of new birth. In the second awakening the pressures of Methodism increased, and the conflict between Calvinist teaching and the Arminian ideas of Methodism became more and more pronounced.

The later period of the second awakening represents for Murray the *marring* of true revival. He calls it *revivalism*, and distinguishes this term sharply from true revival. Revivalism is characterized by emphasis on the feelings themselves, rather than on the central spiritual elements to which they were supposed to refer. Rather than holding emotions in check, the later Methodist preachers said that they must be brought out and exploited in order to prove the veracity of the conversions. This led to many excesses and open displays of dramatic and overpowering emotional experiences. Murray is critical of revivalism in that it aimed to produce excitement, rather than concentrate on the scriptural requirements of faith and conversion.

One of them more telling accounts in the book is the story of Charles Finney, who championed *immediate* conversion in Wesley's line. The gospel preaching had to produce a visible change at the moment it occurred. This represents the beginning of the so-called "altar call" in Methodist preaching. Finney was also a virulent opponent of Calvinism. The holiness movement of later periods has its roots in much of this type of Methodist preaching.

This is not the place to extensively dispute Murray's essential thesis. Suffice it to say that for us *reformation* is different than *revival*. The roots of the first American revival can be found in

Puritanism, pietism, and in the writings of the so-called "further reformation" (Nadere Reformatie) in the Netherlands. To be sure, this was a reaction to an increasingly stifling orthodoxy; but as a reaction it focused excessively on the individual, rather than on the place of the Christian in God's covenant, and his task in church, in the civil order, and in society. Therefore,

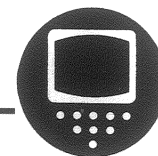
even the first revival showed the marks of a deviation from the original principles of the reformation.

Still, no one can deny that in His way the Lord also used these early American preachers for the gathering of His people. Rev Murray has given a highly readable and many ways original look at the gifted preachers of the years of youth in the American colonies and

beyond. Murray shows that they were men who gave their lives for the proclamation of the good news. He has also shown us some of the roots of modern day evangelicalism in America.

As we have come to expect from *The Trust*, they have published (also in form) another fine book which, while read critically, can only enrich and enlighten the reader. **C**

## PRESS RELEASE



### **Classis Alberta/Manitoba held on April 25-26, 1995 at Edmonton, Alberta**

1. On behalf of the convening church at Denver, Rev. M.A. Pollock called the meeting to order. He asked the assembly to sing Psalm 108:1,2, read from 2 John, and led in prayer. He welcomed all the delegates.

2. The credentials were examined and found to be in good order. All the churches were duly represented. The churches at Denver and Edmonton Immanuel had instructions.

3. Items for memorabilia: a) Rev. G.A. Snip accepted the call to Immanuel. b) Rev. R. Aasman declined the call from Abbotsford. c) Rev. R.A. Schouten accepted the call to Abbotsford. d) Rev. P.K. Meijer will be leaving for the Netherlands on April 27, after having served as a missionary for 17 years in Brazil.

4. The previous Classis suggested the following moderamen: Rev. M.A. Pollock – chairman; Rev. W.B. Slomp – vice-chairman; Rev. J.D. Wielenga – Clerk. Rev. Pollock suggested that he at this time not serve as chairman since much of the material for Classis directly concerns the church at Denver. Classis consented to have Rev. K. Jonker serve as chairman.

5. After a few additions the agenda was adopted.

6. Church for inspection of the books of the treasurer: The books were found to be in good order. The auditors suggested that a per diem rate be set for delegates to Regional Synod for loss of wages. They also questioned the manner in which mileage is paid by Classis when ministers use the trip to

preach in vacant churches. Classis decided to appoint a committee to come with recommendations.

7. Church for the inspection of the archives: Classis was reminded that the chairman submit his press release for the archives, and that documents must be signed.

8. Report of the observer to the stated meeting of the Presbytery of the Dakotas (POD), Denver, CO., March 21-22, 1995: This report was received for information.

9. After singing Psalm 115:1 and prayer, the meeting was adjourned. On April 26 Classis reconvened. After the chairman asked the meeting to sing Psalm 145:1, he read from Psalm 121, and led in prayer.

10. Proposal from the church at Taber to rescind Art. 9a of Classis AB/MB October 11-12, 1994 dealing with voting regulations: Classis decided not to deal with this matter since some churches did not have an opportunity to deal with this beforehand.

11. In closed session Classis dealt with a report of the committee for financial aid to students for the ministry. The recommendations of this committee were accepted.

12. Letter from the church at Coaldale re judgment of Regional Synod West, Dec. 6-7, 1994 in the matter of Rev. Pollock's vows: The church requests the Classis to judge that:

1. Classis AB/MB of Mar. 1994 and Classis of Dec. 1994 in answering the open question concerning the vows of Rev. Pollock, failed to properly judge the validity and implications of his vows and entirely ignored the obligations of his membership in the OPC under the supervision of the POD.

2. Rev. Pollock made himself guilty of violating his vows and commitments and involved himself in schismatic actions, which ought to be acknowledged and confessed, also to the POD, in order to reach reconciliation.

3. The letter of Classis Dec. 1994 in response to the request of the POD in its letter of Oct. 17, 1994 ought to be withdrawn, with apologies to the POD, and replaced with a response which reflects the above judgments 1 and 2.

In the Considerations Classis gives extensive citations from the OPC Form of Government (FOG), and judges that:

1. Coaldale has not proven that Rev. Pollock has broken his vows.

2. Classis decides that by the above statement the judgment of Regional Synod W. has been honoured.

3. Classis decides that all the previous statements regarding the vows of Rev. Pollock made by previous classes of AB/MB be replaced with the above statement.

4. Classis decides to send this decision to the POD OPC with the following request:

a. to study this statement and determine whether it is accurate.

b. if upon reading this statement, the POD maintains its allegations of Rev. Pollock breaking his vows to answer to:

(1) Why Rev. Pollock was not warned upon his August 1 letter that his intention to move to the Canadian Reformed Churches constitutes a breaking of vows.

(2) Why Rev. Pollock's name was erased without pursuing further discipline as made possible in FOG V:2:a:(2) and FOG V:2:b:1.

(3) Why these allegations were not addressed right away when Rev. Pollock was seeking admission to the Canadian Reformed Churches at Classis Ont. S.

(4) To give specification to the allegation (namely which vow he broke and how and when he broke it) so that Classis might understand and deal with this matter in a proper way.

c. To receive, if possible, an answer before the next Classis.

12. Church Visitation reports to Barrhead and Neerlandia were dealt with in closed session.

13. In accordance with Art. 44 of the C.O. question period was held. In

closed session a church was given advice concerning a disciplinary matter.

14. The churches at Edmonton and Calgary requested pulpit supply. These requests were granted.

15. Acts of Regional Synod West Dec. 6-7, 1994 with a cover letter were received for information.

16. An appeal was dealt with in closed session.

17. Appointments: Convening church for next Classis: Edmonton Immanuel. Date: June 13, 1995; alternate date: Oct. 17, 1995.

Proposed executive: Chairman: Rev. E.J. Tiggelaar; vice-chairman: Rev. K. Jonker; Clerk: Rev. W.B. Slomp.

Br. Ron Smit from the church at Edmonton Immanuel was appointed as classical treasurer. Address: R. Smit, 11131 - 61 Avenue, Edmonton, AB T6H 1N3.

16. Personal question period was held. At that time Rev. Schouten spoke some fitting words of farewell. The chairman also thanked him for his faithful service.

19. The Acts and the Press Release were read and adopted.

20. The chairman closed the meeting with prayer after the singing of Psalm 145:5.

W.B. Slomp, vice-chairman e.t. **C**

We thank our heavenly Father for blessing us with a daughter

**SYDNEY JUSTINE**

Born April 14, 1995

A sister for *Kevin*

James and Sonja Heeringa  
(nee Vanderwoude)

42 Fellowes Crescent  
Waterdown, ON L0R 2H3

With thankfulness to the Lord we wish to announce the birth of our first child, a daughter

**JENNA GABRIELLE**

Born April 18, 1995

William and Diane De Wit  
(nee Tiggelaar)

2-114 Kildare Ave. W.  
Winnipeg, MB R2C 2A7

*I praise Thee, for Thou art fearful and wonderful. Wonderful are Thy works!*

*Psalm 139:14*

With great joy and thankfulness to the Lord, we announce the birth of our second child, a daughter

**BROOKLYNN JOANNA**

Born April 5, 1995

A little sister for *Amberly*

16th grandchild for  
John and Alice Kruisselbrink  
of Guelph.

Wilmer and Diana  
Kruisselbrink

Box 1575  
Walkerton, ON N0G 2V0

*For Thou didst form my inward parts, Thou didst knit me together in my mother's womb, I praise Thee, for Thou art fearful and wonderful. Wonderful are Thy works!*

*Psalm 139:13,14*

With thankfulness to the Lord, we joyfully announce the birth of our first child, a son

**JAMES WILLIAM**

Born April 17, 1995

Henry and Sharon Salomons  
(nee Vandergaag)

22nd grandchild for  
Mr. and Mrs. J. Vandergaag,  
Chatham, Ontario

9th grandchild for  
Mrs. W. Salomons,  
London, Ontario

4290 Sann Road  
Beamsville, ON L0R 1B1

We thank the Lord for blessing us with the birth of our second child, a son who we named

**DANIEL MARK**

Born April 21, 1995

A brother for *Valerie*

Mark and Joanne Wanders  
4251 Queen Street  
Beamsville, ON L0R 1B0

*... I will counsel you with my eye upon you.*

*Psalm 32:8*

With thankfulness to the Lord who guides our lives and has brought us together; we joyfully announce our engagement

**LINDA GANSEKOELE**

and

**CHARLES WESTRIK**

March 24, 1995

RR 3  
Fergus, ON N1M 2W4

With thanks to our heavenly Father who made all things well, we announce the birth of our son

**ZACHARY MARSHAL**

Born April 16, 1995

A brother for *Liane* and *Nicholas*  
Nick and Theresa Mans  
(nee Terpstra)

16 Maple Crescent  
Orangeville, ON L9W 1X7