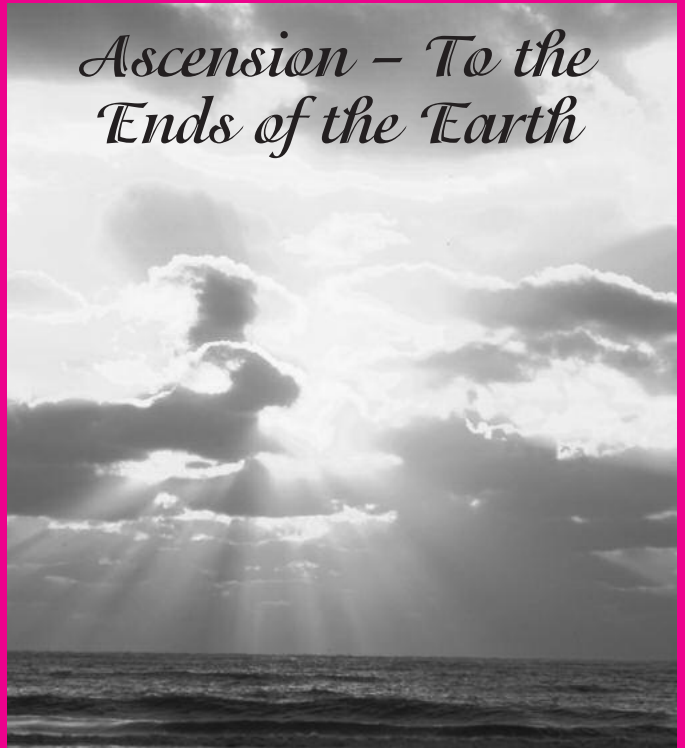


Clarion

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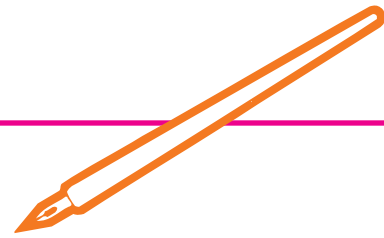
*Ascension - To the
Ends of the Earth*



Numbers

10:1-10

By J. De Jong



Accusing and Excusing

"... their conflicting thoughts accuse or perhaps excuse them" (Rom 2:12)

"It's over. It's finally over." Those words of a senator leaving the Capitol after the vote in the Senate impeachment trial of President Bill Clinton summarize the sentiments of a whole nation cut to the bone by the harrowing year long ordeal now known as the infamous Monica Lewinsky affair. The U.S. has had its Watergate and Whitewater scandals, but nothing has made such a deep incision into the heart of the American political system and shaken its basic democratic institutions to the very core as this scandalous affair.

Flashback to September of 1997. "I have sinned" said the President as he stood biting his lip and twitching his eyes at a special White House breakfast for religious leaders. Since that time, his Arkansas minister has been dealing with him, the Methodist minister of his parish in Washington D.C. has been counselling him, and he has agreed to take more counselling under the guidance of a trio of evangelical ministers, among whom is the popular evangelical preacher/comedian/speaker Tony Campolo. Big time clerics of different backgrounds have been brought in to help Clinton deal with his "problem" and put this all behind him so that he can, as he put it, "get on with the job of running the country."

The height of absurdity

The events leading to this dramatic moment of repentance are no less surreal. Can you picture the situation? Heavily manned armoured cars drive up to the Capitol and under guard they very carefully unload 36 boxes of carefully crafted top secret documents, and these 36 boxes are carefully brought to a special room where they are first kept under heavy guard behind sealed doors. Then the documents are carefully set before the senators of the house, and the senators, many of them middle-aged or white-haired gentlemen in bifocals and pin striped suits, begin to read what is called the *Starr report* – and they read, and read and read . . . some very *sensitive* material!

It all makes the defenders of the executive branch jump up in the stirrups. And so we have a fray that reminds one exactly of the words of Paul in Romans 2:14 and 15: *accusing and excusing!* Paul says that the Gentiles who do not have the law are a law to themselves, and they show this since the requirements of the law are engraved in their very created structure. By their deeds they show that God's law is reflected in them, even though they do not know God himself or seek to honour Him. And, as verse 15 states, their consciences remain active as a witness against them, for even when conscience is thoroughly suppressed by selfishness and humanistic ideals it still works, and still functions as a standard of right and wrong. Conscience estranged from God and his word still walks around with moral standards. Therefore the apostate mind, the mind estranged from God is locked into a vicious alternative: either accusing or excusing.¹ Whatever road it takes, it must follow one road or

the other, and that with increasing intensity as God's day draws near.² The human conscience that rejects God's will and call cannot escape the impinging force of his law which envelopes the whole creation as a universal moral standard, and relentlessly hunts down those who defiantly turn their backs at the only sovereign Creator and Ruler.

Accusing and excusing! It is a mark of those who do not have the law, but show that the law is written on their hearts. It is also a mark of those who have once received and known the law, but now do not make it the highest aim of their life. An endless cycle of accusing and excusing by the highest political officials of the land – "Yes, he is guilty," and "No! He is not guilty," – and yet life continues as before without penalty or consequence. One can only wonder: can this get any worse? Is there any room for the true preaching of the gospel in such a bizarre world? Why preach at all if there is only a huge milling pot of "ayes" and "nays" from the House right down to the average American?

"The human conscience that rejects God's will and call cannot escape the impinging force of his law which envelopes the whole creation as a universal moral standard, and relentlessly hunts down those who defiantly turn their backs at the only sovereign Creator and Ruler."

God's way

Yet this process, surreal as it may seem, is a part of God's pattern of judgment. In the measure that people trample his law under foot, in precisely that measure the Lord lets his law be heard – and *felt*. From the man in the street even to the highest places, the deepest moral requirements of the law of God have been ignored, and that in what once was called a Christian nation. But God's law cannot be ignored, either by the common man or by the world's most powerful man! And to prove the point, the arm of divine justice wreaks its havoc among a nation and a people openly flaunting his will and way. He has them in *derision* (Ps 2:4 – emphasis added).

What an arm of divine justice and retribution it is! Anyone and everyone can see what the mix of sex and politics with perjury results in. After over 50 million dollars wasted, relationships damaged and strained by the fuel of partisan politics, the country is left badly reeling with wounds from which it will not soon recover. It's over, they say. But is it? Only the LORD decides when things are really over. And Paul's words in Romans 2 indicate that this will only happen when He decides to disclose the secret things in people's hearts on the day when his judgment is revealed (Romans 2:16).

What do we do?

Our role is not to stand on the sidelines as Reformed Christians and as Canadians just to jeer and tout. The whole scandal is enough to bring deep sadness to any Christian. For behind all the intrigue we can only see the "devil's own works" (Lord's Day 43 HC). The whole drama forms telling fulfilment of what James says: "The tongue is a fire . . . setting on fire the whole cycle of nature, and set on fire by hell" (James 3: 6).³ When you see a country with a rich tradition of democratic institutions wallowing in pain and public shame – the pain of self-inflicted wounds – and then think of the instability that hovers over much of the rest of the world, one can only stop in silence . . . and pray. Pray – also for the American people and their president, and for the crying need of this world lost in sin and pain!

"After over 50 million dollars wasted, relationships damaged and strained by the fuel of partisan politics, the country is left badly reeling with wounds from which it will not soon recover."

For Jesus himself said: Let him who is without sin cast the first stone. Let each look to himself, for we can all too easily exalt ourselves above others. Let each be warned and let each take note *how damaging the power of sin can be*, and how deeply the relationships of trust can be damaged by human arrogance and self-centred-behaviour. For it remains true for all of us today: "Righteousness exalts a nation, but sin is a reproach to any people" (Prov 14:34).


Preach the Word!

It may seem that in such a senseless, mad world of ayes and nays, petitions and declarations, paper and more paper, there is no room for preaching. Accusing and excusing! But there is a reason behind all of this. For Paul continues: ". . . on the day when, according to my gospel, God judges the secrets of men by Christ Jesus" (Rom 2:16). Paul means to say: there is going to be a reckoning. Whether a repentance is truly sincere or not, the church cannot judge. It is perhaps best not to write too many petitions about it. The church can only go by the fruits and the results. But Paul says: the hidden things will be revealed, and they will be judged. That includes the lies, the corruption, lying under oath and the tampering with evidence. The secret things will be brought to light.

And the standard? *My gospel*, say Paul. That is the only beacon of light in the midst of a sea of endless accusations and excuses! Let the message be heard! Let the truth be proclaimed! For only he who confesses his sins and turns to Jesus Christ, acknowledging his kingship and rule over all the earth – only he can be saved from sin. And only he will never be put to shame.

¹I follow Barret's translation: "and their inward thoughts in mutual debate accuse or else excuse them . . ." C.K. Barret, *The Epistle to the Romans* (Hendrikson, Peabody MS, 1987) 53.

²S. Greijdanus says: "The present participles indicate that this occurs all the time," cf. S. Greijdanus, *De brief van den apostel Paulus aan de gemeente te Rome I* (1-8) (Bottenburg: Amsterdam, 1933) 146.

³The phrase "cycle of nature" or (perhaps better) "wheel of existence" is difficult to interpret, but certainly points to the far-reaching ramifications of sin with the tongue. Pointing to international wars and strife, Lenski says: "The whole round of existence is set aflame by the evil tongue." R.C.H. Lenski *The Epistle of Hebrews and the Epistle of James* (Augsburg: Minneapolis, 1966) 608. 



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By B.J. Berends

To the Ends of the Earth

*“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”
After he had said this, he was taken up before their very eyes,
and a cloud hid him from their sight. (Acts 1:8-11 NIV)*

Forty days after his resurrection our Saviour ascended into heaven. He went back from whence He came. He ascended to his Father in order to take his rightful place at Father’s right hand, at the place of sovereign authority in the universe, in all of creation. From there He now rules the whole world, and rightfully so! For, as our representative, as the second Adam, He had lived throughout his life on earth as a true and righteous man. In his suffering in Gethsemane, with his death on the cross, He has shown that doing Father’s will was his daily food and drink. Our Saviour has proven himself to be the true child of his heavenly Father. He has shown himself as his image in every respect. Only He, Son of God and Son of Man, could truly say, “He who has seen me, has seen the Father.”

And now, after having fulfilled man’s mandate to image God the Creator, our Saviour returned to heaven, to enter that heavenly throne, to take up

his rightful rule of the whole world, and to take control of all further development in that world. That should make us, as members of Christ, as members of his body, the church, very happy. Christ has taken the whole world in his hand as our Saviour and as Head of his catholic church. He ascended into heaven with the distinct purpose to gather, defend and preserve for himself a church chosen to everlasting life.

It is as we confess with Lord’s Day 19 of our Heidelberg Catechism: *Christ ascended into heaven to manifest himself there as Head of his church, through whom the Father governs all things.* He rules the world as Head of his church, with a view to those whom He has gathered and will gather to his church. His rule, then, carries a divine prejudice. Not every person is the same to him. No, He has a particular interest in the members (and members to be) of his catholic universal church as it is

being gathered in its local assemblies from place to place. In heaven, He employs his royal rule for their benefit and well-being.

As members of Christ, as members of his church, we cry out: “He is our Lord!” He is in heaven as our Advocate to plead our cause before his Father, and He grants his Spirit and Word to work and strengthen faith in us, and to fill us with the joy of his salvation. He also wants us to become his co-workers in gathering, defending and preserving his catholic church. He has entrusted the gospel of salvation to the members of the church so that they would call to Christ and his church all those who are still strangers to, or have become estranged from, the gospel.

This divine commission to the church reveals a joyful and purposeful task. This joyful task is also the most important one. Once that catholic church is finished – as soon as that multitude from every nation, tribe, people and

What’s inside?

In this issue we publish Mr. Peter Holtvluwer’s second instalment on Evangelicalism. After having outlined the English and German roots of the movement, he now sketches its early development in England and North America, including Canada.

Mr. T.M.P. Vanderven provides us with another instalment of “Undeserved Mercy.” May it help you as you examine yourself in preparation for approaching the Lord’s Table.

Around this time of the year, we remember the ascension of the Lord Jesus Christ. He, Victor over death and sin, ascended to heaven to rule over all things. He is King of kings and Lord of lords. As He rules He calls us to work with Him and for Him. The Rev. B.J. Berends writes about this in the meditation.

The ascended Lord calls us to proclaim his Name far and near. In Hamilton, it is being done nearby, in our neighbourhood. The urban mission project is called *Streetlight Ministries*. Recently a fund-raising dinner and an evening of celebration was held for this work. We publish a report about this event and a report about the great effort put out by the students of Credo Christian High School in Langley, B.C., in support of *Streetlight Ministries*.

Both the editorial and the press review, written by Dr. J. De Jong, focus on issues relating first of all to our fellow Americans below the 49th parallel, but also to all citizens of the world. May the Lord be merciful to us in this time of unrest and poor political leadership.

GvP

tongue (language) is complete – the Saviour will return, so that we the church of all ages may live with him forevermore. The Ascension of our Saviour, then, reveals our mandate, to evangelize the gospel, the Word of God, at home and abroad, unto the very ends of the earth.

Again, this mandate fills us, or should fill us, with joy, even though we live away from our Saviour, and presently have to live by faith, not yet by sight. The evangelist Luke tells us of the great joy of the disciples after the departure of Christ into heaven. "And [they] returned to Jerusalem with great joy" (Luke 24:52). Joy, because now they understood the significance of Christ's departure, and the role of the church until his return. They also understood the significance of the promised Holy Spirit. He would guide the church in all the truth – the truth, as revealed in and by his Word.

The disciples could now go out and evangelize according to that word Christ had spoken just before his departure: "You shall be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." And not only the disciples but also all the members of the church are called to speak of their Saviour, the only Head of the church.

The ascension makes it clear that they who acknowledge the Lord Jesus as Head of the church are completely involved in the work of this Head. And what is this work? It is to gather with him a multitude of believers from every nation, tribe, people and tongue. Thus, all believers are called to use every opportunity to proclaim his headship over the church, his lordship over state and society, and stress its significance for all of life.

To be sure, proclaiming the name and headship of Christ is not just a matter of the Lord's Day but of every day.

We are called to be his disciples at all times and to be ready to make disciples at every opportunity. Wherever we meet people we look for those God-given opportunities to speak of our risen, ascended and exalted Lord. When we speak with the neighbours in our street, when we speak with our colleagues at our work, when we speak with people on our holidays, yes, wherever we meet people, we are going to be very determined to go beyond that "Hi, how do you do?" and "Isn't the weather nice?" and use every God-given opportunity to fulfil our calling to spread the gospel of our only Head, Jesus Christ.

Our Saviour's ascension, then, was a glorious event, a glorious reality, something that should give us much cause for joy. Not only because of that joyful and purposeful task we received to proclaim his headship over the church and his lordship over all of life, but also because it tells us that this church gathering work reaches out to his return. His ascension and return are inseparably united, the one will follow the other.

Christ's ascension, then, signifies a blessed progress in the history of redemption. Based on his death and resurrection, the Head of the church has been busy ever since to complete his church gathering work. To that end he endows his members, the members of his church, with heavenly gifts by his Holy Spirit, so that as his co-workers they would be ready and willing to



spread his gospel, in the sure knowledge that it is a power of God for salvation to everyone who believes.

Let us then with full confidence carry out our work of ministry as members of each local assembly of that one holy catholic church, knowing that our Head will show himself to be at his glorious return the Perfecter and the Finisher of this all important work. By his Spirit and Word He will continue to direct and guide this work and He will continue to involve and engage all his members in this work. In that mighty church gathering work, He engages not only the special office bearers but *all* the members of the church. He engages all of us in that work of ministry of spreading his name as the only name given under heaven by which man must be saved. He has given us all the task of spreading the good news that He has ascended into heaven as Head of his catholic church to gather for himself a multitude of people from every nation. He also engages us in the work of spreading the joyful fact that He will return the very moment this gathering work will have been completed.

Rev. B. J. Berends is the minister of the Brampton Canadian Reformed Church in Ontario.



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Evangelicalism – Great Awakenings in England, the United States and Canada (Part 2)

By P. H. Holtvluwer

To gain an historical understanding for Evangelicalism, we examined in the first article English Puritanism and German Pietism as the two key roots of Evangelicalism. In this article we move on to discuss the beginning of the Evangelical Movement itself in England and America. As well, we will have a brief look at how Evangelicalism presents itself today in our Canadian context.

The Evangelical Revival in Eighteenth Century England – 1738 and beyond

We now return to England and pick up the story of how the Evangelical Revival swept through the Anglican Church and indeed the nation. Humanly speaking, credit must go to John and Charles Wesley for igniting this revival, with John Wesley playing the leading role. The two brothers were sons of an Anglican priest and they both displayed as young men the earnest desire to live a Christian life. During their studies at Oxford in the late 1720s, Charles and later John led a group called the “Holy Club.” The activities of this club included a prescribed way of studying the Bible and rigid self-denial including many works of charity. Because of the rigorous methods of this group, outsiders referred to them in a derogatory way as “Methodists,” a name which stuck with the Wesleys and is still the name given to the church which has since followed John Wesley.

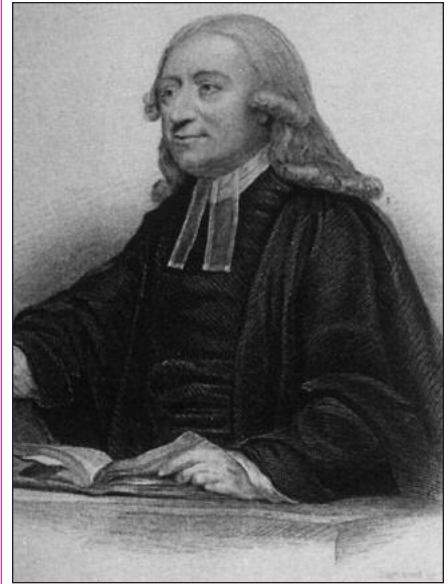
But the Evangelical Revival did not begin with the “Holy Club” for it was not until some eight years later that John Wesley experienced his conversion which then led to his new style of preaching. In 1735 John Wesley went to America to become a missionary to the Indians, and on the boat ride across the Atlantic he came into contact with a group of Moravian Brethren. These Moravians exposed Wesley to a life of committed piety, and also to an assur-

ance of salvation which he had not previously known. Remember that the Anglicans had taught salvation by faith and good works, which meant in practice that one never felt sure of his salvation. When on this boat ride the passengers and crew experienced a terrifying storm, Wesley was deeply impressed by the calm disposition and the confidence the Moravians displayed in the face of death, while he himself had been dead-scared of dying.

Wesley soon returned from a disastrous mission effort in Georgia to London, where he continued to come under the influence of the Moravians. It was in a meeting of the Brethren in 1738 that Wesley experienced his “evangelical conversion,” that is, the moment when he became convinced of the assurance of faith. He saw clearly that man is justified and therefore saved by faith alone and not by good works so that this became for him a joyous return to the Reformation gospel.

“The theological hallmarks of the Methodist Evangelical Revival were justification by faith, assurance of salvation, and perfectionism.”

Wesley then began to preach this gospel message. It was at this point that John Wesley became reacquainted with an old college friend George Whitefield, who also was a preacher. In fact, it was Whitefield who introduced Wesley to field preaching as a way to reach the people when the church doors were closed for them. Both Wesley and Whitefield became avid preachers, taking any opportunity given to speak to any crowd of people. In 1739 the preaching of Whitefield and Wesley



John Wesley

broke out into a revival among the miners of Bristol, and this marked the beginning of a wide-spread revival in the British Isles. Wesley not only continued to preach but he also organized his followers into “bands” or “societies” which would meet regularly and follow strict guidelines on meditation and living a holy life, not unlike the “Holy Club” from Wesley’s Oxford days.

These activities formed the beginning of the Methodist movement, although it must be said that Wesley tried all his life long to keep his followers within the Anglican Church, and to reform it from within. It was only after his death that the Methodist Church became a distinct entity in Great Britain. The theological hallmarks of the Methodist Evangelical Revival were justification by faith, assurance of salvation, and perfectionism. We should note, however, that Wesley was an Arminian and consequently a large branch of the Methodists also came to

see man having in some sense a “free will” to choose for Christ.

Somewhat in contrast to Wesley was the preaching of Whitefield who was an ardent Calvinist. His theological roots were firmly grounded in Puritanism, and it was Whitefield who, by crossing the ocean several times, helped to spark the massive revival in the English Colonies in America which came to be known as the Great Awakening.

The Great Awakenings in the English Colonies, 1735-1743 and 1795-1830

The spiritual situation in the thirteen English Colonies before the Great Awakening was much the same as it was in Great Britain prior to the Evangelical Revival. Within many of the churches that existed in the Colonies, including the Dutch Reformed Churches, formalism and a lack of vitality had become the order of the day. In the New World there was no state church as often was the case in Europe, and the freedom that came from coming to a new land led many to abandon church ties altogether. The old Puritanism from the Plymouth Rock group was fading away and the rigorous devotion to a life of piety was also a thing of the past for most people.

Early small-scale revival movements actually began in the Dutch Reformed Church in New Jersey in the 1720s. A minister named Theodore J. Frelinghuysen called for a more experiential knowledge of the Christian faith and his message found attentive ears. A revival was begun in the Reformed churches characterized by great intensity and emotion.

Gilbert Tennent was a preacher within the Presbyterian Church and he also sparked a revival, stressing the Puritan idea of experiential faith. In Congregational circles (i.e. Independent churches) Jonathan Edwards championed a spiritual awakening as well and is known today as one of the enduring figures of the Great Awakening. He was a Calvinist and wrote a number of works which expounded such principles as enslavement of the will prior to conversion and the doctrine of predestination. Edwards was also a very gifted preacher, using detailed descriptions to call his hearers to repentance and conversion. To give you a flavour of what his sermons were like, let me quote part of his famous

sermon titled, *“Sinners in the Hands of an Angry God:”*

The God that holds you over the pit of Hell, much as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked . . . and there is no other reason why you have not dropped into Hell since you arose this morning, but that God’s hand has held you up.¹

With pictures like these Edwards was able to strike the hearts of his hearers and many conversions were effected by this style of preaching.

“We should take note that the four key movers and shakers within the first Great Awakening were all Calvinists who tied in largely with their Puritan heritage.”

The man who did the most, however, to spread the revival and stir up the Great Awakening was George Whitefield. He engaged in many preaching tours throughout the New England Colonies and is widely considered the most potent preacher of that era. As a Calvinist he preached the total depravity of man and the complete dependence upon God for salvation as well as predestination. For us Reformed people here in Canada in the 1990s where Calvinism is not widely popular, it is difficult to imagine that many thousands of people were emotionally and vitally stirred up by Calvinistic doctrines, and yet that is precisely what happened.

This first Great Awakening was characterized by mass conversions and high emotional responses to the various preaching that was encountered. Converts were urged to live a life of holiness and piety and, in general, religious fervour was at a high peak. We should take note that the four key movers and shakers within the first Great Awakening were all Calvinists who tied in largely with their Puritan heritage.

The Second Great Awakening which occurred at the turn of the nineteenth century until 1830 was a different story however. Occurring at a time when the newly formed nation of the United States of America was recovering from the war with Britain (she had just fought the War of Independence from 1775-1781

[Treaty of Paris in 1783]), the spiritual ebb of the country was once again at a low ebb. But this time the impetus for revival did not come from Calvinistic preachers but instead preachers of an Arminian background. Men like Nathaniel Taylor and especially the powerful circuit preacher Charles Finney preached about a free will with which all could choose for Christ. With this of course came the call to believe in Christ and once again the flames of a religious revival were fanned into a burning blaze. This Second Awakening was helped by the entrance of British Methodism onto the American scene via waves of immigration late in the eighteenth century. Methodism, you will recall, is also Arminian in theology² and it became a popular form of Protestant religion during this Second Awakening.

The characteristics of this Second Great Awakening were similar to the first – mass conversions, a clinging to the cross of Christ, a stress on a life of holiness. An element which was significantly dissimilar from the first Awakening was perfectionism. Perfectionism is the belief that Christians who work hard and are led by the Holy Spirit can become less and less sinful over time and even possibly be without sin already in this life. This resulted in an even greater emphasis being placed on a life of purity. During this revival the technique used to attract people from all sorts of backgrounds and churches was the camp meeting, a technique very popular on the western frontier. People would travel away from their homes and familiar environments to these camps to listen to preachers like Finney. Conversions were plentiful at these camp meetings. Once again the religious heartbeat of America was beating rapidly.

These two Awakenings in North America and the Evangelical Revival in Great Britain are all considered part of the modern Evangelical movement. From what I have described you can see that there were several streams of influence within the movement, from Calvinistic theology to Arminian, drawing its members anywhere from Reformed churches to Anglican, Methodist, Congregationalist, and even Baptist groups. But these revivals resulted in more than simply an increase in religious fervour within the various churches. The spiritual fervour and the stress on the life of holiness and purity spilled over into other spheres of influence, so that

Christians began to work within society for a more Christian environment. Evangelicals from various churches began to work together on certain projects which reflected their heartfelt conviction in the gospel. These activities took on new proportions and grew rapidly throughout the nineteenth century and help to identify the Evangelical movement more precisely.

Nineteenth Century Developments within Evangelicalism – Formation of “Societies”

If we turn our attention once again to Great Britain then we will remember that the Methodists had laid stress on acts of charity as part of their rigorous life of holiness. This emphasis caught on even in non-Methodist groups like the Congregationalists. The result was the forming of a number of societies which focussed on carrying out these works of charity. For example an Evangelical called John Howard was struck by the wretched conditions of English prisons and did much work to reform prison conditions all over the British Isles. The John Howard Society still exists today, even in Canada, and is committed to helping not only prisoners but also the “down and out” of society.

“One of the biggest legacies of the Evangelical movement in the nineteenth century was the rise of mission efforts.”

A group of wealthy Evangelical laymen known as the “Clapham sect” put their heads together and led the campaign to abolish slavery. The Evangelical politician William Wilberforce is credited with pushing the Anti-Slave Trade Act through the British Parliament in 1807. William Booth and his wife Catherine, committed Evangelicals, established the *Salvation Army* in London in 1878. Numerous other “societies” were formed by Evangelicals from various churches including *Societies to Publish Christian Literature* and the *Foreign Bible Society*, the latter of which still exists today in Canada as the *Canadian Bible Society*. In the face of the uneducated poor masses in Great Britain, a *Society for Promoting Sunday Schools* was organized both in England and America.

One of the biggest legacies of the Evangelical movement in the nineteenth century was the rise of mission efforts. Spurred on by their desire to share the “new” gospel with the whole world, Evangelicals began to form mission societies often within churches but occasionally in an interdenominational setting. Never before had Protestantism displayed such an effort in mission work and this trend continues even today.

The tendency for Evangelicals to work together over church walls also became vogue in the nineteenth century and is definitely a feature of modern Evangelicalism. In 1846 the *Evangelical Alliance* was formed in London with the purpose of “draw[ing] together the great body of Evangelicals of all denominations for fellowship and prayer.”³ A sister organization was founded in the U.S. in 1867 which later changed its name to *Federal Council of Churches in Christ in America* in 1908.

Historians looking at the early nineteenth century in America have identified a collection of benevolent societies formed by Protestants as the *Evangelical United Front*. This front consisted of over 100 interdenominational voluntary societies to foster religion, morality, and education. While these societies suffered a lapse in the late nineteenth and early twentieth centuries, the interdenominational movement is presently underway again and is a large part of Evangelicalism in our own day. In 1951 the *World Evangelical Fellowship* replaced the international *Evangelical Alliances* to become one of the main expressions of modern Evangelicalism.

Twentieth Century Developments within Evangelicalism – Decline and Rise

By the late nineteenth century, however, the tide was turning against Evangelicalism and it went into decline for a period. The reigning philosophies of Darwinism (i.e. evolutionism) and individualism tended to distance people from the Christian idea of helping the neighbour, and performing acts of charity. The German theological schools which introduced “Higher Criticism” of the Bible, calling into question its historical validity and worth, also led to a decline in Evangelical faith. Instead, a worldliness came over much of western Christianity and a tendency to follow socialism and other secular philosophies became the order of the day. The



George Whitefield

bloody massacre of the First World War only served to distance many from God, or at least their concept of God, for they could not reconcile that disaster with the God of love and mercy whom they had believed in. What remained of Evangelicalism was only a strict fundamentalism which stood rigidly on the Bible and which eventually withdrew into itself.

However, by the end of the Second World War, to everyone’s surprise, Evangelicalism began to make a comeback. People were beginning to realize the deceptiveness of the philosophies of Marx, Freud, and Nietzsche and also that apart from God one was hard-pressed to find an explanation or a meaning for life. A new Evangelicalism began to arise, building once again on the foundation of mission endeavours. New features also arose which were displayed in the rise of Pentecostalism, Bible Colleges, student ministries, and radio and television evangelists. One of the pioneers of this new Evangelicalism of the 1950s is still going strong today, namely Billy Graham. Graham is a good example of what modern Evangelicalism is all about – an earnest commitment to the Gospel of Jesus Christ, but virtually no distinction made between one church and another. His concern is to get the core Gospel message – belief in Jesus Christ as your personal Saviour from sin – across to as many people around the world as possible. His ministry is indeed a worldwide ministry.

In 1943 in the US the *National Association of Evangelicals* came into be-

ing which gave impetus to the new Evangelicalism. Now concerned Christians from a variety of churches could exchange ideas and come together to develop new ways in which to promote the Evangelical Christian faith. In 1947 Fuller Theological Seminary was founded to lead Evangelicals to academic excellence. The periodical *Christianity Today* was founded in 1956 as a result of Evangelical cooperation, giving Evangelicals a voice within the nation once again. With the election of Southern Baptist Jimmy Carter as President of the United States in 1976, Evangelicals once again became a force to be reckoned with in America and beyond.

Canadian Evangelicalism into the Twentieth Century

The particular story of Canadian Evangelicalism goes mainly along the same lines as the history in the United States. Canada, or rather British North America before she became a nation, also experienced the Great Awakening but only the populated provinces of the east coast, particularly Nova Scotia, significantly felt its influence. The key revivalist there was Henry Alline. Since the nineteenth century, Canadian Evangelicalism has largely paralleled developments in the U.S., only it did so with a peculiarly moderate Canadian touch.⁴

“Graham is a good example of what modern Evangelicalism is all about – an earnest commitment to the Gospel of Jesus Christ, but virtually no distinction made between one church and another.”

The current Canadian Evangelical scene is dominated by the *Evangelical Fellowship of Canada* (EFC). Founded in 1964, EFC is led by Brian Stiller and is still active and thriving. By the late 1980s it included over twenty churches and had a total membership of over one million people.

Based on statistics gathered in 1992 and 1993, at present sixteen percent (approximately five million) of all Canadians are considered Evangelicals, one-third of which are Roman Catholics.⁵ This is a startling development since one of the key doctrines of Evangelicalism is justification by faith alone which Roman Catholics have traditionally repudiated. We will discuss this development further in the coming articles when we look more closely at the doctrines inherent in the Evangelical movement as well as the most recent trends within Evangelicalism.

Canadian Evangelicalism displays itself in a variety of ways. There are Evangelical academic institutions such as

Toronto Bible College, Prairie Bible Institute, Trinity Western University, and Regent College. All of these represent an interdenominational effort and cooperation to one degree or another. The magazine *Faith Today* is a thriving publication of the EFC. Student movements at universities like Carleton, McMaster, UBC or others like Campus Crusade or Inter-Varsity Christian Fellowship are more active than ever before. Evangelicals have at least two publishing companies in Inter-Varsity Press and Navigators Press (i.e. Nav Press) both of which are powerful tools to promote Evangelical Christianity.


The society in which we live, in which our children attend university and find jobs, is increasingly being influenced by the Evangelical Movement. Next time we will examine more closely the doctrinal tenets of modern Evangelicalism.

¹R.C. Sproul, *The Holiness of God* (Illinois: Tyndale House Publishers, Inc., 1991) p.224.

²Although it should be remembered that at least in the early days of British Methodism there did exist a small segment of Calvinistic Methodists.

³K.S. Latourette, *A History of Christianity, Vol. II: Reformation to the Present*, (USA: Prince Press, 1975. Reprint 1997) p.1171.

⁴This included a switch from conversionism to biblicism as well as a down-play on the emotional side of Evangelicalism in the period from the nineteenth century to the mid-twentieth century. See coming articles for definitions of these terms.

⁵George A. Rawlyk, *Is Jesus Your Personal Saviour? In Search of Canadian Evangelicalism in the 1990s* (Montreal & Kingston: McGill-Queen's University Press, 1996) p.118. 



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UNDESERVED MERCY

By L.E. Leefink



Preparing for the Lord's Supper

Self-examination and thankfulness

Introduction

L. E. Leefink, *Tot versterking van ons geloof: ter voorbereiding op de viering van het Heilig Avondmaal*. Woord & Wereld #39, (1998). Translated by T.M.P. Vanderven. Rev. Leefink is minister of the Reformed Church at Zamslag, the Netherlands.

This meditation includes suggested Bible readings for each day during the week of preparation, a passage from the Form for the Celebration of the Lord's Supper that forms the focus of the meditation, a written-out Bible passage to focus attention on God's Word since sacrament and Word may never become isolated from each other, and an appropriate psalm or hymn to be sung.

When thinking about the Bible passages, consider key questions such as: 1. How does this passage speak of God the Father, and / or God the Son, and / or God the Holy Spirit? 2. What warning is given in this passage, also for me? 3. What promise is given in this passage, also for me? 4. What phrase / sentence speaks most directly to me? 5. What part of this passage can I use in my prayer?

From the Form for the Celebration of the Lord's Supper

Self-examination is an important aspect of the celebration of the Lord's Supper. The Form for the Celebration of the Lord's Supper tells us that true self-examination consists of three parts. This meditation focuses on the third part:

Third, let everyone examine his conscience whether it is his sincere desire to show true thankfulness to God with his entire life, and laying aside all enmity, hatred, and envy, to live with his neighbour in true love and unity.

Planning for the future

God's wrath is deserved!

And yet, forgiveness – with You, Lord!

Of course, something else must yet follow. I understand quite well that during these days of preparation I must consider the future. Celebrating the Lord's Supper has consequences. Faith is never noncommittal. Faith has far-reaching consequences.

So, what about my plans and intentions? What are they?

If I were to invent them by myself, then the saying that "the road to hell is paved with good intentions" could well prove true.

And that is not the way to go about it.

Actually, I just can't rely on good intentions if next Sunday I want to sit down at the table of the Lord to celebrate his meal. For then I would sit there quite depressed because I will realize that sin has again had the upper hand quite often.

I want to sit down in the firm faith that the cross of Christ offers me forgiveness – also me. My good intentions ought to be born at that cross. It is right there that my plans will take on concrete form as an answer to my prayer, "Guide me in your truth, and teach me!" Sure, there must be good intentions; they show the attitude of a thankful heart. The path of each believer is paved which such good intentions. It just cannot be any different, but only because my path through life and through this world always leads me past that cross of Christ.

That's the road I ought to see before me as I eat the bread and drink from the cup. Right now I ought to be convinced: that is the road which I want to travel.

In thankfulness and full honesty.

Honest before God's face.

Because the LORD considers the heart.

But I am not alone at the cross.

My wife – my husband stands next to me. It is not always good between the two of us. Anger, irritation, misunderstanding, jealousy

My father and mother are standing there as well. They still do not understand that I am no longer a child. They are full of prejudice and critique. If I am honest I'll admit that there is always tension between us.

My son – my daughter is there as well. Does she really mean it? Hardly ever does he speak about these things, and if they do, they speak in such a strange way, almost flippant and irreverent.

My neighbour is also present . . .

My client – my supplier . . .

My relatives – my colleagues . . .

I am not alone at the cross.

I am not the only sinner.

* * *

I am going to celebrate the Lord's Supper once again.

Therefore I have to consider the future. God will be there – in the future. God – and my neighbour.

I already know right now what I will receive at the table of the Lord.

But there is that ancient command: love the Lord above everything else, and your neighbour as yourself.

Can I do that? Can I pull that off?

Not in my own power.

That's exactly why I so badly need the sign and seal of the bread and wine.

In this way the Holy Spirit will strengthen my faith.

In this way faith in Jesus Christ gives me more and more the strength to serve God, my LORD, with my whole life, and from now on, to live in love and peace with my neighbour.

Readings for the week of preparation

Sunday:	Romans 12:1-8
Monday:	Romans 12:9-21
Tuesday:	Romans 13:8-14
Wednesday:	Galatians 6:1-10
Thursday:	Hebrews 12:1-7
Friday:	Hebrews 12:18-29
Saturday:	1 Peter 3:8-18
Sunday:	Morning: 1 John 1:5-2:6 Evening: 1 John 2:7-11

Singing: Psalm 25:2,7

2. Show Thou unto me, Thy servant,
All Thy ways and teach Thou me,
So that by Thy Spirit guided,
Clearly I Thy paths may see.
In Thy truth wilt Thou me guide,
Teach me, God of my salvation;
All the day for Thee I bide,
LORD, with eager expectation.
7. To His people, who revere Him,
Has the LORD His friendship shown,
And He will to all who fear Him
Make His steadfast covenant known.
With a confidence complete,
Toward the LORD my eyes are turning.
From the net He'll pluck my feet;
He will not despise my yearning.

From the Scriptures

Psalm 31:21-25

21. Praise be to the LORD,
for he showed his wonderful love to me
when I was in a besieged city.
22. In my alarm I said,
"I am cut off from your sight!"
Yet you heard my cry for mercy
when I called to you for help.
23. Love the LORD, all you saints!
The LORD preserves the faithful,
but the proud he pays back in full/
24. Be strong and take heart,
all you who hope in the LORD.

Ephesians 4:1-6

1. As a prisoner for the Lord, then, I urge you to
live a life worthy of the calling you have
received.
2. Be completely humble and gentle; be patient,
bearing with one another in love.
3. Make every effort to keep the unity of the
Spirit through the bond of peace.
4. There is one body and one Spirit – just as
you were called to one hope when you
were called –
5. One Lord, one faith, one baptism;
6. One God and Father of all, who is over all
and through all and in all.



A Hymn of Glory Let Us Sing

*A hymn of glory let us sing;
New songs throughout the world shall ring;
By a new way none ever trod
Christ mounteth to the throne of God.*

*The apostles on the mountain stand, –
The mystic mount, in Holy Land;
They, with the virgin-mother, see
Jesus ascend in majesty.*

*The angels say to the eleven:
"Why stand ye gazing into heaven?
This is the Saviour, – this is he!
Jesus hast triumphed gloriously!"*

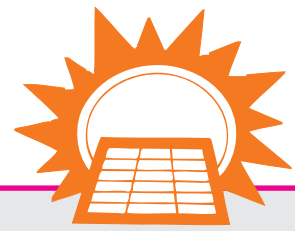
*They said the Lord should come again,
As these beheld him rising then,
Calm soaring through the radiant sky,
Mounting its dazzling summits high.*

*May our affections thither tend,
And thither constantly ascend,
Where, seated on the Father's throne,
Thee reigning in the heavens we own!*

*Be thou our present joy, O Lord!
Who wilt be ever our reward;
And, as the countless ages flee,
May all our glory be in thee!*

From the Latin of Beda Venerabilis. Translated by Elizabeth (Rundle) Charles.

RAY OF SUNSHINE



By Mrs. R. Ravensbergen

The heavens are telling the glory of God; and the firmament proclaims his handiwork. Psalm 19: 1

Dear Brothers and Sisters:

If you want to travel, you can do it in many different ways: By car, train, bus, or boat. You can also go by airplane. Going in an airplane is exciting. It is unbelievable that hundreds of people with all their suitcases and a whole lot of other things fit in the plane, and that it is still able to lift itself off the ground. Big engines build up the speed on the runway, and then the plane slowly goes up in the air. When you watch from the ground, it is not long before you cannot see it.

When you sit in the plane, everything on the ground becomes smaller and smaller. Eventually you are so high in the sky that you cannot distinguish anything anymore. Way down below you see some green. That is the land. Some darker colours are water. When the weather is cloudy or rainy, the plane goes up into the clouds until you are so high that you are flying above the clouds. Then you see a blue sky again, and below you see the top of the clouds. They look like nice soft cotton balls. It is a strange feeling to hang so far above the earth. It almost feels as if you do not belong to the earth anymore. Everything looks so nice and unspoiled and clean. Although you know it is not so, it almost feels as if you were closer to the Lord.

It makes you think how God looks down at the earth. He created the earth. He also created the space where you are flying, the clouds, the firmament. And the Lord has the whole earth under his control. He knows everything about all the people that move there on the earth. He knows when they are born and when they die. He makes the earth turn to the sun and away from the sun. He rules the moon and the stars. The Lord sends rain, snow, and droughts. He has everything in his hands.

The Lord made the people become very smart – so smart that they were able to build airplanes, and missiles, and spaceships in which they could reach the moon. He made them so “smart” that many people think that God is not there, or that they do not need Him. They have their own inventions with which they think they can control their lives.

Fortunately, we know better. This is not our own doing, and it does not mean that we are better people. But the Lord chose us as his people. He wants us to know that He is there, and that we belong to Him. Everything we do depends on the Lord. While we are in that airplane, we depend on Him. Only by the

power of God are the airplanes going and the computers running. Only by the power of God can the smart people go on with their inventions. Only by his grace do we live our lives with Him. That is a safe feeling. God, from on high, watches us all. He is with us every day. Even when something happens to us, we know that the Lord is with us. He will help us to deal with whatever comes our way. When we sit there, way up in the airplane and we see a small part of the earth far below us, we get a bit of an idea of God’s almighty power. We feel so far away from everything that it seems we have nothing to do with the world below us. Yet the Lord sees every individual and every detail; nothing escapes his attention.

It makes us feel safe and thankful that we may belong to such a Father. Knowing that God is with us every day helps us to go on with our life. He helps us and guides us, and He hears us when we pray to Him. Our days may be very difficult at times; we may have to endure trials that sometimes seem almost unbearable. But the Lord knows. He will give us strength to continue. And through the work of his Holy Spirit, He helps us to find comfort and hope. Therefore, we are able to look past this life to a new life with Him in Eternity.

*The sparrow finds a home to rest;
The swallow deftly builds her nest
And has her young beside Thy altar.
So, Lord of hosts, my God, my King,
I seek the shelter of Thy wings;
Thou wilt not let me slip and falter.
How blest are those who dwell with Thee
And praise Thy Name unceasingly. Psalm 84:2*

Birthdays in June:

- 17: JOAN KOERSELMAN,**
2113 16 Avenue, Coaldale, AB T1M 1N7
- 20: DANIEL STROOP,**
193 Diane Drive, Orangeville, ON L9W 3N3
- 30: BEVERLY BREUKELMAN,**
2225 – 19 Street, Coaldale, AB T1M 1G4

Joan will be 42 this year, Daniel 18, and Beverly 37. I wish you a Happy Birthday and until next month.

Mrs. R. Ravensbergen,
7462 Reg. Road 20, RR #1
Smithville ON, L0R 2A0

By J. De Jong



Promoting Peace

Mikhail Gorbachev, former premier of the Soviet Union prior to the fall of communism and currently head of the Moscow-based International Foundation for Socioeconomic and Political Studies, gave some telling words of advice to President Bill Clinton in a recent issue of *Time*. Here follows his article:

"The advance of freedom has made this the American century," declared Bill Clinton in a New York City speech this year. "God willing . . . we will make the 21st century the next American century." Perhaps this was meant mostly for domestic consumption, but I am wondering how the rhetoric rings in the rest of the world. Should America have the guiding role in global development?

Before considering that question, we should look back at another presidential speech, delivered 35 years ago at American University by John F. Kennedy. It was the height of the cold war, a year after the Cuban missile crisis brought the world to the brink of nuclear conflict. Yet Kennedy spoke of peace: "a topic on which ignorance too often abounds and the truth is too rarely perceived." The truth, as he saw it, was that "in an age [of nuclear weapons], total war makes no sense."

But what kind of peace should America seek? This was Kennedy's answer: "Not a Pax Americana enforced on the world by American weapons of war . . . not merely peace for Americans but peace for all men and women." Peace as "the product of many nations." Kennedy spoke of world law and of strengthening the United Nations, rather than imposing the American system.

This was a new vision of peace. The President proclaimed America's willingness to reexamine its place in a world that had changed dramatically since World War II. He appealed for understanding and a similar attitude on the part of Soviet leaders, hoping that a new American approach would help them abandon prejudice, suspicion and propaganda.



John F. Kennedy



Bill Clinton



Mikhail Gorbachev

Kennedy's appeal did not meet with the understanding or response that it deserved. Although a partial nuclear-test ban treaty was soon signed, further progress stalled. The ideology that shaped all Soviet policies assumed an irreconcilable struggle between the two opposing social systems. No one in Moscow believed that the U.S. President was sincere, and his initiative ended with his assassination later that year.

When I assumed leadership of the Soviet Union in the mid-1980s, I saw the same need that Kennedy felt two decades before – and embarked on a path that we called the new political thinking. President Ronald Reagan responded, though not immediately, to our new approach, and together we began the work of ending the cold war. We both concluded that nuclear war could not be won and must never be fought – exactly what Kennedy had said. His legacy was invisibly present in the work done with Presidents Reagan and Bush, which began the process of nuclear disarmament.

What followed, however, was often disappointing. After the breakup of the Soviet Union, the West could not resist declaring victory in the cold war, and the U.S. saw an opportunity to extend its influence to the former Soviet bloc.

Does that mean that Kennedy's insights and the principles of new political thinking are of little use at the

threshold of the 21st century? I don't think so. Even as business and communications have become globalized, we see the rise of national consciousness. Even in the age of the Internet, nations are seeking to safeguard their unique cultural identities.

The world is more complex and problem-ridden than in the 1960s. Many nations that were once backward technologically – including China, India and Brazil – are now influential forces in economics and politics. Amid this diversity and complexity should the U.S. claim global leadership?

Many dispute that claim sharply. In fact, as globalization has widened the world's wealth gap, poorer countries are blaming the rich, industrialized West for many of their ills.

It was good to hear Clinton, in that New York speech, salute and reaffirm U.S. commitment to the U.N. – particularly after a period of quite chilly relations with the organization. American leadership will be applauded when the U.S. uses its influence to help settle international conflicts, when it takes part in U.N. peacekeeping operations, when it opposes militant nationalism and global terrorism, when it works to prevent the spread of weapons of mass destruction, when it helps less developed countries and speaks out for human rights.

At times, however, Americans interpret their responsibility in a

different way – as giving them a right to decide for others, to impose American institutions and to promote the American way of life as something unrivalled in the past, present and future. This kind of leadership can hardly be a way toward world peace and stability.

I have no intention of admonishing America. I am just saying that the world is, and should remain, a place of great diversity. The global neighbourhood will not accept global uniformity. Think of this today, heeding John F. Kennedy's speech of 35 years ago.

Mikhail Gorbachev makes a good case for a more reserved role of U.S. involvement in the trouble spots of the world. His views no doubt reflect the current mood in Washington, where strong words also come with long delays. Ever since Vietnam, the U.S. has no desire to unilaterally force its view of freedom on other nations of the world, especially those in the grip of dictator-

ship and poverty. And such a reserved role can be commended in the light of the current world situation which easily puts America ahead in terms of political clout and military strength.

“For whether we live in a 'new' world or an older one, the rule still applies: peace only comes and can only be preserved through the maintenance of justice and right.”

On the other hand, the diversity here defended should not form a veil to cover a growing incidence of human rights abuses all around the world. Neither should the reserved approach, – working strictly through the U.N. – function as a catalyst to absolve one of responsibility for maintaining basic standards of civility and propriety among peoples in

the world. Especially when people of different racial backgrounds exhibit a constant drive to wipe each other out, as in the case of the current racial strife in and around Kosovo, some form of outside monitoring is essential and should have been introduced with greater force a long time ago.

The world does not need an authoritarian “global cop.” But the current policy of “hands off” practiced not only by the European Union but shared partly by America needs to be reviewed as well. It is inappropriate for world leaders who promote justice and freedom to stand idly by as these values are ruthlessly trampled underfoot by terrorists and would-be freedom fighters. For whether we live in a “new” world or an older one, the rule still applies: peace only comes and can only be preserved through the maintenance of *justice and right*. Let us pray constantly that those who are called to show leadership in this world may have the courage to hold firm to these ends. 

Declare his glory among the nations! Streetlight Ministries Dinner

By G.Ph. van Popta

On March 27th, some 400 people were treated to a wonderful dinner and evening at Guido de Bres Christian High in Hamilton. The gymnasium had been transformed into what appeared to be a downtown outdoor café lit by street lights. Round tables with seating for eight and many trees and shrubs created a wonderful atmosphere.

Irene Burns of Fellowship Church in Burlington was the main organizer for the fund-raising dinner. Willie Bartels of Ancaster Church performed her magic in the kitchen and sent out countless young people of both churches, who served as waiters and waitresses, with trays and trays of food. Within minutes, all the guests were served at their tables with a hot and delicious feast.

Adrian Dieleman of Ancaster was the Master of Ceremonies. He made us laugh . . . often. Amanda Poppe of An-

caster, a spell-weaving story teller, made us cry . . . softly. One of the Fellowship Bible Study groups entertained us with some songs and pianist Angeline Vanderboom of Ancaster led the audience in singing.

Streetlight Ministries is the name given to the urban mission project undertaken by Fellowship and Ancaster churches. Mr. Richard Bultje, who now lives in downtown Hamilton, has been commissioned to spread the gospel among the nations who live especially in the downtown area of Hamilton bounded by the two supporting churches. Richard's work is being blessed greatly. He leads many Bible studies during the week with different groups of people – in neighbourhoods and institutions – and encourages with success many of his contacts to attend the preaching of the

Word on the Lord's days and join God's people in communal worship.

The Rev. Jason Van Vliet, minister of Lincoln Church, was the keynote speaker for the evening. Several years ago, when he was a student at the Theological College, he, in many ways, was the catalyst that got *Streetlight Ministries* going. In his own humble way, Rev. Van Vliet did not speak about his initial work; rather, he encouraged all to be involved in the work and to be obedient to the command of Psalm 96: *“Sing to the Lord, praise his name; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all the people.”* As the Rev. B. J. Berends similarly writes elsewhere in this issue, that is a command for the whole congregation.

The evening was brought to a close by our mission worker, Richard Bultje.



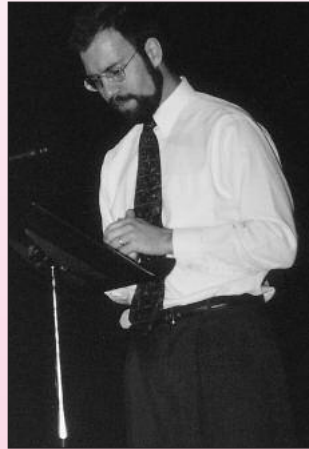
M.C.
Adrian Dieleman



Amanda Poppe, the Storyteller.



Rev. Jason
Van Vliet.
Speaker for
the evening.



Richard Bultje, our Mission
Worker, and his fiancé,
Yukyung Chun.



Kitchen Patrol. Y.P.'s of
Burlington and Ancaster.



Dessert anyone?

He spoke some fitting words of thanks to all, and especially to our Lord God and heavenly Father.

Later we heard that \$16,000.00 had been donated that evening to the work of *Streetlight Ministries*. May these funds be used to declare the glory of God and his marvelous deeds among the peoples of many nations who call Hamilton home.

For more information on this work, write to:

Streetlight Ministries
575 Shaver Road
Box 2, Comp. 9
Ancaster, ON L9G 3K9

or email:

Richard Bultje <rjbultje@ibm.net>


LEND A HAND TO HEAL OUR LAND

Each year, the students of Credo Christian High School in Langley, BC have a Missions Week, where the goal is to raise funds for a worthwhile Missions project. Over the years, the school has sent thousands of dollars to such worthy causes as Mission Aid: Brazil and to the Bible League in order to provide Bibles to persecuted Christians in countries like Sudan and China. This year, the student council wanted to provide a Canadian rather than a foreign focus to this special week. Having noted in *Clarion* that Ancaster and Burlington-South Churches had initiated an urban missions project they unanimously decided that Credonians would empty their wallets for this brand new venture. In addition, the students challenged each other to fill several huge boxes for the Langley Food Bank.

The student council planned daily competitive activities and challenges in order to encourage a high level of participation. During Bible classes, each student also had the opportunity to draw a poster that highlighted the theme, *Lend a Hand to Heal our Land*. Within days, the hallways were decorated with hundreds of posters. Prizes were awarded and six students went off to the local art store with gift certificates, that allowed them to add to their art supplies.

Daily, homerooms challenged each other to raise the most on that particular day. The greatest excitement of the week occurred when Mr. S. DeJong challenged the Grade 11's, the smallest class, to raise the most money in total. If they were successful, he agreed to shave his head. The students were not going to ignore such an intriguing challenge. Mr. DeJong was happy that we were having a mild winter.

It was a good week. We were happy to send almost \$2,000.00 to Ancaster. And best of all, the students and staff alike had taken time to think about bringing the Word to those in need in our immediate neighbourhood. May other congregations follow Ancaster and Burlington's good example.

Sarah Vandergugten 

Ordination of Rev. Marc Jagt

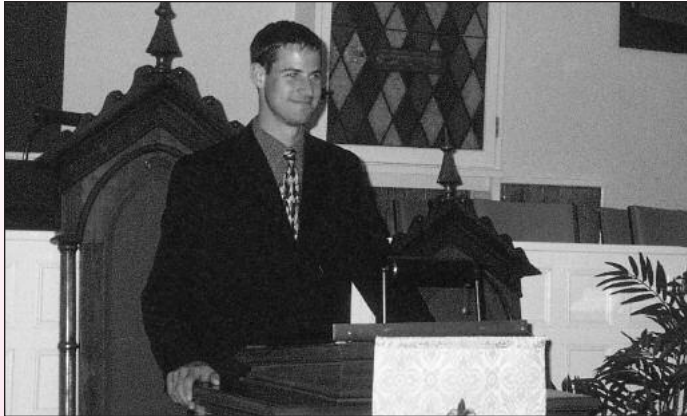
By P. Buist

On January 3rd, 1999, the congregation of the Canadian Reformed church at Ottawa gathered to witness the ordination of her fifth minister, the Rev. Marc Jagt. A severe winter snowstorm did not prevent the many visitors from joining us. We were honoured to have one of our former minister, Rev. G. H. Visscher, conduct the worship service. His sermon was based on the words of Paul to Timothy and he urged the new minister to be diligent in carrying out the primary task of his office – namely, the preaching of the word. After the ordination ceremony, a close family friend, br. Ralph Scholtens spoke some fitting words on behalf of the congregation of Burlington-Waterdown, of which Rev. Jagt was a member, and presented him with a Bible. Some congratulatory letters were also read at this time.

In the afternoon, our new minister delivered his inaugural sermon to a congregation with whom he was already quite familiar, having spent the previous summer in Ottawa speaking an edifying word. Rev. Jagt chose as his text Luke 15: 1-10 and elaborated the following theme: "Rejoice with heaven that in the works of Christ, God is joyfully restoring the lost." We were shown how God seeks out the lost sinners and how there is joy in heaven when a sinner repents. After the service, there was an opportunity for fellowship with many of the family and friends of Rev. Jagt who had travelled to Ottawa for the occasion.

On a Saturday evening, some weeks later, a welcome evening for our new pastor was held. Our MC, br. Ed. Jager, had no problem filling the program with a variety of contributions which included a concise history of the Ottawa church, an interminable welcome song, a piano and violin duet, an alphabetic presentation of a welcome basket, a rhymed introduction to the occupations of men in the congregation and an inimitable solo-skit describing the first days at the new manse. Rev. Jagt responded with words of appreciation.

This year, we mark the 40th anniversary of the institution of our




Rev. Jagt on the Ottawa pulpit

Proud parents with our new minister



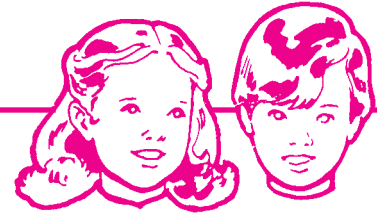
Welcome evening

church, which took place on January 4th, 1959. We thank the LORD for His faithfulness and are reminded of the words found on the cover of our church bulletin: "The grass withers and the flowers fall but the word of our God

stands forever" (Is 40:8). We invite you to visit the beautiful Ottawa Valley and hear our new minister preach this word. For more information about the church in Ottawa, please consult our Website: www.compmore.net/~speijer/. 

OUR LITTLE MAGAZINE

By Aunt Betty



Dear Busy Beavers

Just imagine that your family has decided to move away from Canada and go to another country. Where would you like to live? There are so very many countries in this big wide world, and you have a choice of every one of them. It would be very hard to decide, don't you think? Would you want to go a country where they never have snow? Or where they never even have a real winter – where it's always warm? How about to a country where they hardly have a summer at all – it is nearly always cold?

Then you have to think about how the people live in these countries. What food do they eat? What clothes do they wear? What language do they speak? Is their alphabet the same as ours? Mmm, lots and lots of questions to ask.

Maybe you'll have to use this as a game with your family. Just imagine. . . .

Lots of love, Aunt Betty

WORD SEARCH

By Busy Beaver *Rosemarie Hordyk*

S	A	A	L	I	V	E	S	-
G	O	D						
H	A	J	I	L	E	T		-
S	A	U	L					
D	A	N	I	E	L	E	K	R
A								S
N	N	W	A	S	L	S	J	O
S								B
E	P	E	T	E	R			-
A	V	E	N	A				

FIND: Lives Jesus Saul
 Paul Elijah Raven Peter
 Daniel God Job Cross
 New Sad Joshua

Bible Names Word Search

by Busy Beaver *Nadine Barendregt*

A	J	A	M	E	S	J	K	FIND:	Jesus
A	E	E	A	S	J	O	B	James	Esther
N	S	D	H	T	G	I	H	Peter	Mark
H	U	F	W	H	L	O	T	Luke	John
O	S	T	L	E	U	O	U	Ruth	Job
J	U	M	A	R	K	J	R	Joel	
R	E	T	E	P	E	L	M		

Animals

Animals play an important role in the life of people. Match each statement with the correct animal.

- | | |
|--|---------------------------|
| 1. Egypt was plagued with this amphibian | a kine, Genesis 41:18 |
| 2. Spoke to its rider | b sheep, 1 Samuel 17:34 |
| 3. Carried away sins of Day of Atonement | c ram, Genesis 22:13 |
| 4. Licked the sores of Lazarus | d lion, Judges 14:5-6 |
| 5. Samson killed on with his hands | e camel, Genesis 24:64 |
| 6. A pharaoh dreamed of fourteen | f dogs, Luke 16:21 |
| 7. Transported Isaac's bride | g leopard, Jeremiah 13:23 |
| 8. Sacrificed as an offering by Abraham | h frog, Exodus 8:6 |
| 9. Cannot change its spots | i goat, Leviticus 16:21 |
| 10. Tended by David for his father | j ass, Numbers 22:30 |



FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Rosemarie Hordyk*. You really do come from a lovely big family, don't you? It's great having a big family though, isn't it? You've always got someone to play with. Are you getting lots of eggs from your new chickens? Thanks also for the puzzle. Write again, won't you, Rosemarie.

Welcome also to *Rebecca Hordyk*. Do you enjoy school? You have plenty of brother, sisters and animals to play with, don't you? Bye for now.

Thank you, *Nadine Barendregt*, for your letter and word search. It was very nice of you to write again. You will write again, won't you, Nadine, and tell me if you got a pen pal, and where she comes from.



Penpal Wanted

Nadine is 11 years old and likes to read, do puzzles, draw and write lots of letters. She would like to have a special penpal who will write to her. Here's her address:

Nadine Barendregt
 Box 47, Grp 4, RR 1
 Anola, MB R0E 0A0