

VOLUME 67 NUMBER 11 · DECEMBER 2020 EDITION

# THE MESSENGER

THE OFFICIAL PUBLICATION OF THE FREE REFORMED CHURCHES OF NORTH AMERICA



**02** MEDITATION  
HE SHALL BE GREAT!

**12** CHURCH HISTORY  
PILGRIMS AND THE  
PURITANS IN AMERICA (1)

**16** PEACEABLENESS (2)



# HE SHALL BE GREAT!

## Meditation on Luke 1:32

“He’s great!” we say about a good friend, a loving teacher, or a faithful boss. How often we describe people we know and respect in this way: He’s great, she’s great, they’re a great family, or what a great church. What we mean is that whatever or whoever is in view is very special, and we care about them and admire them.

Thinking about that, let us notice that the Bible describes Jesus in the same way. Think here of the angel Gabriel visiting with Mary to announce the conception and birth of the Lord Jesus Christ. When Gabriel was explaining everything to Mary, at one point he says concerning the Saviour, “He shall be great” (Luke 1:32).

Hearing that, shouldn’t we ask ourselves, what does that really mean? In what ways is Jesus great, truly special and worthy of care, admiration, and more? From the words of Gabriel, we can highlight three things.

### Jesus’ title

Jesus’ title is great. After Gabriel says, “He shall be great,” the angel goes on to declare that Jesus “shall be called the Son of the Highest.” What that means is that Jesus Christ must be no less than the very Son of God. And that is true. As much as He will be Mary’s Son, He is ultimately God’s Son. Now God is the Highest above all others, above all else. There is no one higher than He is and therefore no one greater. The Lord Jesus Christ, the Saviour born into this world, is the Son of that Highest God. That is what Gabriel predicts: “[He] shall be called the Son of the Highest.” That is in fact what happens. Think of the confession of the devils (Matt. 8:29), the confession of Peter (Matt. 16:16), and the confession of the Roman centurion (Matt. 27:54). Jesus is indeed called Son of the Highest, Son of God.

### Jesus’ throne

A second aspect of greatness is Jesus’ throne. This too the angel Gabriel describes: “The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob.” The Saviour will be born to be a king, born to reign, born for a throne. “The Lord God shall give unto him the throne.”

What throne? It is David’s throne and is over Jacob’s house. This Old Testament language refers to the whole people of God throughout the ages, sinners from every tongue and tribe and nation, sinners from the start of the world to the end of the world, sinners whom the Saviour will redeem through His blood. Through this redeeming grace, He will be their King. He will reign over them. He will guard them, lead them, and care for them.

God will give Him this throne, Gabriel says. But as we know, it would not happen right away. The way to the throne will go through life in this world, ministry and service, and faithfulness unto death. Before the throne

there is the cross, before the crown of glory there must be the crown of thorns. This work too is already Jesus' kingly work, for He is doing what all good and great kings do: He is saving His people. He saves, of course, from the greatest of enemies and miseries, from sin, Satan, death, and hell. Jesus saves from all that. That is why He comes to this world and why He suffers and dies.

After that, however, He receives the throne. He is raised from the dead and lifted up to the Father's right hand there to sit and to reign. Psalm 2 anticipates that, as the Father says, "I have set my king upon my holy hill of Zion." Then there is Paul in Ephesians 1:20-22, telling about how God "raised him [Christ] from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church...."

### Jesus' term

There is a third reason why Gabriel says Jesus shall be great. That has to do with the length of His reign or His term. How long will He occupy the throne? Gabriel gives us the astonishing answer: "for ever." "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." His term, then, is an everlasting term. Never will He grow old and die; never will He be succeeded or replaced; never will an enemy come who can oust Him from the throne; never will there be the day when He says, it's over, I'm finished, the kingdom is no more. He will always be King, always reigning and ruling, defending and preserving, serving and delighting, always and for ever and ever more.

All this is the greatness of the Lord Jesus Christ. "He shall be great." How then should we respond?

### Surrender

Isn't one thing to surrender to Him? That is what all kings demand, and that is what King Jesus deserves. He being as great as He is, not to mention our total dependence on Him as Saviour and Lord, it is only right therefore that we fully surrender ourselves to Him in repentance and faith. Think of the words of Psalm 2:12: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him." Do we surrender to Jesus? It is always grace when we do, but to this surrender God calls us again.

### Confidence

Another point: if Jesus is so great, what reason to confide in Him with all our heart and for all our life. He being so great, let us trust His promises, including those where He pledges to save us from all our sins and to be with us in all our troubles. Let us trust His commandments and give ourselves to new obedience, in thankfulness and in praise to so great a Saviour King. And what about trusting all His providential ways in our lives? We do not always understand all that Jesus is doing; the details aren't always clear. But, can we not trust His heart and can we not trust His care and love?

### Proclamation

In view of Jesus' greatness, aren't we also called to witness and testify of Him, and proclaim Him to the nations? Let us say to all the world, Jesus is truly great, He is the Son of the Highest, He reigns on the throne over all, and He will be King for ever and ever.

That was in part the message of the apostles. They went all around proclaiming to all who would hear, Jesus is Lord! Think of Peter in Acts 2 preaching that God has made this Jesus both Lord and Christ. In Acts 5, he said of Jesus: "Him God has exalted with His right hand to be Prince and Saviour. . . And we are his witnesses."

### Worship

Above all, what about falling before the Lord Jesus Christ in adoring wonder and worship? Think of the shepherds who visited Him when He was in the manger. Think of the wise men when they came and bowed down and worshiped Him. Think of the saints in glory as even now they prostrate themselves before the throne and worship the Lord Jesus Christ as the Lamb of God and King of kings. "O come, let us adore Him." ①

*Rev. J. Overduin is pastor of the Free Reformed Church of Vineland, Ontario.*

## TABLE OF CONTENTS

# 02

### MEDITATION:

He Shall Be Great!

# 06

### EDITORIAL:

The Struggle to Find Christ

# 08

### CHURCH HISTORY (1):

John Robinson and  
the Separatists

# 12

### BOOK REVIEW:

You Could Have It All

# 14

A Meeting to Remember

# 16

Peaceableness (2)

# 20

### RADIO BROADCAST:

Banner of Truth Radio  
Broadcast

# 24

### ANNOUNCEMENT:

Family Announcements

## LESSONS FROM JOB (2):

THE STRUGGLE  
TO FIND CHRIST

*There are many lessons we can learn from the book of Job. We looked at the lesson of family worship in our first installment. In the future we hope to look at lessons regarding Satan, suffering, creation, and sin. The one we wish to look at this month is not one that occurs so early in the book. However, I have pulled it forward, and it is certainly central to the gospel held out in the book of Job.*

“Oh that I knew where I might find him” (Job 23:3).

What is your greatest agony? The deepest part of Job’s agony was not the physical sufferings, awful as they were. We know that because he did not use most of his words to express or complain about his physical sufferings. Neither was the darkest part of his suffering the spiritual torments that the friends put on him, failing to comfort him as they should have. He certainly does express his pain that arises from how these “miserable comforters” aggravate his agony. Yet even when he does so, he points to where the real source of his pain lies. He says, for example: “Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me” (Job 19:21). The deepest part of his suffering had to do with God.

**God Against Him**

Job felt that God had come against him as an enemy would. He speaks of this graphically in chapter 19: “Know now that God hath overthrown me, and hath compassed me with his net” (Job 19:6). He has “fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from off my head. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree” (Job 19:8-10). To Job it felt as if God “counteth me unto him as one of his enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle” (Job 19:11-12). Job felt oppressed, not just by people, but by God Himself.

**God Absent From Him**

What seems to give Job even greater grief, however, is that God seems to have hidden Himself from him. Perhaps it seems contradictory that God would at one and the same time feel to be actively against Job, while at the same time absent or hidden from him. And yet, for Job, these feelings were absolutely real both at the same time. The way, of course, to bring these two together is that Job did not now sense the mercy, kindness, faithfulness, and even righteousness of the Lord as being for him and on his side. He complained: “Oh that I were as in months past, as in the day when God preserved me; when his

candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me” (Job 29:2-5). In his affliction he sought for God, with whom he had communed and knew, but he couldn’t find Him.

This makes Job complain: “Oh that I knew where I might find him! that I might come even to his seat!” (23:3). He is speaking here of God’s throne of grace, where he might find a gracious God, who shows Himself in mercy, and “put strength in me” (23:6). He desires that the Lord would execute His righteousness on his behalf so as to save him. He longs that God would plead his cause, as David also often prayed (e.g., Ps. 35:1; 119:154; see also Luke 18:5-8).

### Job’s Confession

At the deepest level, Job was seeking for what we confess on the basis of the Scriptures as God in Christ. There is no true saving knowledge apart from knowing God in Christ (see John 14:1, 8; 2 Cor. 5:16, 19-21). To know God apart from Christ is simply to know Him as a consuming fire. But to know God in Christ, then we know that God is no longer our adversary, but pleased with us in and through the Lord Jesus Christ. Even thousands of years before Christ’s coming to the earth, Job did know God like that. He had believed it and he confessed it even boldly and powerfully when he spoke: “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me” (Job 19:25-27).

Though Job confessed Christ boldly, he did not sense His nearness and comfort in his sufferings. On the contrary, his confession was purely out of faith, for all his senses told him the exact opposite. This was his trouble, but it was a trouble that kept Job searching and seeking.

Though Job confessed Christ boldly, he did not sense His nearness and comfort in his sufferings. On the contrary, his confession was purely out of faith, for all his senses told him the exact opposite. This was his trouble, but it was a trouble that kept Job searching and seeking.

### Job’s Search

Job’s search for God took him in every direction. This was of course a spiritual search, not a physical one. He never left the ash pile (Job 2:8), but in his mind and spirit, he looked in every direction. Our translation says that he went “forward” and “backward,” “on the left hand,” and “the right hand” (Job 23:8-9). These terms can also be translated east, west, north, and south. Job covered the whole landscape, as it were, and uses the entire compass of human understanding. No matter where he looked, however, his search produced nothing.

Job’s search can teach us a lot. First of all, he made diligent search. He craved some token of the Lord’s favor and searched fervently, even feverishly for it. Secondly, he searched in all directions. We sometimes get used to seeing God in certain ways, for example, in comfortable providences, or in the fellowship of His people, or in texts precious to us, or experiences we may have had of Him in the past, or in sermons of particular ministers, or even in the counsel of certain people. All these things are good in themselves, and often helpful in spiritual life. But there are times when all these categories don’t yield what we need for our souls. Then like Job, we go forward, backward, to one or another side, and we don’t get anywhere. We feel alone. We feel stuck. We fear greatly.

Job’s search, thirdly, is instructive, for he looked “on the left hand, where he doth work” (23:9). In other words, Job sought for God in His providence, in His works. God does reveal Himself in His works, and so Job’s search for God in providence was right and good. And Job’s search, fourthly, is not unproductive in the absolute sense of the word. When it comes to his “right hand,” Job finds that He “hideth himself ... that I cannot see him” (23:9). It is important not to pass over

**EDITOR:** Dr. Gerald M. Bilkes  
2692 Bridge Place NE  
Grand Rapids, MI 49525  
USA · T: 616.977.0599 ext.121  
E: jerry.bilkes@prts.edu

**ASSISTANT EDITOR:**  
Rev. David H. Kranendonk  
T: 226.980.9607 · E: kranendonk@frcna.org  
*The Editors report to the Synodical Publications Committee.*

**COMMITTEE MEMBERS:**  
Rev. J. Procee, Secretary  
4234 Perth Line 20, St. Pauls, ON N0K 1V0  
T: 519.801.6485 · E: jgprocee@gmail.com  
· Mr. David Tamminga  
· Rev. Ian Macleod  
· Rev. W. Klaver  
· Rev. Scott Dibbet  
· Mr. Hans VanDoodewaard  
· Mr. Michael Driesse  
· Mr. John DenDekker, Treasurer

**SUBSCRIPTION RATE**  
Canada & U.S.A. - **\$33.00 ANNUALLY**  
**PER SUBSCRIPTION** The Messenger is published 11 times per year (July & August issues are combined).

**SUBSCRIPTIONS/REMITTANCES**  
Subscription requests, invoices, and payments should be addressed to:  
Janey Slingerland  
(Publications Administrator)  
18 Chapala Cres. S.E.  
Calgary, AB T2X 3M4 CANADA  
T: 403.254.6591 · E: bookorders@frcna.org

**SUBMISSIONS/ANNOUNCEMENTS/NOTICES:** All articles, notices for family announcements, obituaries, anniversaries, and non-commercial advertisements for the **DECEMBER 2020** issue should reach the editor no later than **FRIDAY, DECEMBER 4, 2020** and should be sent to:  
Mrs. Rhonda Kroesbergen  
(Messenger Administrator)  
E: messenger@frcna.org

**OPEN WINDOWS**  
This bi-monthly publication for children is under the direction of the Free Reformed Publications Committee:  
Rev. Jerrold Lewis, General Editor  
160 West Parkway  
Pompton Plains, NJ 07444  
E: jlewis@frcna.org

**FINANCIAL SUPPORT FOR MISSIONS AND OUTREACH CAUSES SHOULD BE DIRECTED AS FOLLOWS:**

**FOREIGN MISSIONS**  
Dietrich DeKruyff, Financial Administrator  
14 Southland Dr., London, ON. N6P 1C2  
E: dietrichdekruyff@gmail.com

Keep in contact with your missionaries online:

**RADIO EVANGELISM & HOME MISSIONS**  
Banner of Truth Radio Broadcast  
Mr. John denDekker, Treasurer  
16726 – 80th Avenue  
Surrey, BC V4N 0G8 CANADA  
T: 604.576.8935 · E: jdendekker@telus.net

**REFUGEE FUND**  
James Van der Zwan, Treasurer  
26829 – 33B Ave., Aldergrove, BC V4W 3G8  
T: 604.818.3423 · E: jplumber@telus.net

**CHRISTIAN MINISTRY TO ISRAEL**  
Mr. John Wilbrink, Treasurer  
8 Weneil Drive, Freerton, ON L8B 0Z6  
T: 905.659.7413 · E: john.wilbrink@gmail.com

Read *The Messenger* on the Free Reformed website: [www.frcna.org](http://www.frcna.org)

what Job meant by this. He did not say that God was not there on his right hand. Only that God hid Himself. It seems that Job is beginning to sense that God is there by his side, but that there was a veil between him and God, something to hide his view from God, while it didn't hide God's view of him. In fact, right on the heels of this, Job confessed: "He knoweth the way that I take" (23:10). In other words: "I don't see Him, but He sees me, and that matters most."

### Job's Discovery


This search of God by Job also yielded the discovery that God had put Job into the furnace of trial. "When he hath tried me, I shall come forth as gold" (23:10). The hiding of God was not an adversarial absence, but a purifying presence. Job's search had given him greater confidence in the fact of God's good purposes, also in the darkness and even in the fire.

The truth of the Scriptures is that Christ Himself endured an agony Job knew nothing of, as He was made sin, having known no sin (2 Cor. 5:21). Because He suffered the forsakeness of His Father, His people will never be forsaken, though they may feel themselves at times to be forsaken.

John Kennedy of Dingwall, a well-known Scottish pastor in the mid-19th century, is reported to have said that he knew more of Christ in His absence than from His presence. What he meant was that he recognized more longing of heart for Christ, when Christ seemed to be far from him, than that he had such "wonderful times" when the Lord was so near and precious to him. It is important that we don't impose our own experiences on people and make our experiences normative for others. Scripture alone is our norm.

The testimony of Scripture is that though Christ may hide Himself from the sense and experience of God's children for certain seasons (see Canons of Dort, Head V, Art. 13), and a variety of purposes, nevertheless, He is at no time truly absent from His people. He refines their faith so that they learn to submit to Him more resolutely, and wait patiently for seasons of richer grace, and find in Christ's own sufferings on their behalf all manner of consolation in their afflictions. 11

The testimony of Scripture is that though Christ may hide Himself from the sense and experience of God's children for certain seasons (see Canons of Dort, Head V, Art. 13), and a variety of purposes, nevertheless, He is at no time truly absent from His people.



**WORD & DEED**

**GIVING HOPE** | CHRISTMAS CATALOG

**Are you considering meaningful Christmas giving ideas?**

Consider purchasing a gift from our catalog this year as a means of blessing those in need.

**The gifts available include:**

- An acre of seed for a farmer in India
- Books for a Pastor in Latin America
- A motorcycle for a teacher in South Sudan and much more!

View the full catalogue online at [www.wordanddeed.org/givinghope](http://www.wordanddeed.org/givinghope)

**1-866-833-2741**



**CHRISTIAN COUNSELLING**  
CENTRE | EST. 1990



Individual, marriage and family counselling.

[www.christiancounsellingcentre.ca](http://www.christiancounsellingcentre.ca)

**GREAT  
SELECTION OF  
CHRISTIAN  
BOOKS AT  
LOW PRICES**

- Apologetics
- Audio Books
- Bible Study
  - Bible Commentary
  - Bible People
  - Bible Reference
  - Bible Studies
    - With & Without Discussion Questions
- Bibles
- Bunyan's Allegories
- Catechism & Confessions
- CDs of Sacred Music
- Children – Teacher's Resources
- Children's Activity Books
- Children's Bible Story Books
- Children's Devotionals
- Children's Fiction
- Children's History & Biography
- Christian Living
- Church Leadership & Preaching
- Counselling
- Counselling mini-books
- Devotionals
- Evangelism & Missions
- Greeting Cards
- Historical Fiction – for all ages
- History & Biography
- Journibles
- Men
- Music
- Puritan Series in paperback
- Relationships
- Sacraments
- Science
- Inspirational Novels
- Theology
- Theology Made Easy
- Women

**GIFT CERTIFICATES  
AVAILABLE**

# ReformedBookServices

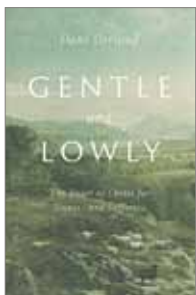
PROMOTING GODLINESS, REVIVAL & REFORMATION

**Gentle and Lowly:  
The Heart of Christ  
for Sinners and Sufferers**

By Dane Ortlund  
"Come unto me, all ye that labor and are heavy laden, and I will give you rest." - Matthew 11:28. Jesus said He is "gentle and lowly in heart."

This book reflects on these words, opening up a central truth about who He is for sinners and sufferers today. Notice these lines from the first chapter: This book is written for the discouraged, the frustrated, the weary, the disenchanting, the cynical, the empty. Those running on fumes. Those whose Christian lives feel like constantly running up a descending escalator. Those of us who find ourselves thinking: "How could I mess up that bad--again?" In other words, this book is written for sinners and sufferers.

Hardcover, 224 pages, Crossway  
**RBS Price \$23.50**

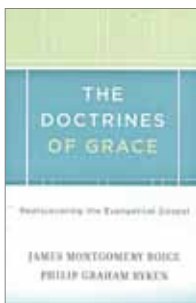


**The Doctrines of  
Grace**

By James Montgomery Boice and Philip Ryken

We live in an age of weak theology and casual Christianity and we need to return to the gospel foundation with its doctrines of radical depravity, unconditional election, particular redemption, efficacious grace, and persevering grace. Only in a faith that is practical-minded, kindhearted, and Bible-based will Christians be grounded to face the confusion of our post-modern times.

Softcover, 240 pages, Crossway  
**RBS Price \$26.00**



**The History of Christmas: 2000 Years of  
Faith, Fable and Festivity** By Heather Lefebvre

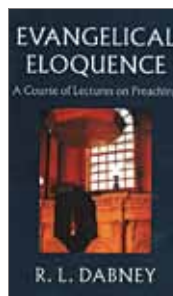
This book will take you on a journey from Christ's birth in Bethlehem, through Roman times and the Middle Ages, into the Reformation, through the Victorian era, and touch



down in our modern-day Christmas celebrations. As you take this journey, you will discover the surprising twists and turns that Christmas has taken over the years. Let the story of Jesus remind you of the real reason we celebrate at this time of year - that the Son of God was born as a baby and then lived and died to save sinners. Hardcover 123 pages, Christian Focus Publications  
**RBS Price \$12.50**

**Evangelical Eloquence: A Course  
of Lectures on  
Preaching**

By Robert L. Dabney  
Robert L. Dabney (1820-1898) was an American theologian, a Southern Presbyterian pastor, and a Confederate Army chaplain. Rhetoric is often touted as a most highly regarded talent and skill for preachers. Dabney quotes liberally from many sources that foster this, and acknowledges its value, but he knew that gospel preaching was not to be 'with wisdom of words, lest the cross of Christ should be made of no effect.' 'Evangelical eloquence,' for Dabney, was unique. It consisted in 'the soul's virtuous energy exerted through speech' which applied 'the authority of God to the conscience' and formed 'the image of Christ upon the souls of men.' Softcover, 361 pages, Banner of Truth Trust  
**RBS Price \$11.75**



**Epic: An Around-the-World Journey  
through Christian History**

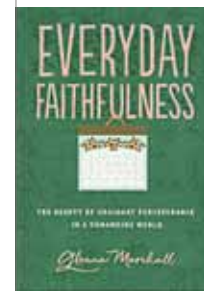
**DVD: 10-episode documentary in 10 sessions, 4-hours.**  
By Tim Challies  
The beautiful full-color book records the three-year "epic" trek of author and pastor Tim Challies as he embarks on a journey spanning 24 countries, 6 continents, 75 flights, and 80 museums. Beginning with Jesus, he helps you understand the long and complicated history of Christianity in a unique and creative way. A DVD documentary in 10 sessions, 4 hours long is also available.



Softcover book, 175 pages, Zondervan  
**RBS Price: Book \$22.00; DVD \$45.00**

**Everyday Faithfulness: The  
Beauty of Ordinary Perseverance**

**in a Demanding World**  
By Glenna Marshall  
Perhaps there is no more needed character trait for Christians to cultivate than faithfulness. This book delves into practical ways to build habits into everyday life that will aid in spiritual growth. Highlighted topics are the following: What Is Everyday Faithfulness? Faithful When You're Just Not Disciplined; Faithful When Your Hands Are Full; Faithful When You're Waiting; Faithful When You Doubt; Faithful When You're Suffering; Faithful When Your Heart Is Cold; Faithful When You Sin; Faithful to the End. Softcover, 172 pages, Crossway  
**RBS Price \$19.00**



**The Fear  
of God**

By John Bunyan  
Well-known author John Bunyan (1628-1688) wrote much more than his famous Pilgrim's Progress. His Treatise on the Fear of God takes a widely misunderstood and neglected theme and lets it sparkle. Where many assume that the fear of God must be a gloomy theological subject, Bunyan shows what a delightful and valuable subject it is. This publication is one in a series of handy, inexpensive Puritan Paperbacks, featuring various Puritans on a variety of subjects. Softcover, 159 pages, Banner of Truth Trust.  
**RBS Price \$10.50**



**IN CANADA: REFORMED BOOK SERVICES**  
230 Lynden Road, Unit 5A, Brantford, ON N3R 8A3  
tel: 519.304.4709 • email: sales@reformedbookservices.ca  
www.reformedbookservices.ca  
Store Hours: Mon-Wed 10-5 | Thurs 10-9 | Fri 10-5 | Sat 10-3

**USA CUSTOMERS:  
REFORMATION HERITAGE BOOKS**  
2965 Leonard St. N.E., Grand Rapids, MI 49525  
tel: 616.977.0889 • fax: 616.285.3246  
email: orders@heritagebooks.org • www.heritagebooks.org



## PILGRIMS AND PURITANS IN AMERICA (1)

# JOHN ROBINSON AND THE SEPARATISTS:

## THEIR MOTIVATION FOR GOING TO AMERICA

### Introduction

Having finished a series on modern theology, I would like to start a new series of articles on the Pilgrims and Puritans who emigrated to America during the early decades of the seventeenth century.

The story begins with the first sea voyage on the famous ship *Mayflower*, which left the English harbor of Plymouth in September 1620 bound for the Hudson River in the New World. Blown off course, the Pilgrims arrived in November, some five hundred miles north of their intended location, and dropped anchor in Cape Cod Bay, at an area called Plymouth by John Smith, an earlier colonist in Virginia.<sup>1</sup>

I chose this subject because this year marks the 400<sup>th</sup> anniversary of the Pilgrim settlement in the New World. This event is of great historical significance because it forms an essential part of the religious and cultural history of the United States.

Today there is a renewed interest in the early beginnings of the United States, but, sad to say, this interest is not motivated by a desire to honour the legacy of the Pilgrim fathers and their descendants. Rather, it is to desecrate and besmirch it. You may have heard people refer to the “1619 Project.” The idea is to stop referring to 1776 as the year marking the beginning of the U.S. Republic and change it to 1619 as its real starting date. What exactly is this project about? According to Wikipedia:

The 1619 Project is an ongoing project developed by *The New York Times Magazine* in 2019 with the goal of “reframing American history” around slavery and the contributions of African Americans. The project was timed for the 400th anniversary of the arrival of the first enslaved Africans in the Virginia colony in 1619, and suggests that this date represents the “nation’s birth year.” American life, according to the authors, has “roots in slavery and its aftermath.”

We will fact-check this dangerous revisionist theory later in our series, but let us first look at the reasons and motives of the Pilgrims and Puritans for migrating to the New World.

### Robinson and the Separatists

By the time the Pilgrims arrived in New England, Old England had been a Protestant nation for around a hundred years. Doctrinally sig-



nificant changes had been made, but there remained many more issues to be resolved. King Henry VIII (1509-1547) had initiated some important changes, but largely for personal and political reasons. When his first wife, Catherine of Aragon, could not produce a male heir for him, he tried to divorce her and marry Anne Boleyn. The Roman Catholic Church, however, refused to accommodate him in this matter, so he took a number of steps to sever all ties between the papacy and the English Church. The king did not intend to introduce ecclesiastical reform for its own sake and he certainly had no desire to exchange Catholic doctrine with Protestant teaching. But once the reforming process got underway, some key doctrinal changes had to be made. As Mark Noll writes, “The English Reformation did in fact proceed to affect doctrine, personal devotion, public worship, and ecclesiastical organization.”<sup>2</sup>

However, the efforts to reform the Church of England, despite some early successes during the brief reign of Henry’s successor, Edward VI, came to a screeching halt when his Catholic sister, Mary, Queen of Scots, ascended the throne. Under “Bloody Mary’s” rule, many Protestants paid the ultimate price for their convictions, while many others fled to the European Continent for safety. When Mary Tudor died in 1558, her sister Elisabeth I (1558-1603), who favored the Protestant cause, took over the reign so that the English refugees were able to return home. As Mark Noll explains:

They joined the many who had remained in England to push for a further, more systematic reform of England’s religion. That drive for greater purity in the Church of England led to the rise of Puritanism in England. It also provided a major impetus for the settlement of English colonists in North America.<sup>3</sup>

While many positive changes were introduced during the reign of Elizabeth, there were still many issues that were left unresolved. The Queen allowed her Puritan critics to complain about the practice of praying from a book (the Book of Common Prayer), special vestments for ministers, and the sign of the cross during baptisms--just about anything that looked like Roman Catholic practices--but she would not hear of their control of the Church. She allowed them to lecture for hours on the importance of preaching and the biblical office of elder, but she made sure the Church of England remained firmly in the hands of bishops, and therefore in the control of the crown.<sup>4</sup>

When Elizabeth died, James VI of Scotland, the son of Mary, Queen of Scots, became James I of England (1603-1625). His ascension to the English throne raised the hopes of the Puritans that he would bring Presbyterianism with him from Scotland. This hope was soon dashed. The new king was more than will-

ing to work with bishops. While on the throne in Scotland, he had been in a constant struggle with Presbyterian ministers. Only one thing he agreed to do for his Puritan subjects: they could produce a new translation of the Bible and call it the King James Version. Anything else they requested he firmly denied. “The ceremonies, the Prayer Book, and the bishops of the Church of England were going to stay. If the Puritans did not like it, they would still submit or so said the king: ‘I will drive them out of this land--or else worse.’”<sup>5</sup>

This proved to be the red line for many dissenters. They would not wait to be driven out, but chose to leave by their own decision--or rather God’s. Among the first subjects to do so were the so-called Pilgrims. They were part of the Puritan movement but with this difference: The Pilgrims were separatists, whereas the main body of the Puritans were committed to staying in the Established Church. The leader of the separatist Puritans was John Robinson.

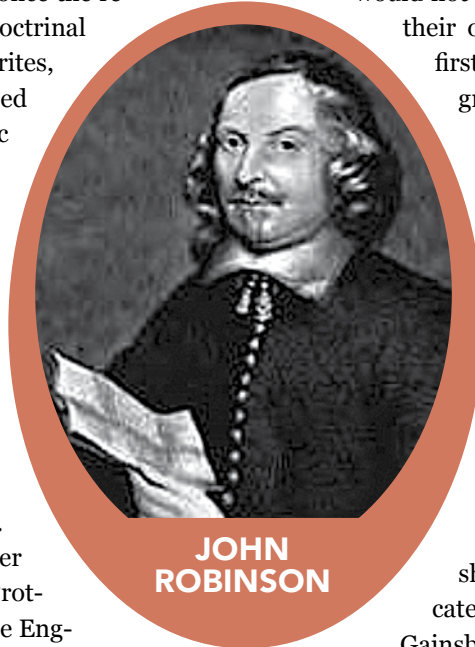
### Early Life and Development

Let us briefly review the person and ministry of this man and the role he played in the settlement of the Plymouth Colony.


John Robinson was born in 1575 in the village of Sturton-le-Steeple near Lincolnshire in south western England. He was educated at Queen Elizabeth’s Grammar School in Gainsborough and entered Corpus Christi College at Cambridge University at the age of about sixteen. He remained there for the next twelve years, first as a student, and then as a teacher, receiving his BA degree in 1596, and his MA in 1599.

Robinson’s studies were undertaken with a view to entering the ministry in the Church of England. Protestantism at the time was in a state of flux, and Puritanism was in the ascendancy, especially in the south-east, with Cambridge University being its academic centre. During these years, Robinson gradually began to accept the main principles of Puritanism, although he had already been introduced to these views at home in Lincolnshire.

Before long, he was recognized as one of Puritanism’s ablest leaders. Along with many other prominent young theologians, he strongly opposed and criticized the Church of England because he believed its teachings and rituals were too much like those of the Roman Catholic Church. Consequently, he added his voice to the growing number of those calling for a radical purification of the established Church. While still a student, he frequently sat under the preaching of William Perkins and Robinson attributes his conversion to this great preacher’s ministry.



JOHN  
ROBINSON



**COAH**  
COME OVER AND HELP

PARTNERING WITH  
CHURCHES IN  
EASTERN EUROPE TO  
BRING GLORY TO GOD  
THROUGH GOSPEL  
PROCLAMATION AND  
PRACTICAL MINISTRY.

VISIT [WWW.COAH.ORG](http://WWW.COAH.ORG) CALL 888-844-2624

Upon completion of his studies in 1604, Robinson became pastor of St. Andrew's Church in the bustling commercial center of Norwich. This rapidly growing industrial city had contacts with continental Holland. Most of Norwich's influential political leaders and merchants were Puritans.

Soon after Robinson assumed his ministerial duties in Norwich, King James issued a proclamation requiring that all ministers conform to a set of rules regarding worship. The deadline for compliance was the end of November. The bishops, pressured by King James, made life intolerable for Anglican ministers with Puritan convictions. When Robinson refused to conform to the King's demands, he was suspended, but he still hoped he might be reinstated and remain with the Established Church. Perhaps in time the government would modify some of its unreasonable demands.

### Separation from the Established Church

After some time, Robinson became disillusioned and questioned whether the government would ever relax its standards for religious conformity. He became increasingly convinced that it was sinful for him to try to harmonize his own scriptural views with man-made ecclesiastical laws. As a result, "he solemnly resolved on most sound and irresistible convictions to carry out his puritanical principles to their just consequences and to separate himself altogether from the church of his youth and his affections."<sup>6</sup> Consequently, in 1606, Robinson left the church at Norwich and returned home to his birthplace of Sturton-le-Steeple.

By the time Robinson threw in his lot with the despised Separatists, several Separatist churches were already in existence. Although vigorously persecuted for their convictions, these churches had been growing, especially in the London and Norwich areas. Later, in 1606, a group of Puritans in the nearby village of Scrooby formed another Separatist congregation. It was this church, pastored by Richard Clyfton, that Robinson joined.

The congregation met at Scrooby Manor, the home of William Brewster, who had been instrumental in the formation of this group. He was an old friend of Robinson as well as a Cambridge alumnus. Upon uniting with this congregation, Robinson was asked to serve as assistant pastor. Other leaders included John and William Bradford, the latter of whom gave these Separatists the name by which they are known to history when he described himself and his followers as "pilgrims and strangers upon the earth."

Robinson and his fellow separatists had to pay dearly for their convictions. While all Puritans were harassed by the establishment for not complying with the King's Proclamation regarding conformity with the new laws of the Church of England, it was the Separatists who bore the brunt of persecution, for they had made themselves guilty of the sin of schism.

### Decision to Leave England

What was especially grievous to the Separatists was the fact that



*Books*  
MAKE  
great  
GIFTS

WISHING  
YOU ALL A  
BLESSED  
CHRISTMAS

**ReformedBookServices** 

PROMOTING GODLINESS, REVIVAL & REFORMATION

230 LYNDEN ROAD (BEHIND GALAXY CARWASH) BRANTFORD, ON  
STORE HOURS: MON-WED 10-5 | THURS 10-9 | FRI 10-5 | SAT 10-3  
T: 519.304.4709 · E: SALES@REFORMEDBOOKSERVICES.CA

**NIAGARA DEPOT** 195 Victoria Ave., Fenwick, ON, L0S 1C0 · E: niagararbs@gmail.com

SHOP IN STORE OR ONLINE AT [WWW.REFORMEDBOOKSERVICES.CA](http://WWW.REFORMEDBOOKSERVICES.CA)  

much of the harassment they had to endure came from the side of their non-separating Puritan brothers. The latter, who tried so hard to reform the Church from within, tended to regard their Separatist fellow believers as impatient and displaying a superior righteousness. While there were some Separatists who displayed a “holier than thou” attitude towards their non-separatist brethren, the majority of them did not fall into that category.

This was certainly true of John Robinson and his little congregation at Scrooby. Men and women of strong conviction, they were regarded to be “radical extremists; [but] they were not. They had been preserved from the besetting sins of radicalism—its narrowness, its self-righteousness, its censoriousness and intolerance. In fact, they excelled in liberality and patient tolerance and catholic and comprehensive love toward all men, those who sat in judgment on them.”<sup>7</sup>

Although Robinson was convinced of the right and the duty of separation from the Church of England, and defended his position on these issues with vigor, he became increasingly critical of those Separatists who carried their separatist principles beyond biblical and reasonable bounds, in that they avoided all forms of contact with other Christians.

Having been persecuted in various ways for some years, and seeing little hope of the situation changing for the better any time soon, the little Scrooby congregation decided in the fall of 1607 to leave England and move to Holland, where they knew they would find religious freedom. ①

### Endnotes

- 1 Larry Schweikart and Michael Allen, *A Patriot’s History of the United States*, 27.
- 2 Mark A. Noll, *A History of Christianity in the United States and Canada*, 31.
- 3 Noll, *A History of Christianity in the United States and Canada*, 32.
- 4 Bruce L. Shelley, *Church History in Plain Language*, 311.
- 5 Shelly, *Church History in Plain Language*, 313.
- 6 David Fountain, *The Mayflower Pilgrims and their Pastor*, 14.
- 7 Leonard Woolsey Bacon, *A History of American Christianity*, 82-83.

**ReformedBookServices**

A CHRISTIAN BOOKSTORE

**STORE HOURS:** MON.-WED. 10-5 • THURS. 10-9 • FRI. 10-5 • SAT. 10-3

230 LYNDEN ROAD (BEHIND GALAXY CARWASH) BRANTFORD, ON N3R 8A3  
T: 519.304.4709 • E: SALES@REFORMEDBOOKSERVICES.CA

**NEW NIAGARA DEPOT**

195 VICTORIA AVE., FENWICK, ON L0S 1C0 • T: 905.714.6257



## EMPLOYMENT OPPORTUNITY

City of Refuge is a committee established by and under the oversight of the Synod of the Free Reformed Churches of North America. Our mission is to encourage churches to consider the needs of Christian refugees all over the world with a view to sponsoring them to come to Canada. City of Refuge is a Sponsorship Agreement Holder with Immigration, Refugee and Citizenship Canada. We are currently looking to hire a Refugee Sponsorship Coordinator (10-15 hours per week) for our sponsorship program starting Jan 1, 2020.

### Responsibilities:

- Identify refugees to sponsor by reviewing refugee sponsorship applications and assessing their eligibility under the private sponsorship program
- Prepare and submit high quality sponsorship applications
- Follow up on sponsorship cases in process and requests for application status updates by reviewing files, the refugee database, and making inquiries with appropriate agencies
- Inform and connect churches with available settlement and integration services, and compile settlement resources for sponsors
- Respond to telephone and email inquiries about private sponsorship and applications in process
- Research and prepare written communication materials and resources to promote the refugee program and post to our website
- Attend local and national SAH conferences to network and stay well-informed

### Qualifications

- Be a committed Christian
- Have compassion for suffering Christians around the world
- Possess strong computer and oral communication skills
- Ability to travel occasionally
- Ability to work independently with minimal supervision
- Prepared to meet, preferably in person, with the committee two times per year.

If you are interested in applying for this position, please submit a letter of application and resume via email (to: jackschoeman@outlook.com) to the chairman of City of Refuge, Rev. Jack Schoeman and pastor of Emmanuel Free Reformed Church in Abbotsford, BC.

Contact your deacon  
or Peace Haven  
Director, (SEE BELOW)

**FREE REFORMED ASSOCIATION**

PEACE HAVEN, a ministry of Free Reformed deacons, offers you and your family help with disabilities:

- a listening ear
- help accessing church and government resources

- meaningful day and evening programs
- respite or vacation care
- residential care

**Margaret Heemskerck, mheemskerck.peacehaven@gmail.com or 519.770.8816**

# YOU COULD HAVE IT ALL

**You Could Have It All** by Geoffrey Thomas. Published in 2020 by Reformation Heritage Books, Grand Rapids, Michigan. Softcover, 93 pages.

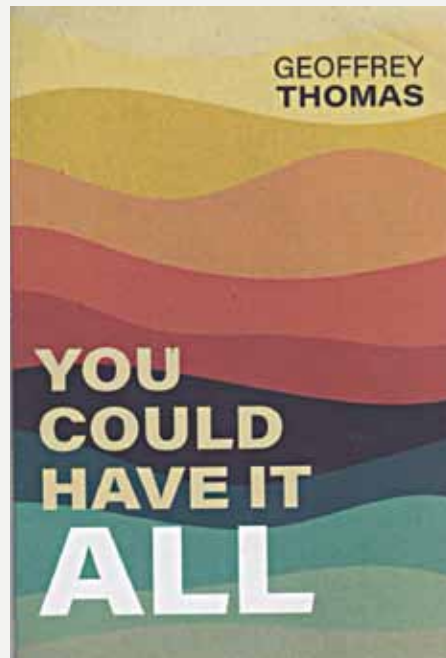
What is the author talking about? What *could* you have? “Knowing the purpose and meaning of life and maintaining that vision day by day; experiencing lasting joy and peace; having that precious knowledge of oneself; finding fulfilment; experiencing lasting, rich relationships; having hope in death; receiving knowledge of the God who is the Creator of the cosmos: you really could have all that” (p. 1). This sums up the contents of this little book in

which the author addresses the reader in a conversational style, stating that he/she *could* (not can or will) have it *all* – that is a life of knowing Jesus Christ as Lord and Saviour and living with Him forever. The book is both an apologetic for embracing the true religion of the Bible and a most loving and persuasive dialogue with the reader to consider the gracious offer of the Gospel.

The reader’s attention is personally directed to the fact that “divine providence has put this little book into your hands in some strange way” (p. 2). The author is straightforward in mentioning his aim and arousing the reader’s interest by stating that “getting the very best anyone can get in life—is, in my conviction, being gripped by the most remarkable person in the history of the world.” Jesus “is extraordinary,” and he tells why in the rest of the book. In Jesus, you could have it all.

Thomas does not hide from the reader that such a life is not within your grasp. It can be had “only by the grace of Jesus Christ: only because of the tender, loving-kindness of the Son of God homing in on you, capturing your interest, answering your inner objections” (p.3). “That somehow you got hold of this piece of literature and are still reading these words is significant. I believe this mild curiosity has been planted in your mind by God” (p. 4).

The reader is introduced to the Saviour and the inexpressible benefits that accrue to those who receive His forgiving grace. Without using a theological vocabulary, the author, who served as a pastor in a small town in Wales for more than fifty years, explains the benefits as well as the challenges of becoming a Christian in a most loving, earnest, and conversational man-



ner. Without difficult biblical terms or citing verse and text (although he does use examples from Scripture), he explains why Christ’s coming into the world proves the existence of God (chapter one).

Next, he says that the wisdom of the world and its culture has no answer for our existence, but it is only when we see how unique a creation we are and we consider why our conscience accuses us and we feel the burden of guilt that we begin to ask: “Is there some solvent that can eradicate our guilt? Can we find genuine pardon? Is there any possibility of forgiveness for a person overwhelmed with the pain he has brought on others?” (p. 26).

Following logically on the description of this reality check, the question is answered: “How can God forgive us for our sins?” (p. 27). Here the Gospel is explained and from there on chapters entitled, “You Could Become a Child of God” (chapter four) and an explanation of how “You Could Experience All Things Working Together for Your Good” (chapter five), follow, and these are explained in an encouraging way, showing that even great suffering can work for our benefit. Therefore, “You Could Learn Contentment in Every Circumstance (chapter six).

In the chapter, “You Could Become an Incomparably Stronger and Wiser Person (chapter seven) the author shows that “enormous changes take place in the lives of ordinary people who receive the Lord Jesus Christ as their Saviour.” This life begins “when they believe in their hearts the message that the Lord Jesus is the Son of God and begin to live a changed life, following him” (p. 61). Here the author relates his own conversion in a little church in a South Wales valley where the Lord’s power changed him. As elsewhere in the book, he earnestly, seriously, and winsomely presses the reader to live their life with Christ. “You could have it all. I am telling you this again and again because it is true.” It is also true, that “If you should become a disciple of the Lord Jesus, you are going to face all the challenges of this life” and “you must endure suffering and live a life of sacrifice to God, but you will have access to extraordinary resources in Christ” (p. 64).

Under the title, “You Could Know the Purpose of Life” (chapter eight), Thomas points out that because believers know the purpose of life, they have more knowledge about what really counts than the most important, cultured, and wealthiest peo-

ple on earth who are without God. We know about our existence in the cosmos and its origins created by God. We know its purpose and destiny is for the glory of the Father, Son, and Holy Spirit. More important yet is that the life, death, and resurrection of the Lord Jesus demonstrates the supreme love of God for pathetic people like us. Our purpose in life is fulfilled when we believe on the Lord Jesus Christ, serve Him, and exalt Him in life, word, and deed. "There is an unbreakable connection between the purpose of life and the glory of God, the glory of His grace, and the glory of Christ's life, death, and resurrection" (p. 74).

Chapter nine, "You Could Belong to the Best and Happiest People on Earth," is very practical and lists the benefits and necessity of belonging to a church. Rather than quoting Hebrews 10:25 ("not forsaking the assembling of ourselves together, as the manner of some is"), Thomas comes with a host of arguments. From the beginning, it was not good to be alone. Christianity is a team religion. Born again believers form a body. We are made by God to belong and Christians need each other to grow in being useful in our families, congregations, and even in the world by the "mysterious influence other Christians have over us" (p. 81). We are weaklings who need the support of the strong. We are sheep who need a shepherd. We need to hear preaching to grow in the Lord. We need encouragement for the Christian life, which is very demanding. We need to be exercised in loving our neighbors. All of the believers' gifts are needed in the church. We can't even worship by ourselves, but need the whole congregation and all its members to worship regularly.


Bible people who went to heaven, such as the martyr Stephen and the criminal next to Jesus on the cross, are quoted in "You Could Have the Assurance That the Living God Will Welcome You When You Die" (chapter ten). "It is not great faith that makes us ready for heaven, it is a great Saviour who saves us through faith in Him alone" (pp.91-92). And if all these loving and earnest offers of grace are not enough, the author adds a Conclusion in which he urges the reader: "Do not tarry. Receive the loving Christ as your Lord and Saviour now. Believe it. It is true. There is no better reason to receive all this. It is truth, and it can be yours as you receive it by trusting the Christ who cannot lie. Think of it—you could have it all" (p. 96).

Many books are available and workshops are held on how "to do" evangelism, but here is a simple, natural, personal, biblical, apologetic, loving, and winsome way to follow that comes straight from this pastor's heart. Perhaps, after having read this book you may say: it's all true but isn't this a one-sided presentation of the Gospel--what about hell and judgment? True, but isn't faith in Jesus and His saving work the heart of the Gospel? And isn't it usually His one-sided forgiving love that breaks an unrepentant heart? Living the Christian life comes afterwards. Moreover, this book comes with the endorsement of some well-known Puritan-type preachers and an imprint from a trusted publisher.

*This book may be purchased in Canada at Reformed Book Services in Brantford, Ontario, and at Reformation Heritage Books, Grand Rapids, Michigan, U.S.A.*

Give the gift of reading with  
**Open Windows!**

Open children's minds to history, vocations, music, the Bible, creation, art, and countries around the world. With stories, a meditation, puzzles, colouring contests, and book reviews, it's a magazine for the home, school, libraries, and outreach. For ages 4-12.



**\$21.00 annually, 6 issues per year**  
Print subscription form at  
[openwindows.frcna.org](http://openwindows.frcna.org)  
or contact  
[administrator@frcna.org](mailto:administrator@frcna.org)

Don't discard used Christian literature or Bibles!

**CHRISTIAN SALVAGE MISSION**

"Worldwide Distribution of Evangelical Literature"

3 - 120 Lancing Drive, Hamilton, ON Canada L8W 3A1

Phone/Fax: 905-574-3334 Email: [info@csmcanda.org](mailto:info@csmcanda.org)

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

The mandate of Christian Salvage Mission is to gather Bibles and other evangelical Christian literature that is no longer needed from the shelves of people across Canada and ship it to Christians in third world countries who are less blessed than we are.

*"Gather up the fragments that remain, that nothing be lost."*

John 6:12

**OXFORD REFORMED CHRISTIAN SCHOOL**

**Invites applications for the 2021-2022 school year:**

- Full-time elementary teachers
- High-School teachers (especially Math & Science)
- Secondary Curriculum Coordinator

**About us:**

- An expanding student body of 350+ students from K to 12
- A dedicated, Reformed, parent-run school community
- New facilities in a rural setting in south-western Ontario (Mount Elgin)
- A unified, professional staff committed to a Christ-centered education

We are looking for enthusiastic, qualified teachers who have a passion for Christian education, and submit to the Holy Scriptures as summarized in the Reformed confessions. Seasoned veterans looking for a positive change, or young beginners looking to gain experience are both encouraged to apply.

Applications must include a resume, statement of faith, philosophy of Christian education, and references. Email applications to Mr. William Van Brugge ([principal@orcschool.ca](mailto:principal@orcschool.ca)). Visit our website ([orcschool.ca](http://orcschool.ca)), or come and visit our school: 333182 PlankLine, Mount Elgin, Ontario.

# A MEETING TO REMEMBER

PASTOR J. SCHOEMAN



**Free Reformed Church of Abbotsford, BC**



**Free Reformed Church of Langley, BC**



As a minister, I attend a lot of church-related meetings: consistory meetings, denominational committee meetings, combined consistory meetings, and synod meetings. Every meeting is important. But after a while, you can have a hard time distinguishing one meeting from the next – let alone remember what was discussed and decided!

But there is one very special meeting which I don't think I will ever forget. It took place on October 29 in our church fellowship hall. It was a meeting between the consistories of the Free Reformed Churches of Abbotsford and Langley.

Some might wonder: what was so special about this meeting? To answer this question, we need to go back in time. Just over 40 years ago, there was a painful and acrimonious split in the then congregation of Aldergrove (located between Langley and Abbotsford). It would be neither edifying nor helpful to mention the reasons for this split. There was a disagreement about the preaching. Personalities were also involved. Suffice it to say that the two parties felt they were no longer able to worship together. As a result, a group left the congregation to form a new congregation – the congregation of Langley.

Since then, while there has been no open animosity between our two congregations, there has been very little contact. Part of this perhaps is because of the split that took place. Part is due to geography (the Langley church is about 20 minutes west of Abbotsford – not far, but far enough). But the main reason, I think, is the fact that over time, churches tend to develop their own identity and character. A kind of independence – even self-sufficiency – takes hold, and before long, you have two congregations existing side by side, in close proximity to each other, and part of the same denomination, but that have very little to do with each other.

So, what brought this meeting about?

## **Several things:**

1. Some of our members used to be members of Langley. They still have connections there and some have expressed regret over the fact that there has been so little contact between our two congregations over the years. Some also pointed out that, while we are pursuing unity with the Heritage Reformed Congregations, we are not doing enough to promote unity with our brothers and sisters in Langley – and they were right.
2. Both of our congregations are small (at least compared to most of the churches in the East). The 2020 yearbook indicates that there are of 61 baptized and confessing members in Langley and 97 in Abbotsford. Over the years, many of the young people have left our two congregations to join other churches or they have stopped going to church at all. As a result, both consistories felt the need to cooperate more closely together – if only for the sake of the youth. Some even spoke about merging the two congregations.
3. Over the past number of years, together with Pastor Koopman, I have had the privilege of serving the Langley congregation during their vacancy. During this time, we came to know and appreciate each other.
4. Time heals many wounds – even though the scars remain. That was also the case here. What is more, a new generation is now in leadership positions in both congregations. In fact, of the eleven men who attended the meeting (all 5 office bearers from Langley and all 6 from Abbotsford), only three (two from Langley and one from Abbotsford) had a role in these events. The others were either too young to remember or to be involved or not even members of our denomination.

And so, in the summer of this year, our consistory (Abbotsford) wrote a letter to the consistory in Langley proposing a com-

bined consistory meeting. The stated purpose the meeting was:

1. To get to know each other better.
2. To signal to our congregations that we are taking a leadership role in this.
3. To discuss ways and means whereby we might get know each other better.

The consistory of Langley immediately accepted the invitation.

Every office bearer from both congregations was present at the meeting. I read from Ezekiel 37: 15-28. In this passage, the Lord commands Ezekiel to take two sticks – one representing the kingdom of Judah and the other representing the kingdom of Israel. Ezekiel was to take these two sticks and bind them together. This was to serve as a sign of what God would do one day. He would unite all of Israel under one king and one shepherd and they would walk in His judgments and observe His statutes, and do them and dwell in the land that He had given them. He would also make a covenant of peace with them, establish them and multiply them, and set His sanctuary in their midst forevermore. I pointed out that, although this passage refers to what God would do with His people Israel, it has application to this meeting. It teaches us that God delights in unity. He wants His people to be united under one king and shepherd – the Lord Jesus Christ. Christ Himself prayed for this in John 17. This meeting is the first step in this direction. Like Judah and Israel, the congregations of Abbotsford and Langley have been separated for many years. Now it is time to heal the breach and work towards greater love and unity.

Following the robust and joyful singing of Psalter 227 (“O Lord of Hosts how lovely, thy tabernacles are...”), we went around the table and introduced ourselves. It was interesting to hear about the various backgrounds of the men that were present and their life experiences.

The agenda for the meeting was significant for what it did *not* include. Neither consistory asked for a discussion of past grievances and how these can be addressed. Most of the men there would not have known what these grievances were! Instead, the whole meeting was devoted to discussing ways we can get to know each other better and how we can cooperate with each other!

What a refreshing change! Sometimes in church life we can get so caught up in addressing past grievances that we never talk about how to move forward. But that was not the case here.

So, what did we decide? We decided the following:

1. To hold combined worship services on certain feast days and prayer day starting with New Year’s Eve.
2. To hold a combined consistory meeting every spring and fall.
3. Langley will invite the men from Abbotsford to attend their Saturday morning Bible Study. Abbotsford will do the same for its Wednesday night Bible study.
4. To discuss at our spring meeting the possibility of holding a

combined church picnic as well as a games night sometime in the new year.

Mention was also made that two young people from Langley are currently attending the Catechism class in Abbotsford.

Some readers might be wondering: what about Chilliwack? We love our brothers and sisters in Chilliwack too and would like to foster closer relations with them as well. In fact, last year we organized a Christmas dinner for all of the office bearers and their wives from all three churches in the Fraser Valley and it was a great success. But due to our painful past, we thought it was best to start with our two congregations.

Needless to say, we are thankful to the Lord for these developments and would encourage other churches that are in close proximity to each other to do something similar. The church is strongest when it is united and weakest when it is not.

May I also say that these developments reminded us of the great benefit of belonging to a federation of churches. There is a tendency among some churches to move towards congregation-ism and independentism – also in our own federation. Let us resist this tendency. We need each other more than we ever have before. Let us strengthen the bonds that unite us rather than weaken them.

As I wrote this article, I received an email from one of the elders in Langley asking me to put an invitation in our bulletin for our men to attend their Saturday morning Bible Study as we had agreed. We will be discussing Thomas Watson’s book on Repentance.

“How good and pleasant is the sight, when brethren make it their delight, to dwell in blest accord!”

*Rev. J. Schoeman is the pastor of the Emmanuel Free Reformed Church in Abbotsford, which he has served since February 2015. This article was written with the approval of the Abbotsford and Langley consistories.*

## CALL TO THE MINISTRY

**Do you feel the Lord is calling you to the ministry in the Free Reformed Churches of North America? If you sense He is, the Free Reformed Theological Education Committee wishes to receive your application by March 1, 2021. Please contact the secretary of the committee for the most recent edition of the Handbook for Theological Education, which contains the application prerequisites and requirements.**

**Rev. D. H. Kranendonk, Secretary**  
593089 Oxford Road 13, RR#1  
Norwich, ON N0J 1P0  
P: 226-960-9807  
E: [kranendonk@frcna.org](mailto:kranendonk@frcna.org)

# PEACEABLENESS (2)

*In the last issue of The Messenger we learned from Wilhelmus a Brakel that peaceableness is “a believer’s quiet and contented disposition of soul, inclining him toward, and causing him to strive for, the maintaining of a relationship with his neighbour characterized by sweet unity—doing so in the way of truth and godliness.” Now, he applies this truth to us.*

## **Are We Peacemakers?**

Here is a clear mirror in which you may behold not only your obligation toward peaceableness, but in which you may examine your own disposition and doings. Is peace with God, on the basis of the satisfaction of the Lord Jesus, your portion, having received this by faith unto justification? Does your peaceableness flow from that fountain? Do you know the distinction between the godly and those who are without grace? Is your soul one with the godly in Christ, and does your exercise of peace proceed from this unity? Do you maintain a peaceable disposition from your side and still strive to be at peace when natural man comes against you with much evil? Is your heart at rest, content, and pleased as far as your neighbor is concerned when you think of him in seclusion—or if you see or speak with him? Or, are there antagonistic, angry, envious, and discontented motions within you? Do you endeavor to manifest your peaceable heart in deeds — even when others are angry at you and commit evil toward you? Do you love the truth and godliness so much that you do not wish to depart from it one iota, even if the entire world were to assault you, and do you nevertheless maintain a peaceable disposition of heart toward such, seeking by your deeds to manifest peace from your side? How does your soul respond to this in the presence of God? Do you belong to the peacemakers? Do you truthfully possess this in principle, and do you observe your deficiency with sorrow?

Or are you convinced that you are truly destitute of this disposition and its resultant deeds? How happy you would be if you were to be convinced of this and were to remain under such conviction until you would be desirous to earnestly seek the Lord Jesus, attain peace with God, and be peaceably inclined toward your neighbor! To that end, reflect for a moment upon the conviction of this sin, and consider at once how God views

you, and the judgments which will come upon you. I am addressing you who, when you are in seclusion, are as cruel wolves and tigers; who are as a turbulent sea which cannot be at rest; whose heart is filled with hateful, angry, envious, and quarrelsome thoughts and motions. I am addressing you who are increasingly provoked whenever you see him whom you consider to have offended you, and who explode as gunpowder as soon as someone speaks inappropriately to you or harms you. I am addressing you who not only personally live in discord within and without, but also cause discord between others, and repeatedly and increasingly fan the fire of dissension; and you who have peace in your mouth but discord in your heart. Jeremiah speaks of such: “One speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait” (Jer. 9:8). Hear now what God says concerning you.

## **Threatenings Against the Unpeaceful**

**First**, you are without grace, for you deny everything which denominates you a Christian. God, whom you claim to be your Father, is a God of peace, and you are void of it. Christ, whom you call your Saviour, is the Prince of Peace, and you live in continual discord. The Holy Spirit, of whom you claim to be a partaker, works peace, and you live in dissension. The gospel by which you claim to have been regenerated is a gospel of peace, and yet you live in hatred, anger, envy, and discord. You call yourself a child of God; however, such are peaceable and you are not peaceable. You partake of the Lord’s Supper by which the hearts of the godly are knit together, whereas your heart is divided against everyone. You will thus perceive that you have no part in all these matters of which you are boasting.

**Secondly**, you bear the image of the devil and his children. Your heart and countenance are the express image of Satan, the murderer of men. You are what the ungodly are described to be. The first world was full of violence (Gen. 6:11), and so are you. Ishmael was a wild man; his hand was against every man and every man’s hand was against him (Gen. 6:12); such is your condition. Hypocritical and ungodly Israel served God in an external sense; however, they lived in strife and debate, and in



fighting and smiting (Isa. 58:4); such is true of you.

**Thirdly**, God abhors you and will exercise vengeance upon you: “These six things doth the LORD hate: yea, seven are an abomination unto Him: ....A false witness that speaketh lies, and he that soweth discord among brethren” (Prov. 6:16, 19); “Their tongue is as an arrow shot out....Shall I not visit them for these things? saith the LORD: shall not My soul be avenged on such a nation as this?” (Jer. 9:8-9).

Since discord, dissension, and quarreling are evidences of an evil and murderous heart which is filled with anger, envy, vengeance; since such will not inherit the kingdom of heaven, but rather will have their portion in the lake which burns with fire and brimstone, you cannot expect anything else. You who live in discord with men, be afraid of yourself and of the wrath of God. God also lives in discord with you and He will prevail over you—which He will cause you to experience.

### ***A Deficient Peaceableness***

And you, who truly—and in principle—have a peaceable heart (with so little evidence of it) the foregoing is also meant to be a mirror for you. How little do you resemble this disposition and the life of peacemakers! How many discordant thoughts do you have, and how sharp and biting are your words! How readily do you quarrel and entertain animosity within your heart! How this ought to grieve you! Mourn over this and earnestly seek to banish all discord, striving to have a peaceable heart and to live peaceably, for:

**First**, the absence of peace in both your heart and deeds will hinder you in all your religious exercises and will contaminate them.

**(1)** Your heart will lose its disposition to approach unto God, to pray, and to have fellowship with Him. “...that your prayers be not hindered” (1 Pet. 3:7). Therefore, Paul says, “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting” (1 Tim. 2:8).

**(2)** It causes those who are without and within to be greatly offended. Everyone will be disturbed when they hear a godly person quarrel and argue, for everyone is fully convinced that such is contrary to the nature of the godly and is not becoming for children of God. What does the Lord Jesus say about those who give offense? “It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Matthew 18:6). You who are godly, ought not this to deter you from discord?

**(3)** You thus become incapable of being of benefit to others, while using all your energy to cause discord in the church. “For where envying and strife is, there is confusion and every evil work” (James 3:16).

**Secondly**, all that is in and related to the church counsels you to be peaceable.

**(1)** You have been born in the church and have been received as her member. However, the church is called *Shulamite*, that is, ***the peaceable one*** (Song. 6:13). Is it then becoming to you to live in discord and disharmony? Does it not behoove you to live in peace?



- (2) God, who, while you were yet enemies, has reconciled you to Himself, is the **God of peace** (Rom. 16:20). He desires peace and finds delight in those who are peaceable. Since this God is your Father and you address Him as “Abba, Father!,” then how do you dare to come to Him with a heart void of peace and a quarrelsome tongue? How can you have communion with Him while being in such a disposition?
- (3) The Lord Jesus—your Bridegroom who embodies all your comfort, delight, and love—is the **Prince of Peace** (Isa. 9:6), and has reconciled you to God with the blood of His cross (Col. 1:20). He commands you: “Have peace one with another” (Mark 9:50); therefore, “Be at peace” (1 Th. 5:13).
- (4) The **Holy Spirit**, who resides in you, has regenerated you, teaches you, and guides you, engenders a peaceable heart within you (Gal. 5:22). He warns you against discord, and continually stirs you up to be at peace. Should you not follow Him? Should you grieve Him who calls you to be at peace (1 Cor. 7:15)?
- (5) The gospel, which is the seed of regeneration and your spiritual nourishment, is the **gospel of peace** (Eph. 6:15). How it therefore behooves you (in harmony with this gospel) to live in peace!
- (6) The **members** of the church with whom you interact as family members—whom you love, and in whose presence you rejoice—are peaceable; their heart has a peaceable disposition, and their objective and activity are the pursuit of peace. Would not you offend and grieve them by your discordant behavior? Should you corrupt and stir them up to be quarrelsome as well?
- (7) The Lord Jesus describes you as His **dove** and **sheep** (cf. Song. 2:14; John 10:27). They are among the most peaceful of animals; would a sheep assume the nature of a wolf? Should you then be present among the sheep as if you were a bear?
- (8) The **sacraments** are not only seals of your peace with God but also engender mutual union—not only as brothers and sisters, but even as members of one body who live by one

and the same Spirit. “For by one Spirit are we all baptized into one body...and have been all made to drink into one Spirit” (1 Cor. 12:13); “For we being many are one bread, and one body: for we are all partakers of that one bread” (1 Cor. 10:17). How then do you dare to entertain a discordant thought; how do you dare to open your mouth to quarrel, and show an unfriendly face to someone?

### **Peaceableness Adorns the Christian**

**Thirdly**, consider furthermore the glory of this virtue. It is an extraordinary ornament for a Christian.

- (1) It is the manifestation of a meek and quiet spirit, being an incorruptible ornament “which is in the sight of God of great price” (1 Pet. 3:4).
- (2) It displays a denial of self whereby we overlook the failures of our neighbor and ignore the wrong done to us. “It is his glory to pass over a transgression” (Prov. 19:11).
- (3) Herein heavenly wisdom is manifested; quarreling is the work of fools. “A fool’s lips enter into contention” (Prov. 18:6). However, to be peaceable is the work of the wise: “But the wisdom that is from above is...peaceable” (James 3:17); “For wisdom is better than rubies” (Prov. 8:11); “How much better is it to get wisdom than gold!” (Prov. 16:16); “Wisdom is better than strength” (Eccl. 9:16). Wisdom causes the countenance of man to be radiant: “A man’s wisdom maketh his face to shine” (Eccl. 8:1). However, all these delightful matters are comprehended in peaceableness.
- (4) When the church manifests herself as adorned with the ornament of peaceableness, she is a lovely and delightful object to all who observe her. “Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Ps. 133:1). Therefore, shine forth in the church with the eminent ornament of peaceableness.

**Fourthly**, peaceableness has most eminent rewards.

- (1) A peacemaker is joyful: “To the counsellors of peace is joy” (Prov. 12:20).

- (2) Peacemakers are fit to engage in all spiritual exercises toward God and man. Their heart does not condemn them and they therefore have confidence toward God (1 John 3:21). All their words and actions are pleasant, for they proceed from a heart which is at liberty. They are seasoned with salt, that is, with wisdom; salt and peace are therefore conjoined (Mark 9:50).
- (3) The Lord dwells with peacemakers in His love and favor. “Live in peace; and the God of love and peace shall be with you” (2 Cor. 13:11). To enjoy the presence of God in the manifestation of His love toward us, is everything. If God is for us, who will then be against us? If He grants tranquility, who will then cause turmoil?
- (4) God’s blessings are upon the peacemakers: “There the LORD commanded the blessing, even life for evermore” (Ps. 133:3). Therefore, let him live in peace who desires to receive all manner of blessings from the Lord.
- (5) In summary, God declares them to be His children and the heirs of salvation: “Blessed are the peacemakers: for they shall be called the children of God” Matthew 5:9. More we cannot desire; therefore, be diligent to live in peace. ①

*Rev. Wilhelmus a Brakel (1635-1711) was a Dutch pastor best known for his work, The Christian’s Reasonable Service (published by RHB and translated by Rev. B. Elshout), which every Free Reformed home should have on their bookshelf! This section is taken from Volume 4, chapter 85. The first installment was in the November 2020 issue of The Messenger.*



**“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved”**  
Romans 10:1

Christian Ministry to Israel has committed \$15,000 CDN annually to support the ministry of Rev. Zold to the 100,000+ Jews living in Budapest, Hungary.

We are committed to spreading the Gospel of CHRIST JESUS among the people of Israel and Jews worldwide. Help us to spread the Gospel in Budapest through your prayers and donations. Please donate by cheque or online at [www.cmisrael.org](http://www.cmisrael.org)



To donate by cheque, please mail your donation to: Christian Ministry to Israel, c/o John Wilbrink, 8 Weneil Drive, Freelon ON L8B 0Z6

Reg. Charity: 85-123-0466 RR 0001



**Free Reformed Historical Centre**  
**“What do I do with these things?”**

**Contact the Free Reformed Historical Centre**

The Centre’s aim is to gather and preserve materials relating to the Dutch roots and North American establishment, development, and ongoing life of our churches. Specific materials are classified as unrestricted access, restricted access (available only to approved persons), and/or time-specified access (available after a specified date).

**The Historical Centre is looking for:**

- Printed materials from the churches.
- Audio recordings of worship services and speeches.
- Personal materials (letters, diaries, sermon notes, essays, etc).
- Publications from our ‘mother’ churches.
- Pictures of people and events.
- Interviews with ‘founding’ members.

If you or your (grand)parents have any such materials, please contact:

**Rev. D. Kranendonk (secretary)**  
Cell: 226-980-9607 • Email: [kranendonk@frcna.org](mailto:kranendonk@frcna.org)

# THE BANNER OF TRUTH RADIO BROADCAST

For fifty years, our denomination has supported a weekly radio ministry called the *Banner of Truth Radio Broadcast*. Over these fifty years, many changes have taken place and our reach has extended further than ever before. Currently, we are broadcasting every Sunday on 22 stations across Canada (BC, AB, SK, MB, ON, NB, NS) and one in Grand Rapids, Michigan (see broadcast schedule). In addition to this, the radio messages are also being broadcast 24 hours a day on the internet on sermoaudio.com as well as on our website (banneroftruthradio.com).

To give you some indication of the expanding reach of our denominational radio ministry, I have compared some the statistics from last year to this year:

STATISTICS	2019	2020
Average MP3 downloads per month:	962	1193
Grand Total MP3 Sermons downloaded to date:	169,336	186,675
Average downloads by US states (per month):	35	39
Average downloads by country (per month):	48	42
Total number of sermons being broadcast 24 hours a day, 7 days a week:	1,024	1,072
<b>TOP 5 SERMONS DOWNLOADED THIS PAST YEAR:</b>		
The Mysterious Growth of the Kingdom – Rev. J. Schoeman – 242 downloads		
Jesus Comforts the Disciples – Rev. J. Schoeman – 216 downloads		
Jesus Sends out the Twelve – Rev. J. Schoeman – 207 downloads		
The Message of Covid 19 – Rev. J. Schoeman – 196 downloads		
The Danger of Unbelief – Rev. J. Schoeman – 182 downloads		

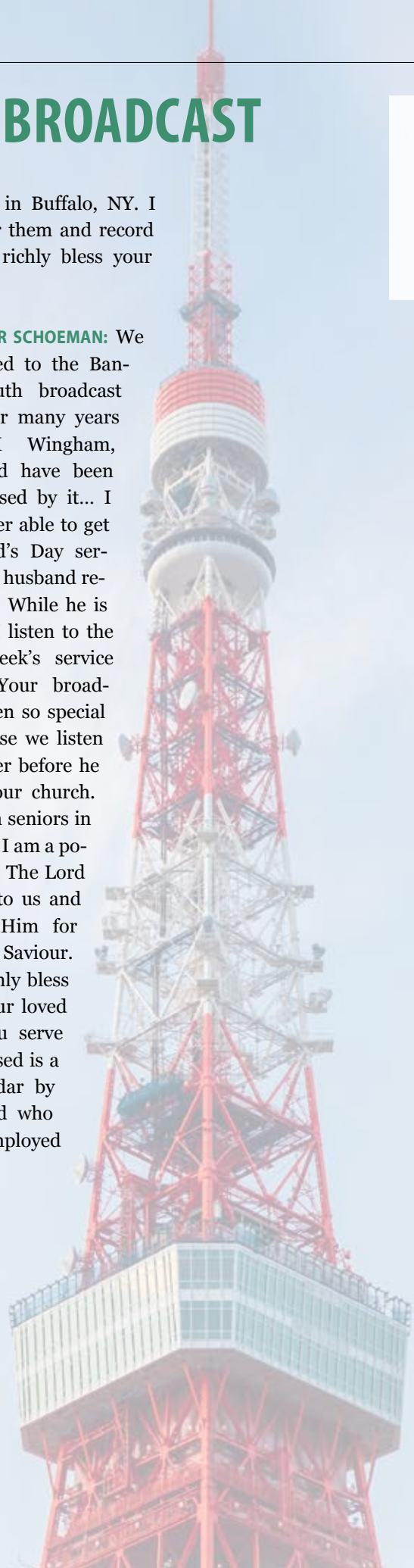
But statistics are only numbers. To give you some indication of the real impact our radio ministry is having in the hearts and lives of real people, I am pleased to share with you some of the letters I received from listeners over the past number of months. I hesitate to do so because some of the listeners, I think, are far too generous in their assessment of my preaching. But I do think it is important for you to hear directly from our listeners. To God be the glory!

**DEAR PASTOR SCHOEMAN:** My wife and I listen to your program on CJWE (AM 1250) Toronto and WDCX Buffalo, NY. I am unable to attend regular services in my own church because my wife is infirm and requires my presence. We appreciate your preaching of Christ Jesus and the doctrines of grace. It has been a blessing to us. We pray the Lord will bless Jack Schoeman and keep him.

**DEAR PASTOR SCHOEMAN:** Thank you very much for the transcript. It is greatly appreciated. Please continue to broadcast your sermons on

WDCX FM in Buffalo, NY. I love to hear them and record them. God richly bless your ministry.

**DEAR PASTOR SCHOEMAN:** We have listened to the Banner of Truth broadcast regularly for many years over KNX Wingham, Ontario and have been greatly blessed by it... I am no longer able to get out to Lord's Day services, so my husband records them. While he is in church, I listen to the previous week's service at home. Your broadcast has been so special to us because we listen to it together before he leaves for our church. We are both seniors in our 70s and I am a polio survivor. The Lord is so good to us and we praise Him for being our Saviour. May He richly bless you and your loved ones as you serve Him. Enclosed is a 2018 calendar by my husband who is a self-employed artist.



PEOPLE OFTEN ASK WHAT **impact our radio ministry** IS HAVING.  
THAT QUESTION IS **difficult to answer.** WHEN IT COMES TO RADIO,  
THERE IS NO WAY OF KNOWING **how many people are listening** AND WHERE THEY LIVE.  
**But we do know that they are there.**

**DEAR BROTHER JACK (BELOVED IN CHRIST):** you have no idea what a blessing you are providing through your radio broadcast sermons. As we are seniors, my wife and I cannot go to our church and all connections with her church are on computer, which means that we are basically cut off. You are one in 1 million to us because you are a real honest to goodness Bible preaching man. This is so rare today! Thank you and please keep going on in this way for Christ. Your ministry is very important to us. Would you be so kind as to send us information on your church and on your radio ministry? Please send me a photo of yourself as a prayer reminder. May God bless you and increase your ministry to feed the flock of Christ who are old and shut away from so much of life in this present world.

**DEAR REV. SCHOEMAN:** greetings in the all-powerful name of our Lord and Saviour Jesus Christ. I want to thank you for sending me the message regarding Christ our shield. I have been a Christian all my life as long as I can remember - starting around nine or ten years of age - and have never heard a message on Christ our shield. I must say it touched my heart greatly. I have read it over many times and just marvelled at the great God we serve as our shield in every circumstance. I have listened to you each Sunday sometimes twice at 3 PM and later on in the night, I think around 10:30 PM. I love to listen to your messages for they are really well thought out and put together, I believe by the Holy Spirit and He does all things well. I pray that the Lord will continue to bless you as you serve Him with the gracious gift He has given you to preach the word and to help others like myself to gain new perspectives. I am sending you a small gift hoping it will be of little help. I only wished I could send more. Thank you again for being there on the radio preaching the message of salvation!

**DEAR PASTOR SCHOEMAN:** just a little note to let you know that we praise the Lord for you and your radio ministry on the Banner of Truth broadcast, which we listen to and benefit by each Sunday. May the Lord continue to bless and encourage you in your ministries and family life. We appreciate all the time and study that you give to provide us with spiritual food.

**DEAR PASTOR:** I hope you and your team are well! Listening to your sermon on the Sower. Please send me a copy. It was such a wonderful, clear to understand message. I'm trying to witness

to my children and grandchildren and neighbours. Not easy! I appreciate your preaching and teaching very much and would love to hear from you. Thank you for all the work you do. It is much appreciated. God's rich blessings.

**TO PASTOR JACK:** I wanted to send on my appreciation for your program on CHR B High River 11:40 AM on Sunday morning. Your consistency helps me be consistent. I am a Salvation Army church goer and my trip to church starts as your program is ending. I enjoy thinking on what you have said. Thank you.

**PASTOR JACK SCHOEMAN:** I am so glad that I can hear your program on the radio on Sunday mornings at 9:30 AM over CKNX radio. It's so wonderful to hear the word of the Lord preached over the airwaves. May you long continue to do that with the Lord's blessing. We need to hear more of your sermons. Jesus saves!

**DEAR PASTOR SHUMAN (SIC).** I have been listening to the radio program Banner of Truth for the past year off and on...I didn't listen to you for a long time because I thought "What does he believe?" Now in the past month or so, I have been listening again and have been greatly blessed by your messages... I'm thankful that more and more I hear you speak truth, even though I know that if some of what you say would be heard by the wrong person you would likely be off the air. I've asked the Lord many times, "Where are our men of God who are willing to speak the truth no matter what the cost?" So, it is so refreshing to hear you take some stands that many don't anymore. I hunger for and love to hear the truth of God's Word. I need daily strength. How glad I am for God's Word... I believe that I was truly born again when I was 39 years old, but when I fell after having taken so strong a stand, I really wondered how I could be a true child of God and done this. I have had many struggles, but I long to do the will of God in my life. I am sending my tithe from the last year or so which I had put aside not knowing where I should give it because I have no church to go to here. I feel the Lord would have me give it to you. My hope is that it will help to bring lost souls to Christ. Our world seems to be growing more wicked by the day, and their only hope is repentance toward God and faith toward our Lord Jesus Christ. Even though I was turned away from your ministry for a time (which I'm thinking was perhaps a misunderstanding), I am very thankful for the

## RADIO BROADCAST

truths I have heard you preach. May God bless you and fill you with His power and His might to preach the Word boldly and unashamedly before a lost and dying world.

This is only a sample of responses. We have no idea how many others have been impacted by the radio ministry – including those who perhaps have never heard the gospel before. One day all will be revealed. In the meantime, may I ask you to continue to support this ministry with your prayers and gifts? Our

budget this year is substantial. We realize there are many other worthy causes. But please give as generously for this cause as you can so that we can continue to proclaim the Word of God over the airwaves for many years to come! <sup>M</sup>

*Pastor Schoeman is the radio pastor for the Banner of Truth Radio Broadcast. He is also the pastor of the Emmanuel Free Reformed Church in Abbotsford, BC, where the radio broadcast started some 50 years ago this year.*

BANNER OF TRUTH RADIO BROADCAST - BROADCAST SCHEDULE				WEEKEND
<b>BRITISH COLUMBIA</b>				
<b>Vancouver</b>	<b>KARI - AM</b>	Word Radio	550	Su 6:00 pm
Vancouver	KARI - FM	Word Radio	95.7	Su 6:00 pm
<b>ALBERTA</b>				
<b>Calgary</b>	<b>CHRB - AM</b>	AM 1140	1140	Su 9:00 am
<b>Edmonton</b>	<b>CJCA - AM</b>	AM 930 The Light	930	Su 11:00 am
<b>SASKATCHEWAN</b>				
<b>Swift Current</b>	<b>CKSW - AM</b>	570 CKSW	570	Su 8:30 am
Shaunavon	CJSN - AM	1490 CJSN	1490	Su 8:30 am
<b>MANITOBA</b>				
<b>Altona</b>	<b>CFAM - AM</b>	AM Altona	950	Su 10:00 am
<b>ONTARIO</b>				
<b>Kitchener</b>	<b>CJTW - FM</b>	93.7 Faith FM Kitchener	93.7	Su 9:00 am
<b>London</b>	<b>CHJX - FM</b>	99.9 Faith FM London	99.9	Su 2:00 pm
<b>Toronto</b>	<b>CJYE - AM</b>	JOY Radio	1250	Su 12:30 pm
<b>Toronto</b>	<b>WDCX - FM</b>	WDCX Radio	99.5	Su 3:00 pm
Toronto	WDCZ - AM	WDCX Radio	970	Su 3:00 pm
<b>Wingham</b>	<b>CKNX - AM</b>	Country 920	920	Su 9:30 am
<b>ATLANTIC</b>				
<b>Charlottetown, PE</b>	<b>CIQG - FM</b>	Christ Is Our God	91.3	Su 6:30 pm
Summerside, PE	CIQG - FM	Christ Is Our God	92.5	Su 6:30 pm
<b>Fredricton, NB</b>	<b>CJRI - FM</b>	CJRI Radio	104.5	Su 9:00 am
Miramichi, NB	CJRI - FM	CJRI Radio	99.7	Su 9:00 am
St. Stephen, NB	CJRI - FM	CJRI Radio	99.9	Su 9:00 am
Woodstock, NB	CJRI - FM	CJRI Radio	101.1	Su 9:00 am
<b>Halifax, NS</b>	<b>CJLU - FM</b>	Ride the Waves	93.9	Su 6:30 pm
Annapolis Valley, NS	CJLU - FM	Ride the Waves	88.3	Su 6:30 pm
<b>Moncton, NB</b>	<b>CITA - FM</b>	Christ Is The Answer	105.1	Su 6:30 pm
Amherst, NS	CITA - FM	Christ Is The Answer	91.1	Su 6:30 pm
Boucouché, NB	CITA - FM	Christ Is The Answer	107.7	Su 6:30 pm
Sussex, NB	CITA - FM	Christ Is The Answer	107.3	Su 6:30 pm
<b>Grand Rapids, MI</b>	<b>WFUR - AM</b>		1570	

## A NEW YEAR'S RESOLUTION

"My times are in thy hand" - Psalm 31:15

Firmly believing that my times are in God's hand, I here submit myself and all my affairs for the ensuing year, to the wise and gracious disposal of God's divine providence. Whether God appoints for me health or sickness, peace or trouble, comforts or crosses, life or death – may His holy will be done!

All my time, strength, and service, I devote to the honor of the Lord Jesus--and even my common actions. It is my earnest expectation, hope, and desire, my constant aim and endeavor – that Jesus Christ may be magnified in me.

In everything I have to do, my entire dependence is upon Jesus Christ for strength. And whatever I do in word or deed, I desire to do all in His name, to make Him my Alpha and Omega. I have all from Him and I desire to use all for Him.

If this should prove a year of affliction, a sorrowful year to me, I will fetch all my supports and comforts from the Lord Jesus and stay myself upon Him, His everlasting consolations, and the good hope I have in Him through grace.

If it should be my dying year, then my times are in the hand of the Lord Jesus. With a humble reliance upon His mediation, I would venture into the eternal world looking for the blessed hope. Dying as well as living, Jesus Christ will, I trust, be gain and advantage to me.

Oh, that the grace of God may be sufficient for me, to always give me a humble sense of my own unworthiness, weakness, folly, and infirmity – together with a humble dependence upon the Lord Jesus Christ for both righteousness and strength.

- Matthew Henry



## DEVOTIONALS *for Children and Teens*



Because He Lives:  
A Daily Devotional  
for Children  
HC | \$15.00



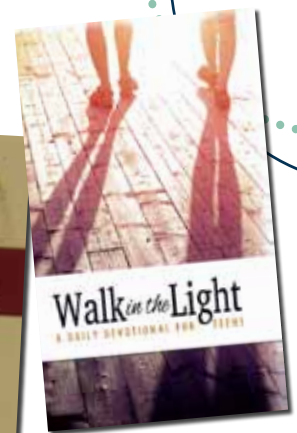
A Message For You:  
A Daily Devotional  
for Teens  
HC | \$15.00



Their Lives and  
Your Life: Children's  
Devotions on Bible  
Characters  
HC | \$15.00



The Time of Your Life:  
A Daily Devotional  
for Teens  
HC | \$15.00



Walk in the Light:  
A Daily Devotional  
for Teens  
HC | \$15.00

**FREE REFORMED PUBLICATIONS** 18 Chapala Crescent SE, Calgary, AB, Canada, T2X 3M4  
Phone/Fax: (403) 254-6591 | E-mail: [bookorders@frcna.org](mailto:bookorders@frcna.org)

Also available from Reformation Heritage Books ([heritagebooks.org](http://heritagebooks.org)) and Reformed Book Services ([reformedbookservices.com](http://reformedbookservices.com))

# ANNOUNCEMENTS

## OBITUARY



*"Open thy mouth wide, and I will fill it."*  
(Psalm 81:10b)

### **CORNELIS (NEAL) MARKWAT**

September 15, 1926 – October 21, 2020

Rotterdam, The Netherlands –  
Grand Rapids, The United States

On Wednesday, October 21, 2020, the Lord, in His infinite wisdom, took unto Himself, Cornelis (Neal) Markwat, our beloved father, grandfather, and great grandfather.

He was predeceased on June 20, 2019 by his beloved wife Johanna, and is much cherished by his children:

**Rev. Leo and Marilyn Markwat**  
(Charlotte, NC)

**Heidi and Ted Postma**  
(Caledonia, ON)

**Arleen and Curly Boven**  
(Grand Rapids, MI)

**Cora and John Beute**  
(Grand Rapids, MI)

**Bill and Susan Markwat**  
(Nebo, NC)

...by 16 grandchildren, 33 great grandchildren, and by siblings and in-laws in the Netherlands and the United States.

The funeral service took place on October 24, 2020, in the Grand Rapids Free Reformed Church, with Dr. Gerald Bilkes officiating.

Rev. Leo Markwat spoke at the graveside. Memorial donations may be made to Word and Deed or Puritan Reformed Theological Seminary.

## OBITUARY



### **GARRY POSTMA**

With both sadness and hope we announce the passing of our father, Garry Postma, into the presence of Jesus, His Saviour, on September 8, 2020, at the age of 82. He was the faithful husband to our mother, Diane Postma, (nee Vissers) for over 56 years. Born in Zwaagwesteinde, the Netherlands, as the youngest of 6 children, he emigrated with his family to Canada as a teenager. He is survived by three siblings: Grietje Spoelstra (t- Harm), Jeltje Postma (t- Henk), Truida Smid (Co). Predeceased by brother, Thys Postma (Maartje), and sister, Tina Otten (Stoffer). Also survived by five brothers-in-law: Ben Vissers (Marilyn), Han Vissers (Alice), Herb Vissers (Martha), Bill Vissers (Barb), John Vissers (Joan). Predeceased by brother-in-law, Martin Vissers and sisters-in-law, Willy Vissers and Anne Vissers. Dad settled in the Ancaster area and developed a reputation as an honest and skillful home-builder and finishing carpenter. Dad was known and loved as organist for over sixty-six years of the congregations of Ancaster and Brantford Free Reformed Churches. By God's grace, Dad was a quiet model of Christ-likeness and a devoted father, grandfather, and great-grandfather to:

#### **Jeff & Sandy Postma – Brantford, ON**

Vanessa & Tyler DeGraaf, *Eli*

Calvin Postma

Melanie & Billy Martens, *Kent*

Sonia Postma (friend Josh Pennings)

Alana Postma

#### **Mike & Julie Postma - Bellingham, WA**

Nikki & Drew Tarleton

Sean Postma

Alex Postma

Amanda Postma

#### **Diana & Larry Westerveld – Warminster, PA**

#### **Philip & Renata Brokking**

Amber Brokking (friend Jaden Hamstra)

Reuben Brokking

Kurtis Brokking

#### **Kevin & Samara Postma – Hamilton, ON**

Jael Postma

Levi Postma

Jase Postma

Dad was predeceased by his dear daughter, Arlene Brokking (2008).

Dad was a kind and selfless man and a father-figure to many. He will also be missed by his dear nephews, nieces, friends, and neighbours. The funeral took place Saturday, September 12, 2020, at 11:00am in the Maranatha Free Reformed Church, with Pastor David Van Brugge officiating.

#### **Home address of Diane Postma:**

182 Central Drive,  
Ancaster, ON L9G 2W4  
email: gdpostma@cogeco.ca