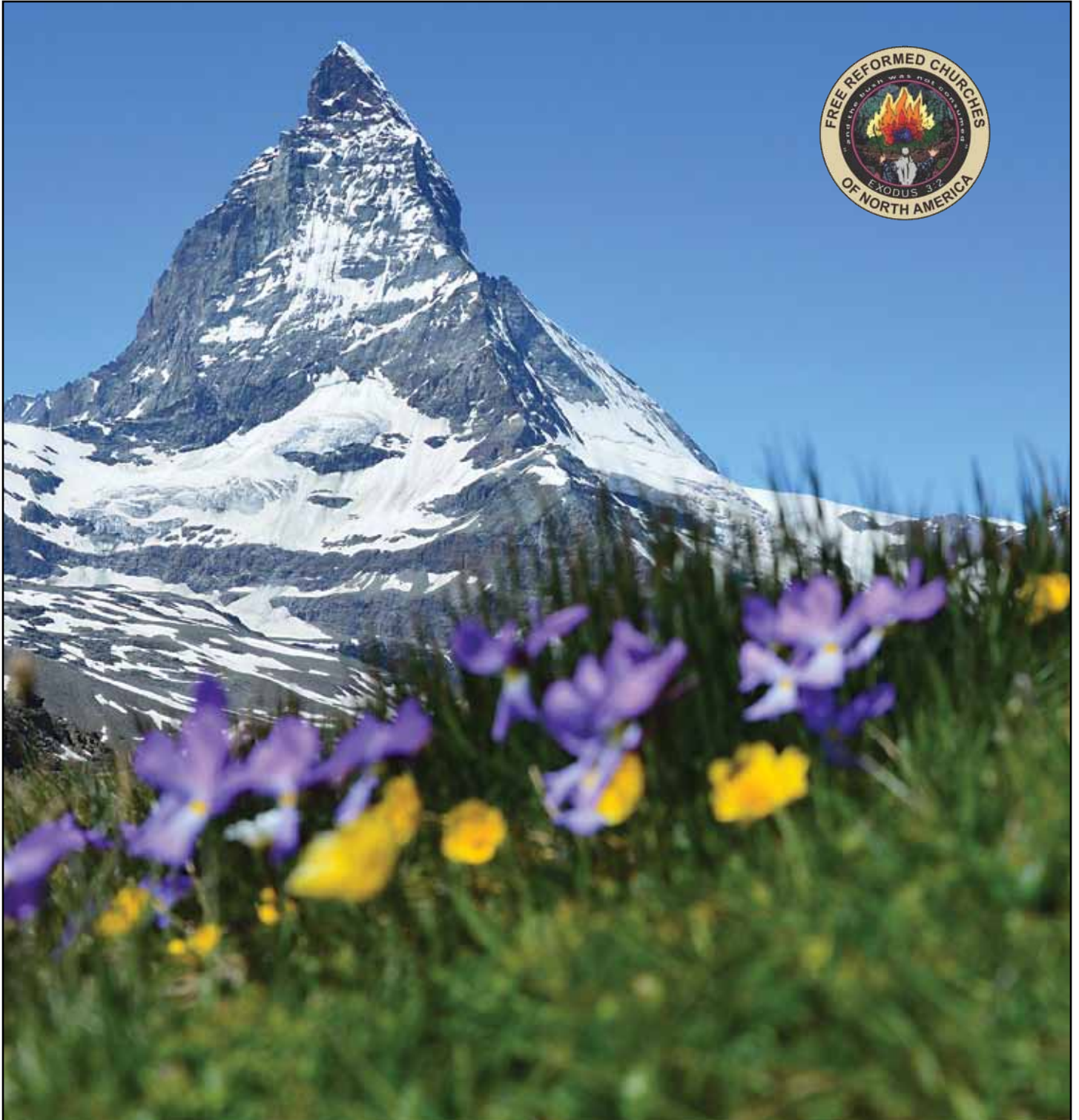


VOLUME 69 NUMBER 3 · MARCH 2022 EDITION

THE MESSENGER

THE OFFICIAL PUBLICATION OF THE FREE REFORMED CHURCHES OF NORTH AMERICA



02 MEDITATION:
THE SINLESS SURETY
SCOURGED

10 CHURCH HISTORY (15)
ROGERS WILLIAMS & THE
SEPARATION OF CHURCH & STATE

16 FRC USA:
URBAN
MISSIONS



THE SINLESS SURETY SCOURGED

“Then Pilate therefore took Jesus,
and scourged him.” John 19:1

Jesus was scourged by the Roman soldiers. Scourging was terrible. Many died from it, and others went mad. Jesus did not go mad, but it was extremely painful for Him. We cannot rightly meditate on this if we do not consider that He was scourged on account of our sin. Therefore, as we listen to the Scripture about Jesus being scourged, we need to ponder the seriousness of our sin and humble ourselves before the Lord while abhorring ourselves and repenting in dust and ashes (Job 42:6).

Yet, more than that, in order rightly to meditate on the Lord Jesus Christ being scourged, we need to meditate on it in faith. As we see Him in the Gospel being scourged, we should not merely look on Him with sincere sympathy, but in true faith. As we see Him suffering, we ought to flee for refuge to Him. Only in that way will the message of Christ being scourged profit us. Jesus suffered also this in order to redeem His church. It is one part of all that He suffered, but an indispensable part, very painful for the Savior, very profitable for us.

His Sentence

After Christ was arrested in Gethsemane, He appeared before Caiaphas and before the Sanhedrin. They declared Jesus Christ guilty of blasphemy and sentenced Him to death. After that, they took Him to Pilate, who alone had the authority to confirm the death sentence and order His execution. The Roman governor investigated the accusation. He examined Jesus but realized Jesus was innocent. He stated it three times, “I find no fault in Him” (John 19:4; 18:38; 19:6).

Yet, as judge, Pilate ordered the innocent Jesus to be scourged. Therein he committed gross injustice by ordering Jesus to be scourged.

His Submission

The book of Proverbs speaks several times about the rod (e.g., Prov. 10:13; 13:24; etc.). On the one hand, it teaches parents to use the rod as a means of disciplining their child or children (Prov. 22:15; 23:13-14; 29:15). “Do not spare the rod.” Disobedient children at times have to be corrected by means of the

rod. On the other hand, Proverbs teaches that the rod is to be used on the back of fools (Prov. 19:29).

Do you see what happened in Pilate's judgment hall? There, God through the Romans applied the rod to His Son. God caused the rod to come down on the back of His Son. Why? Because He had been disobedient? No. His Son perfectly kept His Father's will! But Jesus was bearing in His body the disobedience of His people. Christ was the Surety for people who have to say with Asaph, "So foolish was I, and ignorant" (Ps. 73:22). "O God, of myself I am a fool."

Christ's submission was *vicarious*. God had said in Ps. 89:32: "Then will I visit their transgressions with the rod, and their iniquities with stripes." Christ, as the Surety for His people, submitted to this. He was beaten in accordance with God's law spelled out in Deuteronomy and Proverbs. "The Lord hath laid on him the iniquity of us all. He was oppressed, and He was afflicted" (Isa. 53:6b,7). Although He was righteous, He was treated as guilty. Although He had always been obedient to His Father in heaven and to His earthly father and mother in Nazareth, He was treated as a disobedient man.

It was also a *willing* submission. Isaiah 50:6 says: "I gave my back to the smiters." And He did it willingly: "Lo, I come ... I delight to do Thy will, O My God" (Psalm 40:7-8). He submitted to this unrighteous sentence of His earthly judge, but at the same time He submitted to the righteous sentence of His heavenly Judge.

Finally, it was a bloody submission. He was *scourged*. In that way, His blood was pressed out of Him. The law stipulated that "without shedding of blood is no remission" (Heb. 9:22). Soon, He also had "to give his life a ransom for many" (Mark 10:45). For that He had come, to obtain remission for and reconciliation of sinners with God. The fire of God's righteousness could only be quenched by the blood of the innocent and spotless Lamb of God. God's justice required this from God's Son.

Let us rightly consider that also this part of Christ's suffering tells us how dreadful our sin is. Christ suffered this because God is terribly displeased with our sins. Look at the scourged Jesus and remember that He bore the punishment that we sinners deserve. If you know that, then you also know what you will face if you still live apart from this Savior. If you see this torn and bleeding back of Jesus, then you can know what one day shall befall sinners who live and die apart from Jesus. God demands your blood. God says, "Pay Me what you owe Me!" Sin is a most serious thing. Sin can only be paid for by blood—either your blood or the blood of Jesus as your Savior. Unless you flee for refuge to His blood, the Lord will say: "Bring hither, and slay them before Me" (Luke 19:27). For that is what we deserve.

Say then: "Oh, Lord, mine, mine is the transgression, but Thine the deadly pain!" It was the realization of this fact that moved Horatius Bonar to write: "I see the scourges tear His back, I see the piecing crown. And of that crowd who smite and mock, I feel that I am one."

The Salve

Christ's scourging bears fruit. The prophet Isaiah speaks about that in Isaiah 53:5b: "And with his stripes we are healed." Healing is something that an ill person needs. The Bible pictures our life as suffering from a disease, the disease of sin that shall bring death, even eternal death. But even though the Bible pictures our life as suffering from a deadly disease, that does not mean that we readily agree with it. By nature, we do not sense this deadly disease in us.

However, when God's Spirit shows us that from the sole of our foot to the crown of our head there is not a spot in us that is not affected by the leprosy of sin, then we see our need of this heavenly Physician, and that need causes us to cry, "Lord, is there no way by which we may receive healing from this deadly sickness?" For such persons the scourged Jesus offers a precious salve.

What then does the salve that flows from Christ's scourging do? It heals the wound. In the

Let us rightly consider that also this part of Christ's suffering tells us how dreadful our sin is. Christ suffered this because God is terribly displeased with our sins.

TABLE OF CONTENTS

02

MEDITATION:
The Sinless Surety
Scouraged

06

EDITORIAL:
The Secret Things

08

BOOK REVIEW:
The White Chief of
Cache Creek

10

CHURCH HISTORY (15):
Roger Williams and The
Separation of Church
and State (3)

14

PERILOUS TIMES (1):
By John Owen

16

FRC URBAN MISSIONS

20

ANNOUNCEMENTS

If you know about your disease, go to this Jesus and tell Him of your disease. In His stripes, there is salve and healing for every sickness.

end, not even a scar is left. By the salve of His scourging, Christ heals His people and makes whole what was ruined by sin. What does the Lord make whole? A person's broken heart within. "The Lord our God ... binds their wounds and gently heals the broken-hearted ones" (Psalter #403:1). Do you know what it is to weep as a broken-hearted person before the Lord?

If you know about your disease, go to this Jesus and tell Him of your disease. In His stripes, there is salve and healing for every sickness. That is how the Lord gives perspective to His people. Because He is the Physician, He shall bring them where no one shall say: "I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). Let us kneel in spirit at the foot of this scourged Jesus and say with Bunyan: "Blessed scourge, but blessed rather be the man who there was scourged for me." ①

FREE REFORMED PUBLICATIONS

CHURCH EDUCATION FOR TEACHING CHILDREN

BIBLE LESSONS FOR JUNIORS
(AGES 8-12)

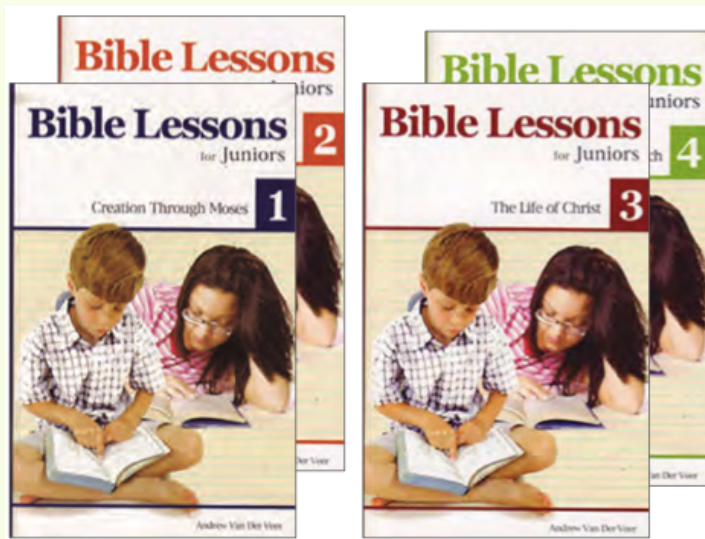
- #1 CREATION TO MOSES
- #2 KINGS AND PROPHETS
- #3 THE LIFE OF CHRIST
- #4 THE EARLY CHURCH

PAPERBACK | 88 PAGES EACH

VOLUME 1: \$7.00

VOLUMES 2-4 \$5.00 EACH

SET OF 4: \$20.00



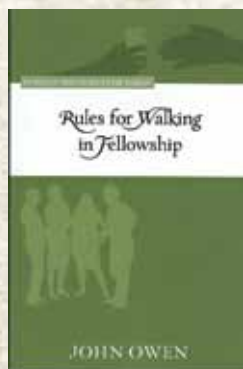
FREE REFORMED PUBLICATIONS
18 CHAPALA CRESCENT S.E. CALGARY, AB T2X 3M4
EMAIL: BOOKORDERS@FRCNA.ORG
TEL: 403-254-6591
TO SEE OUR CATALOGUE VISIT US AT
[HTTP://FRCNA.ORG/PUBLICATIONS](http://FRCNA.ORG/PUBLICATIONS)

ReformedBookServices

PROMOTING GODLINESS, REVIVAL & REFORMATION

GREAT SELECTION OF CHRISTIAN NEW & USED BOOKS AT LOW PRICES

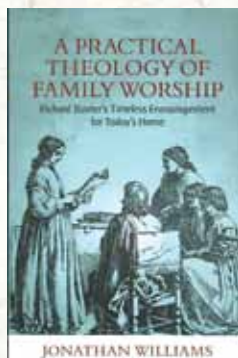
CLASSIC TITLES



Puritan Treasures for Today—Rules for Walking in Fellowship

By John Owen
What good is a church community if it lacks loving fellowship? In Rules for Walking in Fellowship, John Owen discusses both the responsibilities congregations have toward pastors, as well as the duties members have toward one another. Owen presents twenty-four rules for fostering gospel fellowship, supporting them with numerous proof texts, brief explanations, and words of motivation to keep them. His simple approach makes this book ideal for personal or small group study. Softcover, 91 pages, Reformation Heritage Books

RBS Price \$7.00



A Practical Theology of Family Worship: Richard Baxter's Timeless Encouragement for Today's Home

By Jonathan Williams
Baxter believed that family worship is God's will, a conviction that profoundly shaped and motivated his pastoral ministry in Kidderminster. It is said that at the beginning of his ministry, hardly one family to a street honored God in family worship; by the end of his ministry, there were streets on which every family upheld the practice. Jonathan Williams examines Baxter's context, the encouragements he gave for family worship, and his family-equipping ministry among the congregation. This study develops our understanding of this vital spiritual discipline among the Puritans. Yet, it also draws out implications for family ministry in churches today. Softcover, 136 pages, Reformation Heritage Books

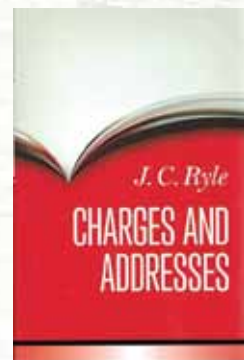
RBS Price \$14.00

Charges and Addresses

By J. C. Ryle

Ryle stands in the foremost rank of those who have held forth the word of life and fought the good fight of faith. He was one of the Lord's standard-bearers of the late Victorian age. At the age of sixty-five, bishop Ryle was faced with the formidable task of educating the clergy of the Liverpool diocese in biblical principles and impressing upon them the vast importance of maintaining evangelical doctrine and practice in their varied ministries and contacts. The 'healthful spirit of God's grace' was upon him. Being dead, he continues to speak to our backslidden generation. Hardcover, 445 pages, Banner of Truth Trust.

RBS Price \$33.00



CONTEMPORARY

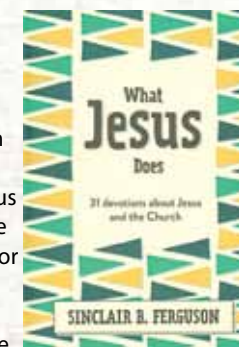
Dating With Discernment: 12 Questions to Make a Lasting Marriage

By Sam Andreaes
Pastor Sam Andreaes brings single Christians practical, theological help to make the important decision in that vulnerable life moment. Bringing the Bible's wisdom on relationships to bear on the dating scene, he helps lay a foundation for a love that lasts to form a strong foundation for marriage in dating, growing into what marriage is about. Softcover, 276 pages, Cruciform Press

RBS Price \$26.00

What Jesus Does: 31 Devotions About Jesus and the Church

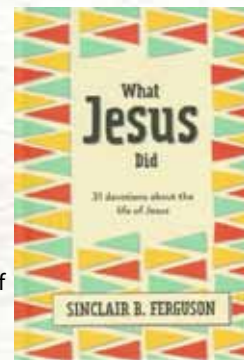
By Sinclair Ferguson
Sinclair Ferguson has written this devotional book to help our children think about Jesus and love Him more. In simple yet creative format, the author provides at least three great uses: (1) a gift for children to read on their own; (2) a guide for parents leading family devotions; and (3) a garden of homegrown illustrations for pastors to "pick and pinch" for their own children's addresses! Find out about Jesus, His friends and family, the disciples, and the church through stories such as "Jesus Knows Your Name," "Ready Steady Think," and "Who Loves Church?" Hardcover, 101 pages, Christian Focus Publications



RBS Price \$12.00

What Jesus Did: 31 Devotions About the Life of Jesus

By Sinclair Ferguson
Similar to the book, What Jesus Does, this devotional for children helps our children to know what Jesus has done for them. The author traces the life of Jesus from womb to tomb, from cradle to throne. A great resource for children, parents, and pastors! Hardcover, 101 pages, Christian Focus Publications



RBS Price \$12.00

GIFT CERTIFICATES AVAILABLE

IN CANADA:

REFORMED BOOK SERVICES

230 Lynden Road, Unit 5A, Brantford, ON N3R 8A3
• T: 519.304.4709 • E: 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

3070 29th Street SE,
Grand Rapids, MI 49512
T: 616.977.0889 • F: 616.285.3246
• E: orders@heritagebooks.org
• www.heritagebooks.org

Orders & Deliveries also at: *Niagara Depot, 195 Victoria Ave., Fenwick, ON L0S 1C0 • E: niagaradepotrbs@gmail.com



THE LINE WE CANNOT CROSS (1): THE SECRET THINGS

Every day we meet with things that we do not understand. These things may concern the mind of God, which is a great deep, concern regarding the reasons for the providences in our own lives and in the world at large, or concern about the mystery of iniquity that is at work in the world (2 Thess. 2:7). There are many riddles that remain riddles no matter how long we turn them over in our mind. Yet, to face the limits of our understanding is not only beneficial, but necessary, as the Word of God makes clear in a passage such as Deuteronomy 29:29: “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”

Moses’ Legacy

The final chapters of Deuteronomy are solemn addresses from an aged Moses to a people whom he will soon leave. He witnessed much over his life of 120 years, spending 40 years in Egypt, 40 years alone in the wilderness, and then 40 years leading the people. He witnessed how God had taken this slave people as His own, delivering them with a strong hand and a mighty arm, through sheltering them behind doorposts covered with blood. He led them through the towering walls of the Red Sea, through the challenging wilderness, past the blazing mountain of Horeb, to the rock which the disobedient Moses struck, and now up to the edge of Canaan.

Despite his sin and in the face of his sin, Moses was aware of how important God’s covenant was. It was his life. God had, in love, bound Himself to a guilty people. He had given them His Word by which to live. Without it, Moses and any of the people would have been entirely lost. He knew that God’s grace was his only hope. As Moses took leave of the people who were dear to him, he exhorted them: “Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do” (Deut. 29:9). There were great threats, both in the people’s hearts (v. 4) and around them, including temptations (v. 3), snares, and idols (v. 17). He knew that God was a holy God, jealous of His own honor. When people go their own way, the Holy God will not stay quiet. Moses says: “The Lord will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven” (v. 20).

These themes of judgment and perdition were serious and solemn and remain so today. They can raise all sorts of questions in the minds of those who hear them. When a father threatens punish-

ment, sometimes fearful children begin all kinds of questions about that punishment in a desire to control what they cannot and should not want to control. Spiritually we might be tempted to do the same.

The Important Line

We need to know the line. This line says: Don't go there. Stay here with this. That is why Moses urged in his final words: The secret things belong to God; the revealed things belong to us and to our children forever, that we may do all the words of the law. If secret things are God's, then leave them with God. Do not try to enter into them and figure them out. Our natural hearts have a deep urge for knowledge and understanding, so that we pry where we should not, weep over what we should not, and seek to know the things God's wisdom has denied. The Bible says: "God is great, and we know him not" (Job 36:26) – other than what He tells us. There is much that we will never know. There is a whole realm of knowledge in God that we will never know. That should humble us. Isaiah says: "To whom then will ye liken me, or shall I be equal? Saith the Holy One... there is no searching of his understanding" (Isa. 40:25, 28). "For who hath known the mind of the Lord? Or who hath been his counsellor?" (Rom. 11:34).

Some Secret Things

What are these secret things? We must answer this question on the basis of the whole Word of God.

1. Why did God allow sin and evil into the world?

In the context of Deuteronomy 29:29, God speaks of sin and its awful consequences. Many in Israel will be ensnared in idolatry and be judged most severely. Hearing this, they and we might ask: Why does God allow all this? Couldn't He prevent it? This is on the minds of many today too, not just when disaster strikes, but also every day. Why did God let this happen? Couldn't God have stopped all this sin, the works of darkness, and Satan? Wouldn't it have been so much better if sin had never come into the world? This struggle can also come into our minds when we see sin in our world or in the church – disharmony, evil, injustice, and so on. We can fixate on these instances of sin and leave not just mystified, but depressed, discouraged, and even despairing.

This can also happen when believers see evil in their own hearts. We see our old nature, or what the Bible calls the plague of our heart. There can be such a depth and stubbornness to sin in our hearts. Why do I sin? Why do I sin so much? Why don't I love the Saviour more? Couldn't the Lord just make us to be done with this wretched old man of ours?

This is what the Bible calls the "mystery of iniquity" (2 Thess. 2:7). Evil and sin have a deeply mysterious element that we cannot and will not understand.

Connected to this is a more personal question.

2. Why did this suffering happen to me?

All Christians have griefs and crosses. At times the Lord sends chastisements upon us for certain sins and backslidings. But overall, we will not get answers to the questions for the reason we are going through dark valleys in life. Why was a loved one taken away? Why did we suffer a miscarriage? Why were we born with a genetic illness? Why did that violence, mistreatment, or abuse happen to us? It is true that sometimes the Bible lifts the veils a little on certain sufferings such as those of Job, showing Satan was involved. But we do not have the first and second chapter of Job for our lives. Much remains hidden.

When Jesus and His disciples were walking about Jerusalem and saw a young man born blind, they asked: "Why was this man born blind? Did he sin or did his parents sin?" Jesus says: "Neither, but that the glory of God might be revealed" (see John 9:2-3). In other words, Jesus does not answer the why question, but the purpose question: what this is for or what purpose

There can be such a depth and stubbornness to sin in our hearts. Why do I sin? Why do I sin so much? Why don't I love the Saviour more?

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: 616.290.4125 · E: kranendonk@frcna.org
The Editors report to the Synodical Publications Committee.

COMMITTEE MEMBERS:
· Mr. David Tamminga
· Rev. Kenneth Hutton
· Rev. Scott Dibbet
· Mr. Hans VanDoodewaard
· Mr. Michael Driesse
· Mr. John DenDekker, Treasurer

SUBSCRIPTION RATE
Canada & U.S.A. - **\$34.50 ANNUALLY**
Overseas - **\$75.00**
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 **APRIL 2022** issue should reach the editor no later than **TUESDAY, APRIL 5TH, 2022** 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, Freeton, ON L8B 0Z6
T: 905.659.7413
E: john.wilbrink@gmail.com

Read The Messenger on the Free Reformed website: www.frcna.org

it will serve.

When people told Jesus about how Pilate had so cruelly killed people, mingling their blood with their sacrifices (Luke 13:1), Jesus said: “Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish” (Luke 13:2-3). The Lord Jesus teaches us not to stare blindly at why suffering happens. This is a secret thing. Instead, we should focus on our duty – to repent and be right with God. In his hymn entitled *God moves in a mysterious way, His wonders to perform*, William Cowper wrote:


Blind unbelief is sure to err and scan God’s work in vain.
God is his own interpreter and he will make it plain.

We know enough: Life is not the random realm of chance, fate, or karma. God’s providence controls everything, the big and the small. He orders everything according to His will. He will make all things work together for good (Rom 8:28). But why we suffer is part of the secret things that belong to God.

3. *When will the final judgment happen?*

Deuteronomy 29 ended by threatening God’s judgment upon Israel. The idea and threat of judgment makes people ask: When will this happen? The idea that we could know when it would happen might give us some illusion of control. If we know when it will happen, we can live like we want for a while, and then quickly repent before the judgment. The Lord Jesus Himself has said, “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mark 13:32).

In every age, people try to find out the day. They study the motions of the stars and planets, or they tell us there are hidden clues here and there in the Bible to figure out the exact day. But they have to set aside the Bible in the process, which is sin and folly. No man knows! We know Christ is coming, but when is a secret. What is not a secret, however, is that we should be ready: “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I saw unto all. Watch” (Mark 13:35-37)

You see, these and more things are secret. All of these things relate to providence – the mystery of providence. We all are tempted to look into the book of providence and interpret it as we see fit, but God tells us not to do so. These things belong to God. He holds them in His hand. Do not try to seek to know these things. Do not cross this line. Do not try to read God’s will from his providence, but instead look to what God has graciously made to belong to us, namely, His revealed Word! 

Correction: Last month’s editorial was mistakenly attributed to Dr. D. Kranendonk, while it was written by Dr. G. M. Bilkes. Our apologies.

MISSION TO NORTH-AMERICAN NATIVES

The White Chief of Cache Creek by Faith M. Martin and Charles R. McBurney. Published by Crown & Covenant Publications, Pittsburgh, Pennsylvania, 2020. Softcover, 435 pages.

For a number of years, news of alleged atrocities committed in boarding schools for native children and the discovery of mass graves has occupied the Canadian media. Keeping in step with the *United Nations Declaration on the Rights of Indigenous Peoples*, the Canadian government is making available millions of dollars to find out the true story. These boarding schools were set up by government authorities and by Protestant and Roman Catholic churches as missions to the Indians with an aim to educate and help the Indians survive in and adapt to a Canadian colonial culture. Sadly, sinful things occurred in these schools. But there were also ones who truly cared for the natives. One missionary among the natives was Peter Jones (1802-1856), son of a native woman and a white government surveyor, connected to Brantford, Ontario, near the Six Nations Reserve.¹ Jones was instrumental in taking up the cause of natives in southern Ontario in the mid-nineteenth century.²

Far to the southwest of this area was another missionary endeavor, which is recorded in the book under review. This book is focused on the mission work of a small Presbyterian denomination—the RPCNA, also known as Covenanters—to American natives from 1889 to 1970³

The setting is a Kiowa-Comanche-Apache Reservation in southwestern Oklahoma. This book draws mainly from numerous letters and mission reports to the church, which paint a picture of perseverance, struggles, and hardships, but also prescient planning and hard work by its first and founding missionary, William Work Carithers. This young minister “wanted to bring Christianity to the Indians, and, at the same time, he wanted to help them gain the skills necessary to survive in the white culture that was destined to envelope them” (p. 1).

The book opens with the story of a seasoned Comanche chief meditating on a recent war with “the white men,” in which some of his men were killed. He and his people can no longer roam the prairies, but must stay on the reservation and live by the white man’s rule. Chief Attocknie prayed, cutting himself as was the custom of the Comanches. With his face toward the sun, he spent several days asking for a white man to come and teach his people “white man’s talk” (p. 7). It is a well-known fact that the North American Indians were and still are generally a “spiritual” people, believing in a Creator. Later, this man becomes a Christian.

How long it took for this prayer to become reality is not known, but “Work” Carithers answered this call by choosing to go to an Apache Reservation. Here some enterprising Indians had fenced off over 44,000 acres of land and leased portions to cattlemen, raising their herds, for which they receive payments at popular feasts. The missionary chose a tract in this area, close to a creek for water and trees for lumber and fuel, and near the mountains. A tall and powerfully built man, Carithers was seminary-trained and a descendant of the Covenanters who had fought in Scotland against their oppressors. He was raised on a pioneer farm in Iowa.

Firmly committed to his call and supported by his church, the 34-year-old Carithers set out to Indian Territory with a stove, tents and supplies, horses and a wagon, and a labourer to help him. They found the stakes that marked their claim. But first, permission had

to be sought from the local chiefs—all twenty of them. Included in his claim is Carithers' insistence on having permission to build a school. Characteristically, the twenty chiefs asked the missionary to come back in two weeks. This was only one of many, many more delays and frustrations that the missionary encountered. "They were learning to be patient with the Indians while the Indians were testing the mettle of the palefaced intruders" (p. 26).

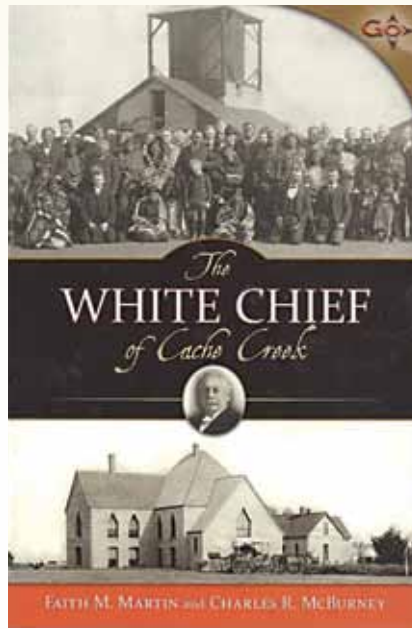
When the tents had been set up, it was determined that Ella and little Mary could join them. It turned out to be a lonely place, occupied by poisonous snakes, swarms of bugs, and curious prairie animals. At night, the coyotes howled and barked. Before a wood house was built, the family experienced a sudden, ferocious prairie rain storm. Later, a "bone from a human arm appeared on the river bank," keeping Ella from drinking any more creek water (p. 33).

Carithers preached wherever he could get a hearing, and some Indians seemed interested in the "Jesus Way." When a number of them showed interest in Sunday services, worship services were started, and slowly some of the Indians, even chiefs, were persuaded of the Jesus Way.

Primary was the building of a stone school house. When completed, two experienced teachers arrived, both Geneva College graduates with remarkable qualifications for the mission school. It now was time to entice the nearby Indians to send their children to the boarding school. The object was to instruct the students on how to live in a white society and to teach them to read and write. It took much patience and perseverance to make them come and stay.

Building, planting, and harvesting were normal tasks at the mission house, but it was also common to encounter snakes, wolves, and prairie fires. It was not just the climate that posed hardships, but also sicknesses, such as measles, malaria, and tuberculosis, of which many Indians died because they had no immunity to these diseases. There was alcohol addiction and peyote, a drug which induced pseudo-spiritual trances. There was also the rivalry among the tribes with different languages, the attraction of rival missions with less strict biblical requirements, and the introduction of government schools.

Another problem was the lack of a consistent work ethic because



the Indians were used to moving their teepees whenever they needed more wildlife for meat and food or receiving government handouts. By growing grain, vegetables, and fruit on the mission grounds, Carithers showed the Indians what they could do with their land. Mission farming was by trial and error because the warm and dry climate was not hospitable to fruit trees, and only certain vegetables did well—that is, if the rains came in time.

First, Carithers preached by using interpreters, mostly whites who had married Indian women, but he eventually learned the Comanche language well enough to preach in it. "As the missionaries became better acquainted with the Indians, they were reminded that, to these proud people, all white people were invaders" (p.101). Carithers won their confidence and became much loved. He was well aware of the cultural differences and accommodated to their needs and way of life, but did not change the Gospel

message. When there were some who qualified for church leadership, a congregation of believers was established. If an elder had more than one wife, he could only keep the first one. The others were supported by the church or remarried.

The church reached its peak membership of 109 in 1918 (p. 351). As white settlers were attracted to the free land, railroads and towns appeared, and church leadership changed. When the mission lacked the foresight to hand leadership over to the Indians, the membership dwindled. The church did last until 1970. By then, there were many other churches that filled the vacuum.

It may seem like a formidable task to read this rather weighty book, but one can be edified and intrigued by reading a chapter or two now and then. Many parts of it read like the "Little House on the Prairie" books by Laura Ingalls. Interesting photographs illustrate the work. The book may well serve as an introduction to foreign missions. There are many lessons to be learned for all who are interested in carrying out the mission of the church—which should be all of us. ☺

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.

Christian Ministry to Israel commits over \$105,000 CDN annually to support Ha-Gefen Publishing who's mission is to translate solid Reformed literature and books into Hebrew for distribution to Jews around the world.



We are committed to spreading the Gospel of CHRIST JESUS among the people of Israel and Jews worldwide. Help us to spread the Gospel through your prayers and donations. Please donate by cheque or online at 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: 85123 0466 RR 0001

PILGRIMS AND PURITANS IN AMERICA (15)

ROGER WILLIAMS AND THE SEPARATION OF CHURCH AND STATE - 3



We saw last time that soon after Roger Williams arrived in New England, he ran into trouble with the earlier settlers. Being an ardent Separatist, he quickly found out that most Puritans in Massachusetts were non-Separatists who had not made a complete break with the established Church of England.

Williams' extreme separatist views soon drew the attention of the entire colony and caused a great deal of suspicion and unrest. When he also accused the settlers of having seized land from local Indians (with permission from King James I) and advised them to return to England, the dam burst. The New England leadership decided to banish him from the Colony to an area adjacent to Massachusetts which later became known as Rhode Island. Here he built a town called Providence, where he settled with some of his disciples.

Williams' Critique of Intolerance

He became even more convinced that he was right when he became aware of the rise of intolerance within the New England community. New immigrants from England who wanted to attend and join the churches established in the Colony were shunned and discouraged from doing so.

Williams strongly objected to the inconsistency of the religious authorities because they were following the same procedures of church attendance and membership to which they themselves had been subjected in England. While still there, they had been forced to comply to every rule in the Anglican Church, but since coming to New England, they were treating Baptists, Quakers, and other visitors who tried to worship with them the same way. These people were not only barred from attending church services, but even banished from the Colony. If they defied expulsion and stayed or returned, they were severely punished – in some cases, even by death.

State Involvement in Church Affairs

Since disciplinary measures were applied by the church through the agency of the magistrates, Williams strongly opposed any involvement of the government in the affairs of the church and made his views known immediately and forcefully. The lines were clearly drawn. On the one hand, there was the vast majority of New Englanders who, led by Winthrop, Cotton, Hooker and other leaders, practiced a theory of church and state which they had inherited from the reformer Calvin of Geneva. The basis of this theory was that church and state comprised two separate kingdoms. As Puritan scholar David Hall explains:

The church, Calvin had declared, was the kingdom of the Spirit,

a realm set apart from the world and restricted in its power to spiritual weapons. The state was the temporal kingdom, a realm that could justly use coercion as a means to gain its ends. Calvin regarded these distinctions as fundamental and taught his heirs that church and state must be kept separate. Ministers could only command the church, and civil magistrates, the state: the temporal and spiritual swords must never be confounded.... But Calvin also taught that church and state must work together in the service of God. God commissioned both ministers and civil magistrates as agents of his will on earth and assigned them both the same end, to advance his kingdom. When Protestants divided in the sixteenth century over the role of the state, Calvin sided firmly with the magisterial Protestants, who believed that the state must defend the truth.¹

While most Puritans agreed with Calvin's balanced view of a distinct yet unified purpose of church and state, by the middle of the seventeenth century, many Englishmen had become deeply troubled by the growing tension between the roles played by the church and the state in society. It became increasingly clear that the winner in the contest between the two realms would be the latter. Matters came to a head when the English kings James I and Charles I declared that they possessed the divine right to rule both state and church.

A nine-year civil war (1642-1651) ensued between the monarchy and Parliament that ended with a victory for Parliament, which was supported largely by the Puritans. King Charles was beheaded, Cromwell became Lord Protector, and it seemed that state control of the church was eased temporarily. It was a step in the right direction, not only for Christians but also for citizens in general. Deliverance from state control brought positive spiritual results for Christians as well as political and democratic gains for everyone.

The struggle for freedom from the autocratic rule of kings was not only undertaken by Puritans who believed in God-given rights, but also by philosophers and scientists like Locke, Hobbes, and Bacon and jurists like Coke. While these men were not atheists but deists, they were more interested in the natural rights of men than in the biblical origin of those rights. It was these intellectuals and champions of human rights and defenders of democracy who greatly influenced Roger Williams from his early years.

Although he never lost faith in God and His Word and was known as a very devout and godly man, his mind was shaped, at least in part, by early modernist thinkers, forerunners of the

Enlightenment that came a century later.

Williams came to the conviction that the church and the state are two completely separate realms, each with its own authority and responsibilities. The other Puritans saw things differently. Agreeing with Calvin and other early reformers, they held that all authority comes from God and that the authority of the state differs from that of the church. The authority of the state extends only to temporal matters, but the church alone has been given spiritual authority. As Calvin wrote, "Whoever knows

how to distinguish between body and soul, between this present fleeting life and that future eternal life, without difficulty know that Christ's spiritual Kingdom and the civil jurisdiction are things completely distinct."²

This does not mean, however, that church and state have nothing to do with each other. "This distinction," Calvin goes on to say, "does not lead us to consider the whole nature of government a thing polluted, which has nothing to do with Christian men."³

Here we come to the heart of the difference between Williams and his fellow Puritans in New England. Whereas he drew a firm line between the church and the state, they rejected his "two kingdoms" theory, according

to which these realms have nothing in common. John Cotton, the Colony's main spokesman and defender of the orthodox position on this subject also believed in a two-kingdom concept, but he insisted that these realms should be viewed as separate yet equal and complementary. Church and State, he declared, are "co-ordinate States: seeking jointly to promote the spiritual good of men and the glory of God." He warned against any confounding of the two kingdoms "either by giving the Spiritual Power into the hand of the Civil Magistrate or by giving Civil Power to Church Officers."⁴

Yet, despite Roger Williams' views on the limited or total lack of government involvement in church affairs, the vast majority of Puritans continued to emphasize the substantial, although biblically defined, role governments play in the life and activity of the church.

Major Contributions of Williams to Modern Society

Although Williams' views on church and state relations were and still are controversial to orthodox Christians, it cannot be denied that his contributions to the modern world have been significant. Historian Mark Noll sums up Williams' contributions to America this way:

Roger Williams is known as America's greatest early "democrat," and that reputation is not entirely unjustified. Under his direction, Rhode Island became the first

While most Puritans agreed with Calvin's balanced view of a distinct yet unified purpose of church and state, by the middle of the seventeenth century, many Englishmen had become deeply troubled by the growing tension between the roles played by the church and the state in society.

Providence Christian School

is currently accepting applications
for the 2022-2023 school year
for a full-time principal.



Providence Christian School is situated in a beautiful, southern Alberta rural community, minutes from Lethbridge. It has grades K-12 with about 170 students and 18 staff members.

Our desire is to train our students to become responsible citizens who are true Christians and who will worthily occupy their places in society, church and state.

The principal at PCS will be called on to

- provide spiritual leadership
- engage in transparent, ethical and responsible decision making
- lead staff members in defining, developing and delivering learning for all students
- provide insightful stewardship of funds entrusted to the operation of the school
- be a spokesperson for the school to the community

Qualifications

- Experienced teacher with training and understanding of the meaning and value of Christian based pedagogies and methodologies
- Having a Masters in Leadership or equivalent training is considered an asset
- Alberta principal certification or ability to obtain it
- Experience within the Reformed Christian school movement
- Rooted in the Reformed faith and by experience acquainted with the history, culture, doctrines, and practices of the Reformed churches and schools.

Find additional details at
www.pcsmonarch.com

Please submit a resumé
with a cover letter,
statement of faith, and
philosophy of Christian
Leadership and
Teaching.

Direct inquiries
and/or applications
to Mr. Bill Pas,
Board president
and chair of the
Principal Search Committee:
recruitment@pcsmonarch.com

CHURCH HISTORY

place in the North American colonies where freedom of religious worship was defined as a human right for all groups (or almost all—open atheists were still excluded). It was also the first American colony to attempt a separation between the institutions of religion and the institutions of the state. Even more than he was a democrat, however, Williams was a thoroughgoing Puritan. His reasons for favoring soul liberty and the separation of church and state were themselves religious. Only God knew the heart, and only God could promote a truly spiritual life.⁵

Noll's evaluation is right in that he offers a balanced evaluation of Williams. Although everyone agrees that Williams was a great man who has contributed much to democracy, freedom of religion, and the concept of separation of church and state, he has often been misinterpreted as far as his motives and principles are concerned.

Although everyone agrees that Williams was a great man who has contributed much to democracy, freedom of religion, and the concept of separation of church and state, he has often been misinterpreted as far as his motives and principles are concerned.

The eighteenth-century intellectuals who looked to him as their great forerunner were not interested in Williams as a devout Puritan theologian, but as a pioneer exponent of the modern ideals of liberty, tolerance, and democracy. Jefferson, the author of the *Declaration of Independence*, and the other founding fathers of the American Republic were mostly deists and far removed from seventeenth century Puritan Reformed theology as confessed and practiced by Williams. They revered William not for his godliness, but for being far ahead of his time and incorporating new ideas.

Later historians and biographers go even further, "taking Williams as the epitome of American idealism, the counterpart of Thomas Jefferson who saved the United States from the misguided beliefs of a theocracy and guaranteed for all future generations the right of freedom in religion and thought."⁶

Summary and Conclusion

Although Williams deserves much praise and admiration for his contribution to the concepts of separation of church and state, freedom of religion, and democracy, there are also thoughts and ideas he put forward with which we cannot agree. There are many things that Reformed Christians must reject. Time and space do not allow us to mention the whole range of William's thought, so I will select only one subject he dealt with and that is his opinion that the state can only

address issues and matters that pertain to this life and that all references to spiritual and religious matters should be avoided. As we saw, Williams will have the state use only the second table of the Law as its guide for governing its citizens. He insists that no state has the authority to deal with questions relating to the first four commandments of the Decalogue. Those four are reserved for God and His church to enforce and to be used for discipline.

New England was a Christian state, or at least it strove to be Christian. Its ambition was to be more consistently Christian than was possible in old England. That is why the original settlers insisted that the state should support, protect, and defend the Church. We saw that John Cotton was the champion of a close relationship between church and state. In fact, this was true of all Protestant churches in Europe at that time, except for Anabaptist congregations that wanted little to do with governments and their authority. But wherever Reformed churches were planted, be it in England, Scotland, the Netherlands, France, or other parts of the world, there was and still is an awareness of the importance of the relationship between church and state.

This relationship is clearly dealt with in the Westminster Confession of Faith, the Three Forms of Unity, and similar creedal standards of other Reformed churches.

For our own benefit, we will limit ourselves to what the Free Reformed Churches subscribe to in Article 36 of the Belgic Confession, namely that the magistracy or government has a twofold divinely appointed task: 1) it must “restrain the “disoluteness [wickedness] of men” and see to it that “all things [are] carried on among them with good order and decency.” 2) They must “protect the sacred ministry, and “remove and prevent all idolatry and false worship.”

Few of us will question the legitimacy of the civil authorities’ task to enforce the keeping of the second table of the Law. In fact, we lament the increasing tolerance of the sins of Sabbath-breaking, anarchy, murder, adultery theft, and lying. But when it comes to the other task the government is charged with according to Article 36, we are not so sure. Is it really the government’s responsibility to protect the sacred ministry by removing and preventing all idolatry and false worship? This is a tough question that cannot be answered in a few sentences. We will therefore return to this very important and relevant issue in our next instalment, DV. ①

Endnotes

- 1 David H. Hall, *The Faithful Shepherd: A History of the New England Ministry*, 122.
- 2 John Calvin, *Institutes*, IV.20.
- 3 Calvin, *Institutes*, IV.20.
- 4 Hall, *Faithful Shepherd*, 123.
- 5 Mark Noll, *A History of Christianity in the United States and Canada*, 60.
- 6 Jacquelin Collins, *The Myth of Roger Williams* (Thesis, Rice Institute, Houston Texas, 1959), 91.

JORDAN CHRISTIAN SCHOOL

Jordan Christian School is a learning community that embraces the God-glorifying calling of educating students for Christian service. Located in the heart of Niagara wine country near St. Catharines, JCS provides a JK-12 program that is actively taught from a solidly Reformed perspective, while preparing students with the fundamental skills for further learning. We are currently accepting applications for **potential elementary and secondary teaching positions**. Please include with your application your philosophy of education and statement of faith and send it to the attention of **Mr. Paul Wagenaar at principal@ourjcs.ca**.

REHOBOTH CHRISTIAN SCHOOL

COPETOWN, ONTARIO

Invites applications for:

• **Secondary Teacher** • **Secondary French Teacher**

We are looking for qualified individuals with a vision for Christian education to join our committed, vibrant community of learners. We are a K-12 parent-run school serving the families of four local Free Reformed Churches and beyond. Located in a beautiful rural setting between Hamilton and Brantford, RCS has been blessed with a strongly supportive community and, since our inception in 1978, have grown to an enrollment of 320 students. Please send a cover letter, resume, statement of faith, and references, including a pastoral reference (teacher applicants are also asked to include a philosophy of education) to the attention of:

Adam Klootra, Principal

198 Inksetter Road P.O. Box 70, Copetown, ON L0R 1J0

t. 905.627.5977 e. principal@rehoboth.on.ca w. www.rehoboth.on.ca

OXFORD REFORMED CHRISTIAN SCHOOL

Invites applications for the 2022-2023 school year:

Full-time Elementary and High-School teachers

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 ON (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).

Visit our website (orcschool.ca), or come and visit our school: 333182 Plank Line, Mount Elgin, Ontario.

PROVIDENCE REFORMED COLLEGIATE

is currently accepting applications from candidates in:

ALL CURRICULUM AREAS.

Providence is a Reformed Christian high school serving 100+ students for 25 years in Komoka, Ontario, a rapidly growing small town west of London. We serve a committed and warm school community, and our faculty is a collaborative and innovative group, pressing forward in our mission. You can learn more about these openings at providencerc.com/ employment-opportunities. Please submit a cover letter, résumé, statement of faith, philosophy of education, and letters of reference (including one from your pastor or elder). Direct inquiries and/or applications to:

Mr. Mike Vander Deen, Principal

519-471-0661 • mvanderdeen@providencerc.com

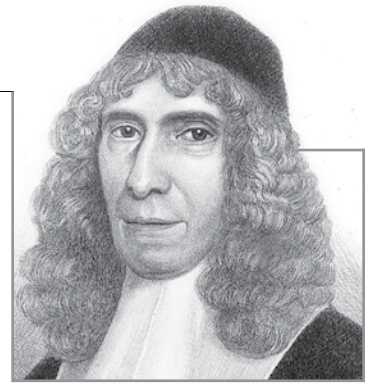
“But you are ... a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”

1 Peter 2:9

PERILOUS TIMES (I)

BY JOHN OWEN (1616-1683)

This piece by John Owen is a slightly updated and abridged version of a sermon by John Owen, in which he makes reference to public plagues and God's purpose in them. Its relevance to our time is remarkable.



It is the great concern of all Christian professors and believers, of all churches, to have their hearts very much fixed upon present and approaching dangers. We have inquired so long about signs, tokens, and evidences of deliverance, and I know not what, that we have almost lost the benefit of all our trials, afflictions, and persecutions. The duty of all believers is to be intent upon present and imminent dangers. "O Lord," say the disciples in Matthew 24, "what shall be the sign of thy coming?" They were fixed upon His coming. Our Savior answers, I will tell you:

1. There shall be an abounding of errors and false teachers. Many shall say, "Lo here is Christ," and, "Lo, there is Christ."
2. There shall be an apostasy from holiness: iniquity shall abound and the love of many shall wax cold.
3. There shall be great distress of nations: "Nation shall rise against nation, and kingdom against kingdom" (Matt 24:7)
4. There shall be great persecutions. They will persecute you, and bring you before rulers, and you shall be hated of all men for my name's sake.
5. There shall be great tokens of God's wrath from heaven: signs in the heavens, the sun, moon, and stars.

The Lord Christ would acquaint believers how they should look for His coming. He tells them of all the dangers. Be intent upon these things. I know you are apt to overlook them, but these are the things that you are to be intent upon.

False Security

Not to be sensible of a present perilous season is that security which the Scripture so condemns, and I will leave it with you, in short, under these three things:

1. It is that frame of heart which, of all others, God doth most detest and abhor. Nothing is more hateful to God than a secure frame in perilous days.
2. I will not fear to say this, and go with it, as to my sense, to the day of judgment: A secure person, in perilous seasons, is assuredly under the power of some predominant lust, whether it appears or not.
3. This secure, senseless frame is the certain premonition of approaching ruin. This know, brethren, pray know this, I beg of you, for yours and my own soul, that you will be sensible of, and affected with, the perils of the season whereinto we are cast. What they are, if God help me, and give me a little strength, I shall show you by-and-by.

Secondly, there is the evil and danger itself thus forewarned of, and that is hard times, perilous times, times of great difficulty, like those of public plagues, when death lies at every door, times that I am sure we shall not all escape, let it fall where it will.

Thirdly, here is a hand of God in this business. They shall so come, be so instant in their coming, that nothing shall keep them out; they shall instantly press themselves in, and prevail. Our great wisdom, then, will be to eye the displeasure of God in perilous seasons; since there is a judicial hand of God in them, and we see in ourselves reason enough why they should come. But when shall they come?

Perilous Seasons

Now, where these things are, a season is perilous:

1. Because of the infection. Churches and professors are apt to be infected with it. The historians tell us of a plague at Athens, in the second and third years of the Peloponnesian war, whereof multitudes died; and of those that lived, few escaped but they lost a limb, or part of a limb—some an eye, others an arm, and others a finger—the infection was so great and terrible. And truly, brethren, where this plague comes—of the visible practice of unclean lusts under an outward profession—though men do not die, yet one loses an arm, another an eye, another a leg by it: the infection diffuses itself to the best of professors, more or less. This makes it a dangerous and perilous time.
2. It is dangerous because of the effects, for when predominant lusts have broken all bounds of divine light and rule, how long do you think that human rules will keep them in order? They break through all in such a season as the apostle describes. And if they come to break through all human restraints as they have broken through divine, they will fill all things with ruin and confusion.
3. They are perilous in the consequence, which is the judgments of God. When men do not receive the truth in the love of it, but have pleasure in unrighteousness, God will send them strong delusion, to believe a lie. So, II Thess. 2:10-11 is a description of how the Papacy came upon the world. Men professed the truth of religion, but did not love it. They loved unrighteousness and ungodliness, and God sent them Popery. That is the interpretation of the place, according to the best divines. Will you profess the truth and at the same time love unrighteousness? The consequence is security under superstition and ungodliness. This is the end of such a perilous season, and the like may be said as to temporal judgments, which I need not mention.

Our Duty

Let us now consider what is our duty in such a perilous season:

1. We ought greatly to mourn for the public abominations of the world and of the land of our nativity wherein we live.

I would only observe that place in Ezekiel 9 where God sends out His judgments and destroys the city, but before He does so, He sets a mark upon the foreheads of the men that sigh for all the abominations that are done in the midst thereof. You will find this passage referred in your books to Revelation 7:3, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." I would only observe this, that such only are the servants of God, let men profess what they will, who mourn for the abominations that are done in the land. The mourners in the one place are the servants of God in the other.

Truly, brethren, we are certainly to blame in this matter. We have been almost well contented that men should be as wicked as they would themselves, and we sit still and see what would come of it. Christ hath been dishonored, the Spirit of God blasphemed, and God provoked against the land of our nativity, and yet we have not been affected with these things. I can truly say in sincerity, I bless God, I have sometimes labored with my own heart about it. But I am afraid we, all of us, come exceedingly short of our duty in this matter. "Rivers of waters," saith the Psalmist, "run down mine eyes, because they keep not thy law" (Ps. 119:136). Horrible profanation of the name of God, horrible abominations, which our eyes have seen, and our ears heard, and yet our hearts been unaffected with them! Do you think this is a frame of heart God requireth of us in such a season – to be regardless of all, and not to mourn for the public abominations of the land? The servants of God will mourn.

I could speak, but am not free to speak, to those prejudices which keep us from mourning for public abominations, but they may be easily suggested unto all your thoughts, and particularly what they are that have kept us from attending more unto this duty of mourning for public abominations. And give me leave to say, that, according to the Scripture rule, there is no one of us that can have any evidence that we shall escape outward judgments that God will bring for these abominations, if we have not been mourners for them, but that as smart a revenge as to outward dispensations may fall upon us as upon those that are most guilty of them, no Scripture evidence have we to the contrary. How God may deal with us, I know not.

This, then, is one part of the duty of this day – that we should humble our souls for all the abominations that are committed in the land of our nativity; and, in particular, that we have not more mourned under them.

2. Our second duty, in reference to this perilous season, is to take care that we be not infected with the evils and sins of it.

A man would think it were quite contrary, but really, to the best of my observation, this is, and hath been, the frame of things, unless upon some extraordinary dispensation of God's Spirit: as some men's sins grow very high, other men's graces grow very low. Our Saviour hath told us in Matthew 24:12, "Because iniquity shall abound, the love of many shall wax cold." A man would think the abounding of iniquity in the world should give great provocation to love one another. "No," saith our Saviour, "the contrary will be found true: as some men's sins grow high, other men's graces will grow low." ①

To be continued



COME OVER & HELP | **SENIOR CARE IN EASTERN EUROPE**

Large print Bibles for Romanian seniors

VISIT www.coah.org | CALL 888-844-2624



Living in Light of Eternity

2 Corinthians 4:17

June 3 - 4, 2022

BURGESSVILLE HERITAGE REFORMED CHURCH, ONTARIO

Join us for a retreat from Friday evening to Saturday evening including topics, workshops, fellowship and delicious food. For more information, visit our website at heritageretreat.ca





FRC US
Urban
Missions

The city of God built upon the word of God

NEWS

BY HENK KLEYN



Singing after the message:

From December 17-20, 2021, two Outreach Committee Delegates visited the Free Reformed US Urban Missions endeavor. Pastor Lawrence J. Bilkes and Elder Henk Kleyn travelled to New Jersey on Friday the 17th. The Lord gave travelling mercies.

On Saturday morning, we gathered at 6:00 for a prayer service at the Parsippany Korean PCA. From Psalm 26 Pastor Lee preached a preparatory sermon for the Lord's Supper, which was to be served that Lord's Day. Thirteen people were in attendance at this early morning service. The pastor and two elders of the congregation were there with their wives, and the Lee family and the ORC delegates also attended. Pastor Lee preached in Korean with passion, connecting well with the members. He provided an English translation of his message for our benefit. After the sermon, the members had a twenty-minute time of prayer, with each one praying out loud and background music playing. Everyone gathered for breakfast and fellowship at a local restaurant. An older gentleman shared a fascinating history of the Korean peninsula. The Korean brothers and sisters expressed deep appreciation for Pastor Lee. He has been preach-

ing for them every Lord's Day as their main pastor is not able to preach effectively in English to the second and third generation Koreans in the congregation and desires their continued attendance under the Word in their services.

Pastor Lee took Pastor Bilkes and Henk Kleyn on a tour of the area where he has been attempting evangelism. This area has a large concentration of well-established ethnic Koreans. Pastor Lee pointed out various homes of people he has met. Evangelism continues to be his weekly focus, and there are some encouragements regarding acceptance and relationship building. The challenges are real. People are suspicious about the intentions of the evangelist, and COVID fears have limited his opportunities.

Pastor Lee showed us the school (two campuses) where the Lee boys go. They are thoroughly enjoying their school. There are several Korean families with children enrolled at the school (Eastern Christian School). The school community has also afforded the Lee family connections with their ethnic group, and relationships of trust are being established.

The Lee family lives in a multicultural community that also



The Lee's rented home and their vehicles which were given to them by the Grand Rapids FRC and Pompton Plains FRC

has many Koreans. The Korean population is generally quite affluent and culturally focused on success for their children, with a strong emphasis on education and financial achievement. Though their desire is to preserve their ethnicity, they want their children to succeed in North American culture. This reminded us of our FRCNA history, as families desired their Dutch culture to continue while their children became increasingly assimilated to the culture into which they were immersed. Pastor Lee has the unique gift of being able to address both the younger generation with English and the older immigrants with their heart language.

Pastor Lee brought us to a Korean restaurant for lunch. The staff and clientele were mostly Korean. Their kind, respectful politeness was a beautiful illustration of their culture.

Pastor Bilkes and Henk Kleyn met with Catherine and Pastor Lewis and received their helpful insights regarding the Lee family. Pastor and Mrs. Lewis are dear friends of the Lee family.

The Kleyns spent the evening with the Lee family in their home around their dinner table. Margaret Kleyn had spent all of Saturday with Min Kyoung and their sons. We saw their gifts of hospitality and their sincere love for their ministry.

Their home suffered significant damage with October's flash flood, but it has since been renovated and is quite suitable for their family and ministry.

On Sunday, the delegates worshipped at the Pompton Plains FRC and attended a meeting with the evangelism committee after the second service. The committee has fifteen men serving! They are very willing to help and have been helping as opportunities have been given. Pastor Lee presented two proposals. The first was a weekly Bible study using the translated Korean simplified version of the Heidelberg Catechism. Ideas were ex-



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

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

Colossians 3:17

www.wordanddeed.org

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@csmscanada.org

www.csmscanada.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

pressed about how best to plan this. The second proposal is a ministry to Korean single parent homes with a boys and girls' club arrangement. The committee was very pleased with the Bible Study plan. The other ministry, though perhaps helpful to the Korean families, falls outside of our mission's focus. The evangelism committee mentioned that Min Kyoung is an essential partner in the ministry.

Mrs. Lee has been approached by a large Korean church to join their Saturday morning Korean language instruction team as a teacher. Since she is not permitted to work in the USA with her current status, she declined the offer. However, she has started her own Korean language instruction with interested Korean families in the Lee home. This ministry and their Bible study fellowships are the current focus, along with Pastor Lee's weekly preaching.

The evangelism committee also suggested that Grand Rapids FRC consistory members visit quarterly for encouragement and observation. The delegates and evangelism committee watched a professionally produced seven-minute video (<https://vimeo.com/683023579>) describing the Urban Ministry. It was well received. Suggestions for marketing the video were taken and will be incorporated. The video was produced by David Astudillo, a member of the Grand Rapids FRC.

The urban mission's ministry has had numerous challeng-

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

AUTHOR
REV. J. WESTERINK



Hosea
The Prophet
of God's Love

Jacob Westerink

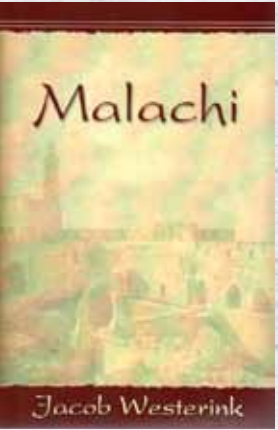
Paperback | 140 pages
\$14.50



Obadiah
and
Micah

Jacob Westerink

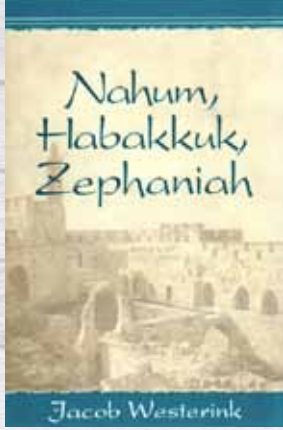
Paperback | 134 pages
\$7.50



Malachi

Jacob Westerink

Paperback | 101 pages
\$8.50



Nahum,
Habakkuk,
Zephaniah

Jacob Westerink

Paperback | 160 pages |
\$8.50

FREE REFORMED PUBLICATIONS




BIBLE STUDIES

AUTHOR
REV. PAUL DEN BUTTER

The reader will find this a very useful guide through the exciting history of the Lord's work depicted in the Bible book, Joshua. Study questions accompany each brief chapter making this a valuable resource for individual study, relevant discussion at home and in Bible study groups.

Paperback | 256 pages | \$18.50



JOSHUA
A BOOK OF GOD'S FAITHFULNESS

Paul den Butter

FREE REFORMED PUBLICATIONS
18 CHAPALA CRESCENT S.E. CALGARY, AB T2X 3M4
EMAIL: BOOKORDERS@FRCNA.ORG
TEL: 403-254-6591
TO SEE OUR CATELOGUE VISIT US AT
[HTTP://FRCNA.ORG/PUBLICATIONS](http://FRCNA.ORG/PUBLICATIONS)



The Lee family came to see Henk and Margaret Kleyn at their hotel room on Sunday night to say their farewells and have a time of prayer.

es and setbacks. Our brother and sister need our continued prayers and support. It was encouraging to see the renewed enthusiasm for ministry with a recent visit the Lee family made to Grand Rapids (a 1300 km trip). Pastor Lee preached from Romans 1:14-17, with a focus on “I am not ashamed of the gospel of Christ.” His sermon is available [here](https://www.sermonaudio.com/playpopupvideo.asp?SID=21722191137416) (<https://www.sermonaudio.com/playpopupvideo.asp?SID=21722191137416>).

Currently, with the prolonged delay of the immigration process, the Lee family may not travel outside of the USA. The video produced as an introduction will soon be available on the US Urban Missions website.

The Lee family came to see Henk and Margaret Kleyn at their hotel room on Sunday night to say their farewells and have a time of prayer.

Please remember this dear family and Pastor Lee’s ministry in your prayers and continued support. Their address is: Young Jae Lee and Min Kyoung Kim, 107 Prospect Street, Paramus, New Jersey 07652, USA. Email is lyj73650@gmail.com and for Min Kyoung, swerkim@gmail.com. Phone numbers are 616-514-7683 for Pastor Lee and 616-260-7865 for Min Kyoung. ①

Mr. Henk Kleyn serves as an elder in the calling church (Grand Rapids) of Pastor Lee and serves on the Outreach Committee overseeing the work of Pastor Lee.

Stillwaters
PS 23:2
Christian Retirement Community

- ❑ Life lease independent living with a pathway to full care
- ❑ Maintenance-free living with many amenities
- ❑ Close to several Reformed churches

A New Christian Retirement Development is Underway!
In Beautiful Norwich Ontario

CONTACT US while suites are still available!
**Rental units are also available*

Phone: 226-796-0250
Email: email@stillwaters.info

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

Contact the Free Reformed Historical Centre

The Free Reformed Historical Centre 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 (available to all), restricted access (available only to approved persons), and/or time-specified access (available after a specified future 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 materials that may be of interest to the centre, please contact:

Rev. D. Kranendonk (secretary)
Cell: 616-290-4125 • Email: kranendonk@frcna.org

ANNOUNCEMENTS

OBITUARY



MAAIKE (MARILYN) ZWIEP WURSTEN

August 6, 1929 – December 12, 2021

On the evening of December 12, 2021, the Lord took Marilyn unto Himself. Marilyn is survived by her beloved husband **Egbert Wursten** and predeceased by **Ziere Zwiep** (2006), husband of 54 years.

Dearly loved Mother and Grandmother of:

Rick & Joyce Zwiep

Nicole (Dwayne)
Derek (Asta)
Tyler (Carly)

Lawrence & Sandra Zwiep

Nancy Sommer
Ryan
Nathan

Great Grandma to Kiefer & Fleetwood

Marilyn was much loved by Egbert's family:

Case & Diana Wursten
Tracey & Raphael Gritter
Mary-Ann & Dylan Van Den Assem
Bradley & Marije Wursten
William & Sarah Wursten

Their 25 grandchildren and 13 great grandchildren.

Visitation was held in the **Maranatha Free Reformed Church** in Hamilton on Friday, December 17, 2021, with Rev. G.R. Procee officiating.

PSALM 141:8

"But mine eyes are unto thee, O God the Lord: in thee is my trust."

OBITUARY



"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."
Psalm 27:4

The Lord, in His infinite wisdom, has taken unto Himself our loving and devoted wife, mother grandmother, and great-grandmother on Friday, January 21, 2022 in her 89th year, after a short illness. Dear wife of **Peter Vandenberg** for **66 years**

Dear mother of:

Glenda and Harry Piersma

Audrey and Jacob VanWyck

Jeffrey Vandenberg

Douglas and Irene Vandenberg

Peter and Lydia Vandenberg

Gary and Elizabeth Vandenberg

David and Anneke Vandenberg

Loving grandmother of 27 grandchildren and 17 great grandchildren.

Dear sister to Peter Hamstra. A funeral service was held on January 25, 2022 at the Ebenezer Free Reformed Church of Dundas with Rev. G.R. Procee officiating, followed by the interment service at Mount Zion Cemetery with Rev. L.J. Bilkes officiating.

Mailing Address:

656 Hwy.52 S, R.R. #2
Lynden, ON L0R 1T0
pjvandenberg6@gmail.com

pray
volunteer
donate

Bonisa
MISSION
www.bonisa.org



"Let the people praise Thee, O God; let ALL the people praise Thee" Psalm 67:5

A 19-29 YOUNG ADULT Spring Retreat MAY 26 - 28, 2022



A REFORMED
RETREAT

Join us at beautiful Miracle Camp near Kalamazoo, Michigan for activities, topics, and fellowship.

Additional details at kalamazooreformed.org.

KALAMAZOOREFORMED.ORG

TEXT: 269-808-2146

KAZOOREFORMEDCHURCH@GMAIL.COM