

THE MESSENGER

THE OFFICIAL PUBLICATION OF THE FREE REFORMED CHURCHES OF NORTH AMERICA



FREE REFORMED SYNOD 2022

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CHRIST'S UNCOVERING WORK LEADS TO WITNESS

John 4:28-30

In John 4:6, we read that the conversation of the Lord Jesus with the Samaritan woman takes place at noon. Nobody would go out for water at that time due to the high temperatures. That means this woman was a woman with a history. She came to this well of Jacob at this unusual hour to escape the curious and accusing eyes of her neighbours. But do we not see what a marvellous effect Christ's words have on her behaviour? She does not worry anymore about the curious, accusing, or reproaching eyes of anybody. Why? The answer is that she had met the Lord Jesus. She felt Christ's eyes upon her life. That changed her life completely. She did not feel attacked by the eyes of the disciples (verse 27). She did not feel embarrassed by the eyes of the inhabitants of Sychar, because the eyes of Christ saw her!

Filled to Testify

Look at what happens. She leaves her waterpot for a while and forgets the well of Jacob for the time being. Sure, she will come back later to fill it. But now she must first do something else. One thing has priority. See how the living water that springs up into eternal life is doing its work in her heart. She is full of the living water and the Person Who can give that living water.

At this moment, there is no room for thirst for water from wrong wells. She is now thirsty for the Lord. The words of Christ and the work of Christ do not only restore her relationship to the Lord, but also with her fellow man. The Lord Jesus releases her from the isolated position into which she had put herself. No, she does not avoid the eyes of her fellow man any longer. The opposite is the case. There is a divine must. She is driven. She must go back to her place, to her closest friends, to her relatives, to her neighbours. There she must witness of Christ. She does not become a missionary somewhere in a distant area where nobody knows her. Her mission field is right at her front door. She is going to testify within the circle of her daily acquaintances. She goes back. She must witness of Christ. She is full of Him. The living water is working and very effective. She must tell the people of Sychar, "Come and see a man,

which told me all things that ever I did: is not this the Christ?" (John 4:29). In Greek, her words are literally: "This way, and see." According to the original text, she repeats it again and again. She never gets tired of it.

We should also pay attention to the contents of her testimony. She does not talk about her religious exercises, her fervent prayers or her many tears, her pious works, or anything like that. No, she does not talk about herself in order to draw the people's attention to herself. Do you see what she does? She testifies of what Christ has done in her. She only says, "this Man has led me irresistibly to that point where I had to face the complete truth of my life. This Man has told me all things that I ever did. 'All things' means He uncovered to me all my sins. He has shown me that horrible pit of all my transgressions, how I tried to quench my insatiable thirst from the saltwater of sin."

Do you notice that? To be a witness does not mean that we are talking about our tears and our good works or any of our doings. It means that we are going to proclaim how great and good the Lord is for miserable people like we are. We are going to tell what Christ does in our heart by His Word and Spirit.

Our witness of Christ should be sober and genuine. People will never become jealous of us if we talk smoothly and glibly about our religious experiences. Look at what this woman does. She does not spread the word that she is so pious now compared to what she was before. The only thing she repeatedly says is, I met a Man, a Man of God. He told me all the things I ever did. She also adds the penetrating question which demands an answer, "Is not this the Christ?" According to current standards, this is quite a one-sided testimony, isn't it? But this testimony bears fruit. The Lord uses it.

Here is an important question: Have we ever done what this Samaritan woman did, who after her confrontation with Christ left her waterpot behind and approached the people around her with her witness, full as she was of Christ and of His uncovering work? Have we ever come out of church or from our closet in a different way than we entered? Have we had to leave behind all that worrying about our daily cares and burdens in family and business and have to talk of Christ because we were full of Him? Full of the wonderful experience that we could meet the Lord Himself in His seeking love in the garment of His Word? This is the experience of all those who will never understand why the Lord in His infinite mercy took reason out of Himself to seek them and to lead them from the wrong wells of sin to the Fountain of living water.

This simple and, according to modern standards, one-sided witness makes others thirsty for the living water and for Him who is the Only One able to grant it. This witness may reassure us that we will arrive at the living waters of the paradise river which proceeds out of the throne of God.

The Messiah's Drawing Power

This woman's witness of the work of Christ in her heart as mentioned in verse 29 is very different from many smooth and balanced confessions of today in which hardly any attention is being given to the uncovering element of Christ's work in the heart of a sinner. Quite a few people even have a strong aversion to this uncovering element in the Christian life. They argue that nobody will become jealous of you if you are going to emphasize this element in preaching, pastoring, and witnessing. Stressing this uncovering work of Christ does not attract others. We should talk more about other aspects of the Gospel.

Yet, believe it or not, the Lord Jesus used what appears to be a one-sided testimony of this woman to draw many of the Samaritans to Him. Don't forget, this account is not first about this woman, or the inhabitants of Sychar, but Christ Himself. He is in the centre. He must go through Samaria (v.4). He is gathering His flock as the Good Shepherd. He draws many of the Samaritans to Himself. We read in verse 30: "Then they went out of the city, and came unto Him."

Their going out comes first. It does not simply say that many of the inhabitants of Sychar came to the Lord Jesus. No, "they went out." Their act was deliberate. The attractive power of Christ on

"Does uncovering preaching lead to spiritual inactivity?"

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those people by means of the witness of the Samaritan woman appears irresistible. They are drawn to Christ, without having met Him before. The only thing they know is that a prophet is sitting at the well a few miles outside the city and that that prophet should be Christ, the long expected Messiah, because He had told the woman, whom they all knew to be a sinner, all things she ever had done.

We read in verse 39: "And many of the Samaritans of that city believed on him for the saying of the woman, which testi-

fied, He told me all that ever I did." This means the inhabitants of Sychar went out of their city and came to Christ eager to be uncovered to their sins. That is how they were led to the Lord Jesus.

From this account, we can learn that it is not old-fashioned or spiritually unhealthy, but very normal for the drawing and attractive power of Christ in our hearts to stir us to thirst for the uncovering work of Christ in our heart. We then learn to ask for an uncovering preaching which uncovers to us the horrible pit of

our iniquities. We see this as the effect of the witness of the Samaritan woman.


Some people have problems with such teaching. They like to hear sermons which stress the riches of Christ and our need to believe. They don't know how to deal with the uncovering element. They think that preaching which emphasizes the uncovering element shown in Christ's prophetic work here continually keeps us from a happy and relaxed life of faith and thankfulness prevalent in the third part of our Heidelberg Catechism. Also in our circles, voices are heard of those who say that an uncovering preaching cultivates pessimistic Christians who are constantly in doubt and who are always looking at the dark side of life and who are not witnessing at all.

However, the account before us teaches us that that is a big misunderstanding. The uncovering work of the Lord Jesus Christ in the heart of the Samaritan woman makes her a very active witness. This witness has a tremendous impact on the life in a whole city! It is simply not true that an uncovering preaching keeps sinners away from Christ and from a life with Christ.

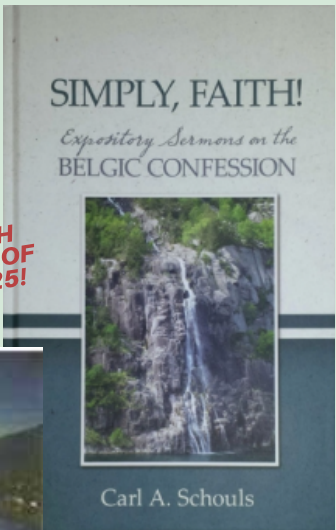
What led the inhabitants of Sychar to Christ? They heard of His uncovering work in the heart of a sinner as a testimony that He is the Christ. Let us never forget that. Uncovering preaching does not doom the congregation to unspiritual passivity, but in obedience to the highest Prophet in heaven and in accordance with His dealings with His sheep, it may lead to Christ in order that, being uncovered to the dirty source of all our sins, we may be covered by His blood, so that the living water that Christ gives may become a well of water springing up into everlasting life. ①

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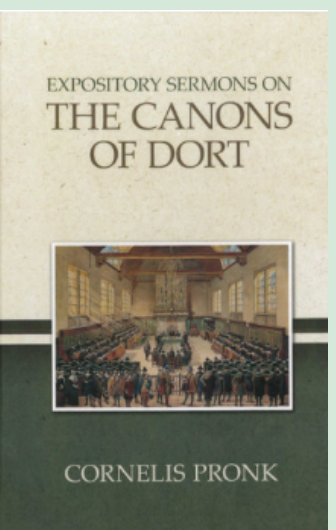
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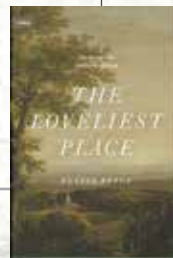
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NEW BOOKS

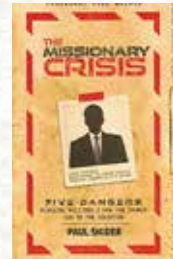
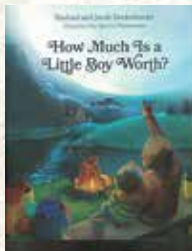
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This is a heart-warming book which teaches little girls that they have immeasurable worth because they are made in the image of God. Armed with this understanding, girls will develop confidence in their own value and blossom into women who can face any challenge life puts in their path. The author is an attorney, advocate, and educator who became known internationally as the first woman to speak publicly against USA Gymnastics team doctor Larry Nassar, one of the most prolific sexual abusers in recorded history. **RBS Price \$18.00 each**



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By Rachael & Jacob Denhollander
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“AS WE FORGIVE OUR DEBTORS” (2)

Repentance and forgiveness are beautiful yet rare, whether it be in politics, the workplace, church, extended families, or the home. These realities call us to return to what Christ reveals about forgiveness in the Lord’s Prayer, which some of us pray every day. Last time, we saw that He highlights the importance of having a forgiving spirit and teaches the nature of that forgiveness. We ended with two questions: Are there ones from which I need to ask for forgiveness? Are there ones to whom I need to show a forgiving spirit? This time, we will focus on how forgiveness may shine in different situations.

This article is focused on the daily confession, “as we forgive our debtors,” in relation to our relationships with others in general and within the family of God in particular. Asking for and giving forgiveness in relation to serious abuse is a challenging, painful, and sensitive area concerning which we hope to publish a separate article.

Daily Irritants

How often can you look back on a week and declare it free from any irritants, nuisances, or annoyances? The child that “forgot” to bring home his homework, the car ahead of you driving under the speed limit when you are late, the parent who jumps to conclusions about you, the co-worker who does not keep his word, the church member who sings way ahead or behind everyone else. Irritants are realities in life. Folly, insensitivity, faults, and sins easily frustrate and bother us.

Sometimes the scriptural approach is to cover them. We need not insist on others confessing every sin to us and pronouncing forgiveness of each one. 1 Peter 4:8 states that “charity shall cover the multitude of sins.” Such a multitude of sins takes place too often without their perpetrators even realizing. We are cautioned not to go about exposing and condemning every fault, but to show forbearance and love.

When might we cover sins of another against us instead of confronting and forgiving them?

- When weightier issues in a person’s life need to be confronted. There is no “light” sin, but it would be foolish to confront someone for wasting money on phone data without addressing the real problem of his ruinous addiction to pornography.
- When an action is an isolated action and not a regular pattern. Someone “forgetting” once is different than doing so daily.
- When the practice is not clearly against Scripture. It may bother you, but is it clearly contrary to God’s Word?
- When the person is going through difficult times. Pressures in life never excuse sin, but there are times to show love to sufferers in their great need without correcting their every fault.

- When something was not intentional. You need not confront the speaker of every comment that may hurt you in unintended ways.

In such circumstances, there *can be* reason to cover the wrong in loving forbearance. The purpose of covering is not to avoid confrontation or sweep sin under the rug to let it mold there, but to show a forgiving spirit that does not let irritants strain and break relationships.

On the other hand, as ones who hurt or irritate others, we can never use the call to cover sins to cover our own sins or tell those we've hurt: "Don't tell anyone!" Much less does it mean crimes should not be reported to the government. If someone does address something in our lives, we should not quote this text to minimize our sin. Instead let us be quick to confess to God and to others, asking for forgiveness.

In relationships, open communication is important. Letting little irritants, hurts, and offences pile up into great debts that strain and break relationships is not God's way. Open communication even involves asking others to tell us our wrongs or bothersome practices and asking for forgiveness.

Forgiving the Impenitent?

At times you can feel wronged, hurt, or dealt with sinfully, but the person who did it does not seem to realize, admit, or repent of it. When you forgive someone, you are stating that that person is guilty, but you will not hold that against him. That makes it hard to forgive one who denies his guilt. He has no guilt to be forgiven. If I would come to you and say, "I forgive you for being so mean to me," you would likely take that as an unfounded accusation and be rightly upset.

Thus, the question arises: Must we say, "I forgive you," to someone who does not confess his sin? If we are taught to pray: "forgive us our sins; for we also forgive every one that is indebted to us" (Luke 11:4), then must we not forgive every one? Our minds can say, "yes!" and our pained hearts can cry, "no!"

Amid this tension, we can be impressed with accounts of people expressing forgiveness towards their abusers or murderers of their loved ones. In 2015, a 21-year-old man shot nine black people in a Bible study. He did so to start a race war and expressed no regret or repentance upon doing so. Words fail amid such depravity and pain. Two days later, in a bond hearing, the husband of one of the victims said: "This is all surreal but what I can say to that young man is that in time I will forgive you." Another said: "I forgive him and my family forgives him," and another: "may God have mercy on you." Even the media conveyed amazed admiration for those who could forgive amid such grief.

As admirable as this desire to forgive truly is, one caution is that expressing forgiveness to the impenitent may give a wrong impression about God, namely, that He forgives without confession or repentance. Another woman who testified at the trial of her abuser expressed that truth powerfully: "You spoke of praying for forgiveness. But if you have read the Bible you carry, you know forgiveness ...comes from repentance which requires facing and acknowledging the truth about what you have done in all of its utter depravity and horror without mitigation, without excuse.... Should you ever reach the point of truly facing what you have done, the guilt will be crushing. And that is what makes the gospel of Christ so sweet. Because it extends grace and hope and mercy where none should be found. And it will be there for you. I pray you experience the soul crushing weight of guilt so you may someday experience true repentance and true forgiveness from God, which you need far more than forgiveness from me—though I extend that to you as well."

Amid sin, grace gives a desire is to see true, evangelical repentance, confession, and the reception of forgiveness from God. That is why the Lord Jesus teaches in Luke 17:3: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Christ's pattern is to rebuke the one who wronged you and forgive him when he repents. The first message to an offender is not forgiveness but the call to repentance unto the remission of sins. Short-circuiting repentance can have devastating spiritual consequences for the offender.

In the church, the Lord Jesus makes clear that when a brother offends you, you are not simply to express forgiveness, but go and tell him his fault. If he repents, you have "gained" your brother, meaning you forgive him and the relationship is restored. If he persists in his sin, he is ultimately excommunicated as a testimony that he is under God's wrath and not God's forgiveness (Matt. 18:15-17).

Confession and repentance are so necessary for forgiveness because forgiveness has a goal of clear-

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ing away what stands between people so that they may be in a right relationship with each other. A right relationship must involve both sides turning toward each other in both repentance and forgiveness.

The need for repentance does not mean that we may maintain hostility, bitterness, or revenge toward those who do not repent. Instead, God calls us to do two things. First, we are called to give that person and his wrong into the hands of the God of justice and mercy. As Romans 12:19 exhorts, “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.” God is longsuffering in delaying the execution of His judgment exactly because He is certain of that final righting of all things on the day of judgment and because He gives time to repent prior to that day. We may leave the impenitent in God’s hand. We may also leave God’s children in His fatherly hand. We are not their father. He is the one who chastises and corrects in His time and way. When we are wronged, we are not called to carry that wrong with us as an oppressive, vengeance-stirring, or discouraging burden, but commit that burden to the God in whose hand it is. That applies even to the burdens of being wronged by those who have already died.

Second, even if the other does not repent, there is still the call to have a forgiving spirit. The Lord Jesus says in Matthew 5:43: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy [with an unforgiving spirit]. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Love those who refuse to repent. Seek their good, show kindness, and pray God to have mercy on them. These are expressions of the grace of readiness to forgive.

Those who say Sorry

A third situation is when people say sorry, confess their sin, and/or ask for forgiveness. Two dangers always loom in these situations.

The first is that the hurt one persists in withholding forgiveness because he does not believe the repentance is genuine enough. After all, bitter experience shows that people can “say sorry” without being sorry or say sorry to manipulate. Sometimes it is wisdom to refrain from immediate expressions of forgiveness. But here we must search our hearts whether our refusal to accept their apology is rooted in an unforgiving spirit. While we may question how deep, sincere, or Spirit-worked that repentance is, we are better to exercise the judgment of charity and show readiness to forgive than to hold the bar high in a way that betrays a loveless and unforgiving spirit.

The second danger is that a sinner asks for forgiveness to escape the consequences of his actions. If we have wronged another, we must recognize that repentance involves accepting full responsibility for our actions. We are done defending ourselves (“I know I did, but I...”), minimizing our wrong (“I’m sorry if I...”), or blameshifting (“I did it because...”). Without but’s, maybe’s, or if’s, we confess that we were wrong. We are willing to give the offended person time. Confessing sin involves acknowledging that we do not deserve for-

giveness and that we understand that the other is hurt and has a difficult time forgiving. It also involves seeking to make right what we have wronged, if at all possible, welcoming accountability in the future, and demonstrating time-tested fruits of repentance. Spirit-worked repentance yields the fruit of the Spirit. Never ask for forgiveness in a manipulative way, but be convinced of the need for true repentance.

When sin is confessed and forgiveness requested, Christ calls to forgive, with a resolution not to hold it against the other anymore. Forgiveness is not in the first place a feeling, but a promise. The offended party transacts forgiveness of the specific sin confessed, resolving not to bring up that sin in a negative way. This is not merely a formality or something that can be imposed on us by others. It is an exercise of the heart or will that is both concretely practical and deeply spiritual.

How beautiful it is when we truly repent, siding against ourselves with those whom we have hurt before the face of God, and realize we do not deserve forgiveness from God or others. How beautiful it is when we truly forgive, resolved not to hold that wrong against the one who sinned but rather to love them and seek their good. How beautiful it is when relationships that have been strained or even broken by sins and wrongs are restored through repentance and forgiveness. I have seen this happen immediately after hasty words were spoken. I have also seen it after two of God’s people were estranged for decades, as hard as that may be to understand.

Theory and practice

Some of us may think: “This is all easy theory to write, but I find it so difficult to practice.” Are you convinced you need to practice it? Are there ones from whom you need to ask for forgiveness? Are there ones to whom you need to show a forgiving spirit? Let the Lord’s prayer remind you this practice is not optional, for we pray, “Forgive us our debts, as we forgive our debtors.” Next time, we will hear of the grace that enables to forgive, but let me hint at that grace already: “Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32). This forgiveness is exercised as grace triumphs among the children of God. ①

“When do we forgive others? When we strive against all thoughts of revenge; when we will not do our enemies mischief, but wish well to them, grieve at their calamities, pray for them, seek reconciliation with them, and show ourselves ready on all occasions to relieve them.”

– Thomas Watson

Sources:

“Worship returns to Charleston’s Emanuel African Methodist Episcopal Church,” Fox8 (June 21, 2015); <https://fox8.com/news/worship-returns-to-charlestons-emanuel-african-methodist-episcopal-church/>

“Rachael Denhollander’s full victim impact statement about Larry Nassar,” CNN (Jan. 24, 2018); <https://www.cnn.com/2018/01/24/us/rachael-denhollander-full-statement/index.html>.

LIVING IN A STRANGE NEW WORLD

Strange New World: How Thinkers and Activists Redefined Identity and Sparked the Sexual Revolution by Dr. Carl R. Trueman. Published by Crossway, Wheaton, Illinois. Softcover, 204 pages.

Many of us are trying to figure out how we have arrived so quickly in a culture where everything we once believed is not only questioned, but is seemingly turned upside down. Until fairly recently, the standard belief was that marriage is to be between one man and one woman. But today, young people, and sometimes older ones, change their biological identity and are even encouraged to do so by engaging in procedures to change from male to female and conversely. Terms such as LGBTQ+, wokeism, progressivism, cancel culture, white supremacy, gender identity, transgenderism, BLM, etc., are becoming embedded in our vocabulary. What are we to make of this “strange new world,” as the author calls it? Many of us are confused and wonder what is happening to our traditional values, which even non-church goers embraced and understood for centuries.

Trueman states: “Welcome to this strange new world. You may not like it. But it is where you live, and therefore it is important that you try to understand it” (p. 20). This book is actually a simplified version of an earlier book which went into greater detail, entitled: *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism and the Road to Sexual Revolution*. The author is a highly-regarded theologian-historian, former Westminster Theological Seminary professor, and ordained minister in the Orthodox Presbyterian Church. We do well to listen and read, even if this book is not an easy read. Thankfully, there is a glossary at the end of the book which briefly explains some terms and references.

The book may be divided into several parts and read that way. The introduction (chapter 1) is an overview of the main themes addressed: a new definition of self, expressive individualism, and the current sexual revolution. The “modern self” is seen as developed by thinkers (chapters 2-4), whose philosophies impacted material factors such as economic relations and technology (chapters 5-6). You may not have heard of some of these philosophers, but they were and are important and well-explained. Although Trueman does not want to be absolute, it is significant that material and social factors such as birth control, the breakdown of the family, community and even nations, as well as political and cultural changes were present in the views of these thinkers and have had significant effects.

A key in understanding “The Sexual Revolution of the LGBTQ+” is chapter 7, where the author states: “the letters LGBTQ+ loom large in the cultural and political imagination of our day. The coalition of lesbian, gay, bisexual, trans and queer people is without a doubt the greatest political success story of the last half century” (p. 129). This chapter is critical to understanding where we are as Western societies. “Exploring this point is helpful because it not only helps us to understand the na-

ture of the sexual revolution that we are witnessing today, it also helps us see what exactly is at stake in all this in terms of where the revolution itself might be heading and how this will reshape public attitudes toward traditional freedoms, such as those of speech and religion” (p. 130). Do we not see the results already in the restrictive laws that not only impact “conversion therapy” regarding sexuality, but our very freedom of speech and expression? Trueman gives examples of non-tolerance of (Christian) viewpoints in universities and in public school education.

In the chapter, “Life, Liberty, and the Pursuit of Happiness” (chapter 8), the author uses the American Constitutional definition to show what it means to be human. The result of the upheaval of traditional values is that the nature of what it means to be human has changed, and this has had significant implications for how life, freedom, and happiness are to be understood. In this chapter, he explains why “there is a clear connection between the sexual revolution and the growing antipathy evident in our culture toward freedom of religion” (p. 153). Religions such as

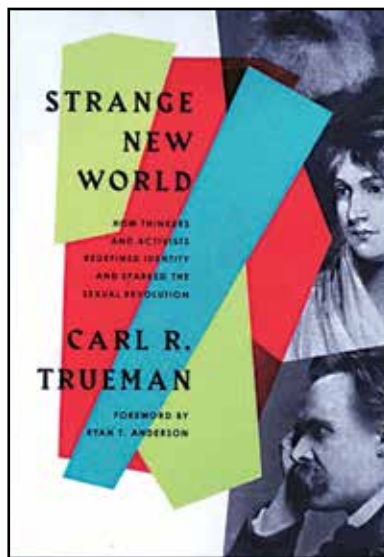
Christianity and Judaism hold to strict sexual codes, but all restraint is being removed because of the new view of self (p. 157). “If human happiness is constituted by an inner sense of well-being, then anything that disrupts that is problematic. The implications of this are dramatic and set to be comprehensive, or at least to involve all areas of the public square” (p. 162). Thus, history becomes a tale of oppression, not wisdom, and free exchange of ideas is curbed. “Old notions such as the sanctity of life and the importance of freedom of religion and speech have been transformed, even inverted by this new, modern self. And all this is because the notion of happiness with which we now intuitively operate is one where a sense of personal, psychological well-being is central” (p. 166).

But Trueman does not leave us with despair. First of all, he points us to “our complicity” (p. 170). Expressive individualism is not all bad and is a biblical concept, but what if we only go to church “to feel good—perhaps to meet friends or to sing uplifting songs, and we personally feel good?” If we tend to choose the church “that fits with what makes us personally feel good,” are we not somewhat complicit? If we are honest with ourselves, does personal taste not play a role, and is it not “shaped by the expectations of the psychological therapeutic society in which we live, move, and have our being” (p. 172)?

Trueman has much more to say to the church about our personal attitude and the role of the church, in chapter 9, entitled, “Strangers in the Strange New World.” This chapter alone is already well-worth reading. He is hopeful for the church, even though “the world in which we live seems set to be entering a new, chaotic, uncharted and dark era” (p. 186). We do not know the end, but we do “need to prepare ourselves, be informed, know what we believe and why we believe it, [and] worship God in a manner that forms us as true disciples and pilgrims” (p. 186).

Each chapter has discussion questions. The book is highly recommended for study, especially for young adults, college and university students, and church leaders. ①

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



BIBLICAL CHURCH-PLANTING (4): KINDHEARTEDNESS TO ALL

SCRIPTURE READING: TITUS 3

The church will never grow properly, and certainly not plant churches, if its members are censorious, arrogant, or hard-hearted to the needs of others. Even secular scholars note how sympathy and empathy are foundational for society. Without them, there can be no society. Without them there can be no community among believers or beneficial influence to those who do not know Christ. Calvin writes: “If we wish to be accounted believers, we must have our heart cleansed from all envy, and from all malice; and we must both love and be loved” (Commentary on Titus 3:3).

Despite the Cretian society being a moral mess (see Titus 1:10-13), Paul did not instruct Titus to teach Christians to withdraw from society, start a commune, or start planning a military revolt. Instead, those who name the name of Christ must live like Christ. They are to live showing the same heart that God had to them before they were converted – a heart of kindness, compassion, and mercy. Church planting without a gracious kindheartedness to those who know not the gospel will utterly fail.

Lacking By Nature

Having dealt mostly with life within the church in chapter 2, Paul now turns to how Christians should interact with those around them in society. Paul focuses on the attitude that should mark Christians as they do so. They should be oriented towards serving others. Paul tells Christians to be “ready to every good work” (3:1). He underlines the importance of good works and their value in drawing others to the Christian faith. He writes: “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men” (Titus 3:8).

Christians should be ready to work out their own salvation so that others might see their good works and give glory to their Father in heaven (see Matt. 5:16). This life involves a gentle and meek attitude. What does that mean? Scripture uses both of these words to describe the Lord Jesus Christ (Matt. 11:29; 2 Cor. 10:1). These are the opposite of being boastful, proud, self-centered, or seeking to gain from others rather than to give to others.

Mind you, when the Bible instructs us to be meek and gentle, it is not simply affirming a character trait that some might have by nature or nurture. Some may tend to be softer and more amiable, passive, and easy-going. It would be a mistake to think Scripture is simply endorsing one among the many character traits found among people in this world. On the contrary, this gentleness and meekness is a gift of the Holy Spirit from Christ in the hearts of those who are naturally “hateful and hating one another” (Titus 3:3). In fact, Paul says that “we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and plea-



suers, living in malice and envy” (Titus. 3:3). That is the natural condition of everyone, regardless of their character.

Worked by Grace

If this meekness and gentleness is required but absent from the soil of our natural heart, from where then can it come? Paul waxes eloquent speaking of the kindness and love of God that appeared in the coming of Christ (3:4). This kindness did not simply appear as an example to follow or model to imitate, but came with saving power. Paul uses language that he explains more fully elsewhere, especially in Romans 4-8. Here he summarizes the gospel of righteousness and holiness, justification and sanctification. Justification is the imputation of Christ’s righteousness, which entails the forgiveness of our sins and God accepting us for the sake of Christ’s redemptive work. Certainly, here is the kindness and love of God. Sanctification involves the new nature worked in us by the Holy Spirit. Paul uses the phrase “the washing of regeneration” to indicate the sovereign character of that work. God works it, actually washing and cleansing us from the pollution of sin, and renewing us by the Holy Spirit. This too magnifies the kindness and love of God for Christ’s sake!

What rebels we were and would have remained were it not for the kindness and love of God. Grace alone makes such an entire difference in the standing and life of sinners like us. Should we turn around and take our fellow creature by the throat and demand he pay the uttermost farthing (see Matt. 18:28)? This kindness and love was truly “shed on us abundantly through Jesus Christ our Savior” (Titus 3:6). Divine kindness has made true Christians “heirs according to the hope of eternal life” (Titus. 3:7).

Receiving mercy from the Almighty must have a meekness-producing and gentleness-generating effect. This Lord then gives us a whole society around us before which and among which to display and magnify this gentleness and meekness.

Manifested In Fruitfulness

Paul covers a number of ways in which this gentleness must be shown to all. First, we must submit ourselves to all lawful authorities and “be ready to every good work” (v. 1).

Second, our speech should be governed by godly meekness (v.2). The way in which we speak to others and speak about others, whether verbally or in writing, should evidence obedience to “the law of kindness” (Prov. 31:26).

Third, we need to be focused on practicing what God calls us to in relationship to those within the household of faith and those outside. Verse 8 says that we must “be careful to maintain good


DISCUSSION QUESTIONS

- 01 What do we do if we sense we don’t have such a gentle and kind character?
- 02 Doesn’t the emphasis on good works easily lead to legalism? Doesn’t the emphasis on kindness lead to liberalism?
- 03 Think of the parable of the good Samaritan. How does the teaching of that parable relate to Titus 3? How can church planters be gentle and kind without falling into a social gospel?
- 04 Why is Paul not contradicting his message of gentleness when he calls us to avoid, admonish, and reject those who buy into false teaching?

works.” Literally, the verse says, as Calvin points out: “Let them be careful to assign the highest rank to good works.”

Fourth, we need to deal with heresy and schismatic people wisely and prudently and not be taken away from the positive focus on gospel preaching and gospel living into “contentions, and strivings,” which Paul calls unprofitable and vain. Notice that we should not bend over backwards to accommodate false teachers or those who are myopic in their focus. To let wrong take over our ranks and highjack our agenda is not biblical gentleness. Paul withstood Peter to the face (Gal. 2:11) and used strong words to wake up the Galatians (Gal. 3:1). Gentleness and meekness in

these cases means “avoiding” being taken down these paths, admonishing those who promote falsehood, and rejecting them in the end (Titus 3:9).

In these ways, the gentleness and kindness of God will bear fruit in our lives. Unfruitfulness is not God’s aim with the gospel (see Titus. 3:14). May we and our churches bear fruit pleasing to God. 

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

FREE REFORMED SYNOD 2022



By God's grace, the Synod of the Free Reformed Churches met from June 7-9, 2022. Synod is a vitally important part of our church federation's existence and mission. In conformity to the apostolic pattern evident in Acts 15, the pastors and elders of each congregation meet once a year in the name of the Lord Jesus Christ. Our sacred responsibility is to cooperate by making decisions about matters which concern all the churches after sober, prayerful, and brotherly discussion. It also provides an opportunity for office bearers to meet, worship, and talk with one another and therefore provides much encouragement as we serve the Lord together in the various congregations.

This year Synod met at Puritan Reformed Theological Seminary (PRTS) in Grand Rapids, Michigan. The last time anyone remembered there being a synod held in Grand Rapids was the synod which examined elder Hans Overduin of the Pitt Meadows congregation in British Columbia with a view to him becoming a student for the ministry. There were some hesitations about having it this year in Grand Rapids due to the inability of some Canadian delegates to fly and cross the border, but since we had agreed to have a concurrent synod in Grand Rapids already prior to the onset of Covid-19, it was felt that this arrangement should not be further delayed. The Grand Rapids location gave some delegates a special opportunity to see PRTS for the

first time. We are very grateful for all those at PRTS who took such good care of technology, food, and logistics.

Every year the Synod requires several delegates to form the "executive." The executive's responsibility is to lead the discussions and ensure that all the voting proceeds in an orderly way. The executive is selected by all the delegates by a process of secret ballot which takes place during the opening session of



**Synod Executive with
Pastor J. Koopman
acting as Chairman.**

synod. This year the executive chosen consisted of Rev. John Koopman as Chairman, Rev. Joel Overduin as Vice-Chair, Rev. Lawrence J. Bilkes as first clerk, and Rev. David Van Brugge as second clerk.

Several milestones of Synod 2022 are particularly noteworthy.

There was much evidence of the expansion of the Kingdom of Christ. This includes efforts in our denomination to plant new churches in North America. This was the first synod in which the new FRC congregation in Picture Butte, Alberta was invited to participate as a new instituted congregation. Meanwhile, Rev. Young Jae Lee continues to labor in evangelism and service in Bergen County, New Jersey, with the goal of starting a church plant. Prayers and financial support from the churches for this work remain paramount. Given that there are many parts of North America without a confessionally Reformed congregation or any faithful gospel witness, it is also to be prayed for that many more efforts to plant new congregations will take place.

Foreign mission initiatives are also an important example of kingdom work. Free Reformed Missions International gave encouraging reports about their educational support for the churches in Cubulco as well as the distribution of the Bible in the Achi language. Dr. DeVries also gave a presentation highlighting the blessing of the Lord upon Mukhanyo Theological College in training ministers of the gospel in South Africa and beyond. Mukhanyo is an institution that the FRCNA has long supported. Through the use of smaller satellite campuses, this institution is multiplying its gospel impact. Emphasis was placed upon the need for experienced pastors and theologians to provide training to the students. These presentations were an important reminder of the existence of the global body of Christ and the vital importance of spreading the gospel to all nations.

Speaking of the world-wide church, Synod also responded favorably to an overture of the Grand Rapids congregation con-

cerning PRTS seminarian Jason. Synod requested him to deliver a sermon, which he did on Matthew 14:24-33, highlighting how the Lord Jesus strengthened the faith of the disciples through His coming to them in the storm. After a personal interview of him, Synod instructed the Theological Education Committee to receive him under their care and tasked the Free Reformed Missions International with developing a plan for him to serve as a seminary professor in Asia. He has already

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CHURCH UNITY

FREE REFORMED SEMINARY DAY

WHEN: Monday, September 5, 2022

LOCATION: Dundas FRC

SPEAKER: Rev. Eric Moerdyk

Schedule: 9:15: Singing
9:30: Opening

Address 1: *What does the Bible tell us about Church Unity?*

10:30: Coffee served
11:00: Address 2

Address 2: *What are its Practical Implications?*

Noon: Closing, followed by lunch being served.

Synod has decided to change the format of Seminary Day to have both addresses in the morning, rather than one in the morning and one in the afternoon.

All ages are welcome! Nursery is provided.

There will be lots of singing, socializing, and instruction.

Please mark your calendars and pray for a blessed gathering!



been asked to do so by a Reformed seminary which is developing there. Congregations were also encouraged to invite him to have a presentation or lead a worship service. The hope is that he may be examined and sent out to this work next synod.

Efforts to show the love of the Christ here at home were also evident. Rev. Marty Slingerland was approved for installation in the Chilliwack congregation for work in prison ministry. He has been engaged in this work for some years as a Heritage Reformed minister and has now joined our denomination with a view to continuing this ministry as a Free Reformed minister. A presentation about past success and future opportunities in assisting refugee families relocating to Canada was also given by Esther Van Middlekoop on behalf of the FRC Refugee Committee. Those who witnessed the presentation were moved in

hearing about refugee families that have benefited from this program. Churches were encouraged to continue assisting in this ministry of mercy. If your congregation would like to learn more about how to get involved, it would be good to contact the Refugee Committee.

One of the great privileges of attending synod is the opportunity to witness the Lord using the church to train more men for the ministry of Word and sacrament. Those present were blessed to witness students Chris Mourik and Jeff Overduin approved by Synod as candidates for the gospel ministry following their success in candidacy examinations. They performed very well in answering the many questions about theology and practical pastoral matters as well as their testimonies of conversion to salvation in Christ and personal walk with the Lord. The HRC synod also approved three candidates for the ministry: John Byl, Darryl Dedert, and Isaac Epp. All these students are now eligible to be called by FRCNA congregations.

All praise to the Lord Christ for these testimonies of His love to the church! However, the present lack of more students for gospel ministry in FRCNA congregations should move us to pray to the Lord of the harvest for more laborers (Matthew 9:38). If you are a male confessing member of the FRCNA and feel that the Lord has placed a desire on your heart to preach the gospel, please prayerfully consider speaking to your consistory.

We may also rejoice at the news that the Interdenominational Psalter committee has nearly completed updating the 150 Psalms for our worship to the Lord. Consistories may expect to receive a copy in the next year which they may choose to use in the congregation until Synod gives final approval in 2023. Work is also continuing on the completion of a supplementary psalter with modern pronouns. May the Lord use these efforts to enable our churches to sing praise to Him with His Psalms for generations to come.



Candidates, Chris Mourik and Jeff Overduin, being addressed.



The conjoined synod with the HRC brothers enabled the two denominations to have a joint session in which we discussed our close relationship and prospects for further unity. There was mutual appreciation for one another as Reformed federations with a love for Reformed, experiential preaching. There is much that we now do in common, such as providing pulpit supply for one another's churches and supporting the training of ministers at PRTS. An increasing number of ministers are now "crossing the aisle" as they receive calls from the other denomination. However, rather than immediately rushing to pursue organizational unity, both federations will be focusing on growing in spiritual fellowship and closer cooperation on kingdom initiatives.

A new, formal ecclesiastical relationship was established with the Kalamazoo Reformed Church. This church was formed over a year and a half ago primarily by former members of the

Netherlands Reformed Congregation in Kalamazoo, Michigan. Unsure of which denomination to join, it was instituted last summer as an independent congregation with the assistance of both the Free Reformed and Heritage Reformed churches in Grand Rapids, from which it receives most of its pulpit supply. Its consistory or members also consult when needed with a moderating committee comprised of both HRC and FRC ministers. While saddened by what occasioned the formation of the congregation, synod was thankful to formalize the relationship with them, commending them to the good Shepherd, Jesus Christ.

It was fitting that prior to Synod Dr. Brian DeVries preached a sermon from Acts 4:23-31 which addressed the need for Spirit-filled boldness in the face of opposition to Christ's Kingdom. All Christians today feel an increasing hostility to their faith around the world, often in the form of terrible persecution.

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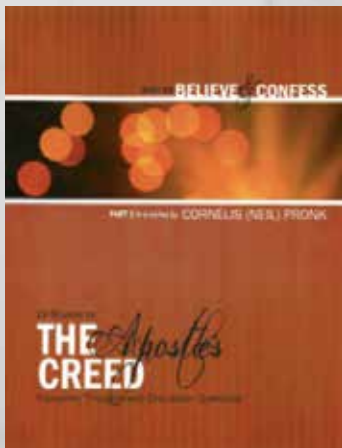
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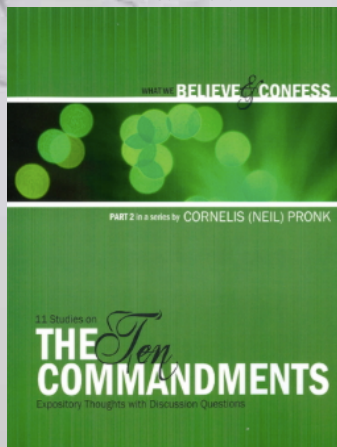
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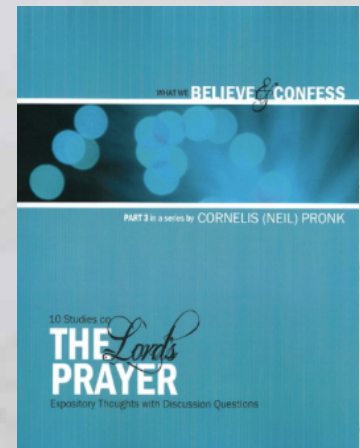
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REV. C. PRONK





Joint group picture of the Free Reformed Synod delegates and the Heritage Reformed delegates outside of Puritan Reformed Seminary.

This opposition is also evident in the Satanic agenda in North America to celebrate serious sins forbidden by the law of God such as homosexuality and transgenderism. We can therefore be thankful that the FRCNA Synod approved the position articulated by the PCA’s “Twelve Statements on Sexuality.” Our present context demands that Christ’s church publicly declare the full counsel of God as it concerns sexuality and sexual purity. Likewise, our ministry and counseling to those in sexual sin must be thoroughly biblical. Our love for those in any sexual sins requires us to point them to the gospel of Jesus Christ, where true deliverance from the guilt and power of sin is to be found (1 Corinthians 6:9-11).

Participating in our denominational synod is a reminder of the Lord’s faithfulness to His church. We are all weak and sinful men, yet the Lord has been pleased to call us as His office-bearers and pledged to be with us as we gather in His name (Matthew 18:20). When we witness the delegates coming together to resolve differences and coming together in doing the Lord’s work, it is a cause for thanksgiving. Also, as we received updates from the various regional combined consistories about the things taking place in the churches, we were able to commit one another to the Lord in prayer. This interaction is one of the reasons the chairman encouraged each consistory to do their best to send two delegates to attend in person in the future, even while being thankful for the availability of Zoom for those who could not attend in person.

Let us plead that our Triune Jehovah would graciously bless the decisions of Synod 2022 for His glory and our good. ❶

Rev. Benjamin Hicks is pastor of the Free Reformed Church of London, Ontario.

Heritage Reformed Synod

The Heritage Reformed Synod met in another room at PRTS during the same week in which the FRC Synod met. Here are some decisions made at their synod:

- HRC students John Byl, Darryl Dedert, and Isaac Epp were declared candidates. Synod extended the training of HRC PRTS graduate Martijn Heijboer in order to pursue a ThM Degree and engage in an extended internship at Mukhanyo College in South Africa. HRC student Daniel Xue was given a license to bring God’s Word in the churches. PRTS student Luis Loaiza was approved as an HRC student with a view to completing a ThM degree and hopefully returning to Columbia to serve there. PRTS student Andrew Gruswitz was approved as an HRC student.
- Synod approved the Reformed Church of Kalamazoo into a correspondence relationship with the HRC.
- Synod directed the Unity Committee to concentrate its efforts on practical areas of cooperation with the Free Reformed Churches rather than organizational unity.
- Permission was given to the Puritan Reformed Theological Seminary board of trustees to begin the faculty acquisition process to fill two needed teaching positions.

Due to matters that took a considerable amount of time to work through, Synod was not able to conclude its agenda and will reconvene in October 2022.

COMPLETE IN HIM:

A Guide to Understanding and Enjoying the Gospel by Dr. Michael Barrett.

Published by Reformation Heritage Books, Grand Rapids, MI. **Softcover**, 352 pages.

Michael Barrett's *Complete in Him* has been used by several book-study groups in our Grand Rapids congregation this past year. Dr. Barrett's writing style, like his preaching, is clear, thoroughly Biblical, and full of helpful, logical application. *Complete in Him* is derived from Colossians 2:10: "And ye are complete in Him, which is the head of all principality and power." The Reformation Heritage Books description inserted below gives a good synopsis of this excellent resource:

Nothing is more basic to spiritual life and growth than understanding and enjoying the fundamental truths of the gospel of saving grace that center directly and uniquely in Jesus Christ.

This book is a back-to-basics approach to Christian living. For Christians, everything—both their eternal destiny and their earthly journey—depends on what they think of Christ. The Bible defines from different perspectives what it means to be saved so that we can put it all together to see how great a salvation we really have.

Complete in Him examines essential and inseparable elements of the gospel in order to show that all of salvation relates to and flows from the Savior, Jesus Christ. Christ is everything. Salvation in Christ is complete, and we are complete in Him.

Michael P. V. Barrett was vice president for academic affairs/academic dean and professor of Old Testament at Puritan Reformed Theological Seminary in Grand Rapids, Michigan. He is currently a scholar in residence at the seminary using his time and extensive research to continue writing and teaching.

The book lends itself beautifully to group discussion with searching questions after each chapter.

After studying this book within our group and hearing the recent consistory inter-



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views of sixteen young people desiring to make public confession of faith, I highly recommend this resource for our churches. Individual readers and book study groups will grow in their appreciation for the glorious doctrines of grace exalting the gospel of our Lord Jesus Christ. As Dr. Barrett says so often in this book, "Right thinking about the gospel produces right living in the gospel."

Mr. Henk Kleyn is a member of the Free Reformed Church of Grand Rapids, Michigan.

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ASSEMBLING IN A STATE PARK

THE JUNE 2022 PRESBYTERIAN REFORMED PRESBYTERY MEETING



In June, I had the privilege of heading five hours south, largely through countryside, and then around the outskirts of Indianapolis, to reach my destination: Abe Martin Lodge in Indiana's largest State Park. A month before, I had to decide what lodging to book: a room in the lodge? Too expensive. A campsite? With the temperature climbing over 30 degrees Celsius, I was glad I didn't have to emerge from a tent in a dark suit to suit the others with whom I was meeting. So, I selected a "rustic cabin." Seeing the state government considered rustic to include air conditioning and my own bathroom, "rustic" was very pleasant.

The purpose of my trip was to visit the Presbytery meeting of the Presbyterian Reformed Church on behalf of our denomination. We have an ecclesiastical relationship of limited correspondence with it, as well as with the Hersteld Hervormde Kerk and the Free Church of Scotland (Continuing). Among other things, this relationship means our pulpits are open for each other's ministers and our Lord's Supper tables are also open to each other's communicants.

Our tie to this denomination goes back to its formation the 1960s, involving a congregation in Chesley and in Toronto, On-



tario. In 1963, Mr. Gerald Hamstra was ordained and installed in its Toronto congregation, with his father, the pastor of our Dundas congregation, Rev. J. Hamstra, involved in examining him and laying on hands at his ordination and Professor John Murray leading the service.

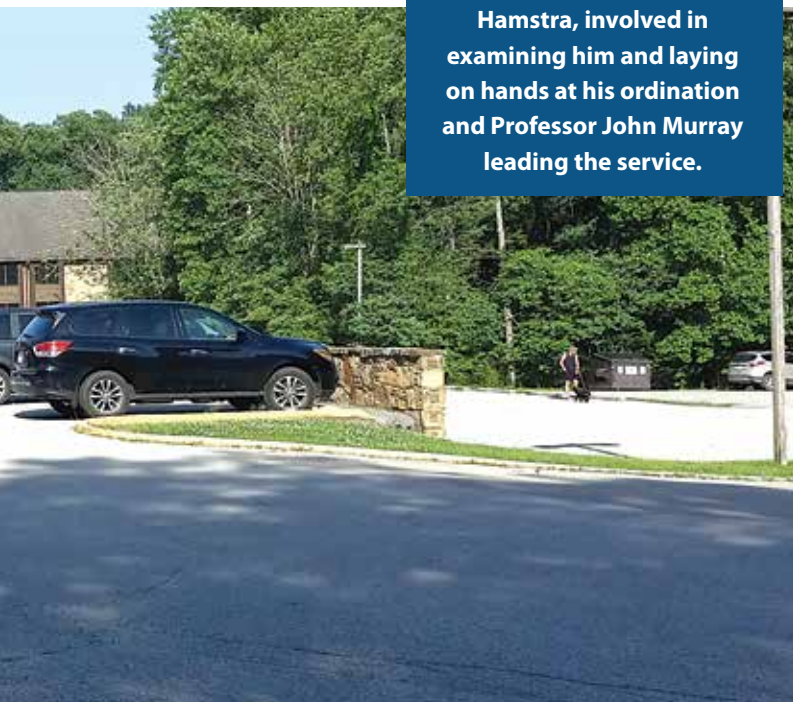
In more recent years, our connections have been brotherly yet limited especially due to geography. Back in the early days of PRTS, I studied with one of their current ministers, Rev. Michael Ives. He has also preached among us and spoke at some Free Reformed functions. Another of their ministers, Rev. Bryan Peters, also studied at PRTS more recently. Seeing their Chesley congregation is the only one in Ontario and our Synod meetings usually take place in Ontario, our synod has often had the privilege of welcoming its pastor, Rev. Douglas Gebbie, to address it in his Scottish accent.

Attending their presbytery meeting was a good experience. All their elders and ministers are called to attend their presbytery meetings, though a few were not able to attend this time. Some of them connected by Zoom. They have six congregations, including one in England, and six ministers. Some small congregations receive oversight support from elders of other congregations. An

encouraging decision for them was to institute the preaching station of Corbin City, New Jersey, as a congregation. The vote was taken and the chairman declared this station a congregation.

Rev. Michael Ives

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PRESBYTERY MEETING



opened the meeting, calling for the vibrant singing of a psalm led by a precentor, prayer, and a meditation on the Lord Jesus calling His disciples to be fishers of men. What an important reminder that the Lord Jesus is still sending out men and using them to gather sinners into His kingdom. What a calling it is to be fishers of men. Rev. Ives labors as a fisher of men not only in his church but also in the community around it. Drawing from Thomas Chalmers, he has adopted a parish model of outreach, whereby he seeks to become familiar with the people in two neighbourhoods, with the prayer the gospel may have effect and that they may approach him as the pastor they know when they are in need.

One of the first items on the agenda was for them to hear greetings from the Free Reformed Churches (myself) and the Free Church of Scotland Continuing. To the first glance of a Dutch Reformed person like me, these two presbyterian denominations appear to have much in common in their principles of worship, commitment to the Westminster standards, desire to reach the lost, and appreciation for experiential preaching. They have talked of joining in the past, but are still getting to know each other better.

Another encouraging report was of their work in Liberia, Africa. As their website states, "The project exists to promote authentic, vibrant, and well-ordered indigenous churches in Liberia. Our goal is to serve the evangelical church in Liberia through Evangelism, Church Planting, Pastoral and Officer training, Christian Education and Literature distribution, and Diaconal Assistance. Learn more about the Liberia Project at theliberiaproject.com." One of their pastors, Rev. Tim Worrell, has been called to this work. In his address, he was honest about the challenges and lessons he is learning. He was also thankful for the partnership of Word & Deed in the schooling aspect of this project.



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As a small denomination with some of its ministers in bivocational ministries, the PRC is visionary also in the area of theological training. They currently have one man under care and at the presbytery meeting examined two more to come under care. In

preparation for this exam, the applicants were to complete a written exam in Bible knowledge and theological knowledge. The members of the meeting had their answers and could ask any follow-up questions they wished. Then, in closed session, they were examined on their conversion, spiritual life, and sense of call. The presbytery is developing its own system of training in order to let men remain connected with a local congregation and work to support themselves while preparing for ministry.

Had I had the opportunity to address them at the end of the meeting, rather than at the beginning of the meeting, I might have encouraged them the more with the word of God: “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15:58). May Christ as the faithful Mediator make this church steadfast, as the chief Cornerstone make it immovable, as the living Saviour make it abound in His work, and as the gracious Saviour bless it to His praise. ^M

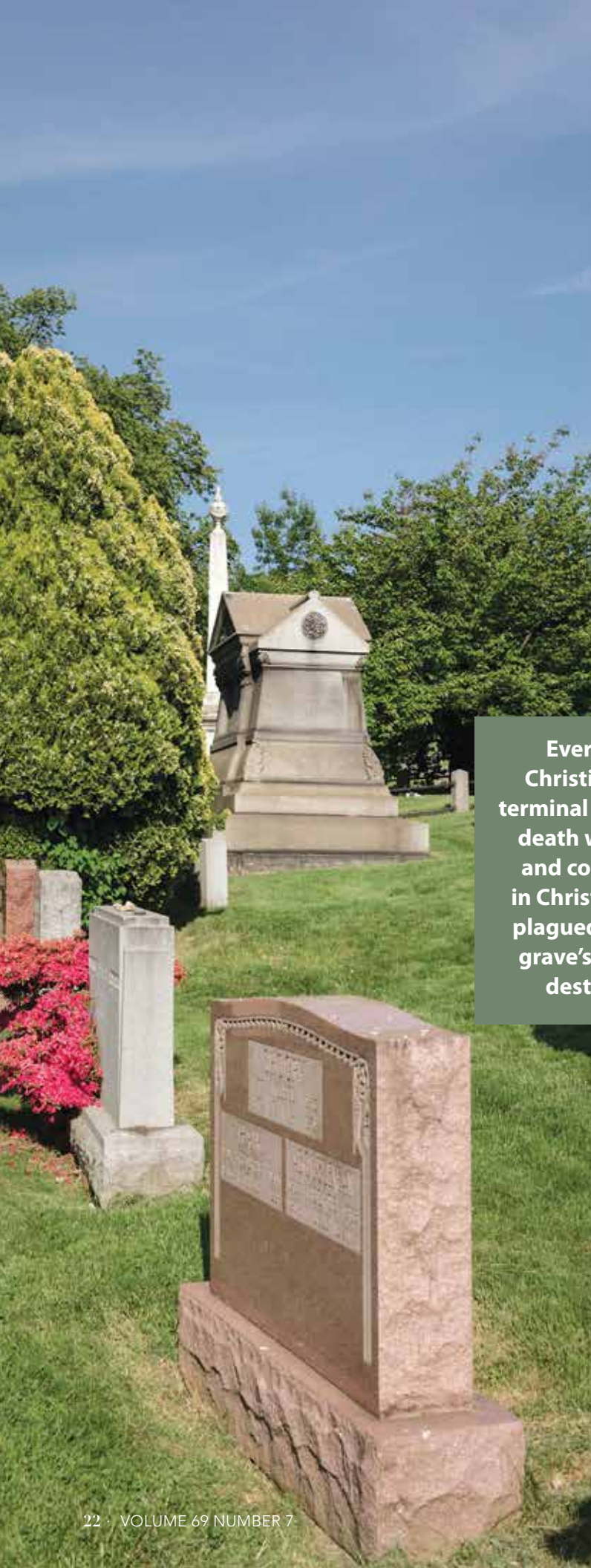
Rev. Rob VanDoodewaard is pastor of Hope [Free] Reformed Church of Powassan, Ontario (www.hopereformed.ca).

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EXPERIENCING LOSS

Our congregation's members have experienced the loss of many loved ones in recent months. This meditation has been a helpful reminder of Christ's victory over our last enemy.

Henk Kleyn, Grand Rapids, Free Reformed Church

O death, I will be thy plagues.

HOSEA 13:14

Disease brings death, and the grave destroys. But here God promises a radical reversal. Death will be diseased, and the grave will be destroyed. Israel's enemies will themselves be defeated and Israel will be released.

Paul borrows this language and the principle behind it to anticipate the ultimate victory of the Christian over death: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54–55).

This great climactic victory will be seen in all its glory on the day of the general resurrection of all God's people. As the Lord Jesus comes to claim the precious dust of His saints and to transform them to be like unto His glorious body, He shouts, "O death, I will be thy plagues; O grave, I will be thy destruction."

But we need not wait until then to see fore-shadows of this victory. Every time a Christian defeats the fear of death and its soul-paralyzing power by trusting in Christ to save his body and soul from death, the victory shout is heard, "O death, I will be thy plagues; O grave, I will be thy destruction."

Every time a Christian faces terminal illness and death with faith and confidence in Christ, death is plagued, and the grave's power is destroyed.

Every time a persecuted Christian faces the firing squad and looks heavenward with peace and confidence, all heaven celebrates the victory, "O death, I will be thy plagues; O grave, I will be thy destruction."

As you face your own end in this world, may this great divine "I will" make death and the grave weaken and wither before you. May you look forward to the day of full and final victory when "[w]e shall all be changed, in a moment, in the twinkling

Every time a Christian faces terminal illness and death with faith and confidence in Christ, death is plagued, and the grave's power is destroyed.



of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52). ①

Pastor David Murray (from Milk and Honey page 227 a 2010 RHB publication)

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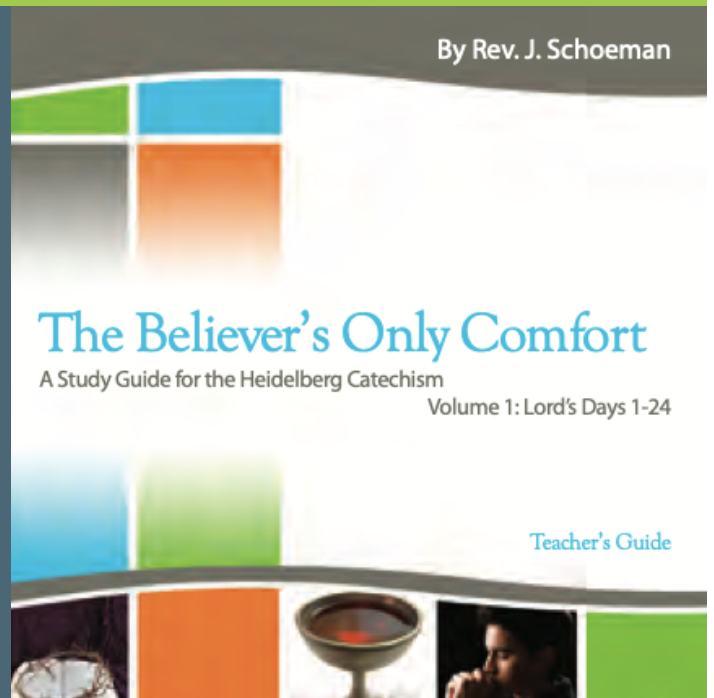
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**I WILL
INSTRUCT THEE AND
TEACH THEE IN THE WAY
WHICH THOU SHALT GO:
I WILL
GUIDE THEE WITH MINE EYE.**

PSALM 32:8



kerkelijke Berichten

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)

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