

Clarion

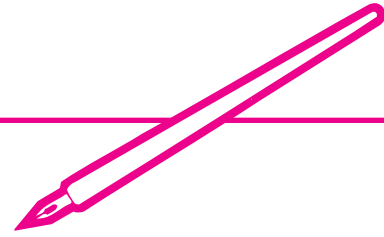
THE CANADIAN REFORMED MAGAZINE
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*Lest we forget – London,
1941*

Numbers

10:1-10



By R. Aasman



Do We have the Right to Go to War?

Bombs on Afghanistan

Two days after the bombs started to rain on Afghanistan, I asked my three senior catechism classes what they thought of this military action by the United States and her allies. Was it right to go to war? Their response was unvarying. No one was thrilled by the prospect of war, but the general response was: What else can we do? Given the circumstances of the terrorist attacks on September 11 and the refusal of Afghanistan's authorities to hand over Osama bin Laden, war was inevitable.

We enjoy peace and freedom because our governments went to war when they had to do so.

I was pleased with the response of my young people, if for no other reason than the fact that they had not been taken in by the pacifist rhetoric that is floating around our society. On the one hand, they understood how terrible a war is. But on the other hand, they understood that sometimes it is necessary to go to war. They are entirely correct. How appropriate was their response in light of the fact that at this time of year we have our Remembrance Day celebrations where we commemorate the wars of the past century. We enjoy peace and freedom because our governments went to war when they had to do so.

War and the Bible

War is not forbidden by the Bible. For instance, we read in Romans 13 that "The authorities that exist have been established by God." Then it is stated in verse 4: "For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer." The government does not bear the sword for nothing. These are the words of the Holy Spirit. It is true that "the sword" can be the disciplinary action and corporal punishment of the government on its own civilians who are involved in criminal action. But it also becomes the legitimate weapon whereby a government defends its citizens against a hostile force. There are many examples in the Old Testament where Israel went to war under the command of God himself.

Some have suggested that the sixth word of the covenant promotes pacifism. In other words, a terrorist might strike but

a country has no right to strike back. Peaceful resolutions must be sought. However a careful reading of the sixth word in its original Hebrew makes clear that it does not forbid every kind of killing, but *unlawful killing*. Acts of self-defence, and the right of a nation to defend itself are not forbidden by the sixth word. Of course, there are other basic biblical principles which apply when a nation goes to war. There must be a legitimate cause and a legitimate purpose for war; the military response must be proportionate to the offence; there must be consideration for civilians who are in the country under attack. Strikingly, these are basic and conventional rules of war that still apply today.

Is the U.S. in the right to fight?

There are voices in Canada and the U.S., and throughout the world for that matter, which openly state that America has no right to fight back against terrorism because it is getting what it deserves. Mention is made of American assistance to the Afghanistan freedom fighters, including bin Laden, in the fight against the Soviets in the 1980s. Mention is made of American support of Iraq against Iran, also in the 1980s, and thus support of Saddam Hussein. Mention is made of American support for Israel and its involvement in the Gulf War of 1991. It is true, in hindsight, that questions can be asked whether the U.S. always acted in a wise manner in these conflicts around the globe. At the same time, the U.S. was attempting to protect certain countries against hostile neighbours. The threat of the Soviets against Afghanistan and of the Arabs against Israel were very real – a clear and present danger! The U.S. may be commended for her support in these areas. Clearly, to say that America has reaped what it has sown when the terrorist attacks took place on September 11, is ludicrous.

We turn our thoughts to the return of our Lord Jesus Christ who will put an end to all violence and hatred.

America at war

The U.S. with her allies, notably Britain, has established that Osama bin Laden was the enemy behind the attacks of September 11 and is still masterminding more acts of terrorism. Bin Laden and his al-Qaeda fighters (terrorists) have clearly targeted civilians without giving any kind

of forewarning. The U.S. gave every opportunity for a peaceful resolution: let the Taliban hand over bin Laden and there will be no bombs on Afghanistan. The U.S. has just cause and a legitimate purpose in attacking Taliban and bin Laden key targets. The purpose is to bring bin Laden to justice; to stop the source of further terrorism; to shut down this haven for terrorists. Moreover, the U.S. is trying to do minimal damage to civilians, and demonstrates an attempt to rebuild the life of Afghanistan.

If the U.S. and her allies had not gone to war, she would have become the continued target of such monsters as Osama bin Laden. When a country is attacked in such a vicious and unprovoked a manner as the U.S., then the government has to take up "the sword" to secure its freedom and peace.

May God help us all

It is our prayer that the war effort will not be prolonged and that peace may be secured. We rely on the Lord our God also in these matters, because He controls all things, including the rise and fall of earthly kingdoms. Indeed, as we contemplate the violence which typifies our world, we turn our thoughts to the return of our Lord Jesus Christ who will put an end to all violence and hatred. He will secure for us the peace of Jerusalem.



What's inside?

The United States of America and her allies are at war. This has raised a lot of debate as to the legitimacy of this war. Some have even said that the U.S. got what it justly deserved. What a monstrous statement. No one will deny that the U.S. has made mistakes. But does it deserve such acts of terrorism as we saw unfold on September 11? And does America not have the right to attack the enemy who propagated this terrorism? The editorial as well as an article by Mark Slomp examine some of these points.

Dr. N.H. Gootjes continues with his series of articles on drugs. This is the third of four installments. This article examines some of the ugly side effects of drugs, and some of the terrible things people will do to acquire drugs. Any idea that drugs are glorious is quickly dispelled.

Terry Veenendaal writes a memorial for Isac Joseph Sarumi who was an elder in Ekoru, Papua New Guinea. Isac will be sorely missed by his church community. Thankfully we know where believers go when they pass on, and we know the Lord will continue to gather, defend and preserve his church.

Rev. E. Kampen provides us with a report on the Fifth ICRC meeting in Philadelphia. We also have an update from MERF, and a report of celebrations at the twenty-fifth anniversary of Dr. N.H. Gootjes in the ministry. Dr. Gootjes is a contributing editor to our magazine and so we would like to take the opportunity to extend our congratulations to him, and wish him the continued blessings of the Lord.

We have the column, *Treasures New and Old*, by Richard Bultje. Brother Bultje is involved in a street ministry in Hamilton, Ontario. We also have three press releases from various Classes. It is great to be updated on their activities.

RA



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By R. Bultje

Worldly Wealth will One Day be Gone

"I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings." Luke 16:9

Money is always a topic that people find easy to discuss and think about. Our society is always coming up with more ways to help us make money. Some say that money makes the world go round; it keeps food on your table and keeps the budget of the church, school and other Christian organizations running. You could say that without money it would be impossible for our families and churches and Christian organizations to continue to exist.

Some forty or fifty years ago a few Dutch immigrants of the Liberated Churches in Holland came to this country with very little in the way of earthly or worldly possessions. Many of them came over the ocean because they wanted a better life for their families and descendants. I think it would be fair to say that God has blessed this immigrant community in many ways. In the area of finances, the situation of this immigrant community has changed drastically, so that now many organizations and activities are being funded that could not be supported when the immigrants first came. Without God's blessing on the businesses and savings of the people in these communities, we would not be able to fund our present organizations, such as Reformed schools and foreign and home mission outreach activities.

In the passage highlighted above, Jesus told his disciples a parable about a manager who acquired some much-needed friends by cleverly cheating his boss. Through this parable, Jesus taught his disciples to use money in a calculating manner for the future. The

purpose was to be welcomed, not into earthly homes, as with the manager in the parable, but into eternal dwellings, that is, heaven. But, how can we use earthly money to do this?

The previous chapter records that Jesus taught the crowds (including the Pharisees and teachers of the law, who muttered that Jesus showed friendship to tax collectors and sinners) what God's attitude is to the lost. Jesus showed them through use of parables that God has a yearning heart for the lost and will actively seek and find the lost.

In our chapter, we are told that Jesus now specifically addressed his disciples, challenging them directly. If they really believed that God sought the lost through the person of Jesus Christ, would they be willing to sacrifice their worldly possessions to send out this message? Was the salvation of others more important than their earthly riches? For the most part, Jesus' disciples were financially poor. Yet, Jesus told them to use what worldly

riches they had to make sure the message He was teaching them would go beyond them to others ordained to eternal life. Jesus was not saying that we can get people into heaven through means of money. But He was saying, and continues to tell us, to use our earthly riches to work for the furtherance of his kingdom. Jesus used the actions of the shrewd manager in the parable as an example to teach us that our dealings with money should flow from our belief that God seeks the lost through the means of the gospel of Jesus Christ.

When we look from this perspective at how God has blessed the community of the Canadian Reformed churches, can we say that we individually and corporately are doing what Jesus teaches us? Is our mind – and so, our money – set on the gospel going out to declare God's great love in seeking the lost, so that when the money is gone we will be welcomed into eternal dwellings? C



Drugs (Part 3)

By N.H. Gootjes

Is it wrong for people to use drugs? That question cannot be answered in general terms, as is sometimes done. We can only determine that by studying the effects of the different drugs. In the following sections we will present a profile of several groups of drugs. This can only be done rather briefly and concisely, but it should be enough to provide us with the information we need to answer the question whether there is place for these drugs in a Christian's life.

Stimulants

As was said in the previous article, the two important stimulants are cocaine and the amphetamines. These are different in origin. Cocaine is derived from the leaves of the cocoa plant. South American Indians discovered that these leaves, when they chewed them, provided them with more energy. This helped them to do physical work at high altitudes. The amphetamines were discovered as a stimulating chemical during the twentieth century, and became popular with the hippie movement. As the effect of cocaine and amphetamines is very similar, they are usually taken together.

These drugs cause feelings of euphoria, energy and confidence in the people who use them. They activate the functions of the body, leading to improved coordination and strength. Some athletes used amphetamines for improved performance, but these substances are banned and athletes who are caught using them are disqualified.

But improving physical ability is not the only reason for people to use these stimulating drugs. They are often used at parties because they make people feel good in a group. These drugs make them talkative and adventurous, freeing them of negative feelings, and heightening sexual alertness. It is a preferred party drug, for it effectively removes inhibitions.

This group of drugs is very addictive. The effects are enjoyable, but they do not last long. Some addicts stay awake for several days, injecting amphetamines every few hours. When they stop taking the drug, they crash, feeling very depressed and hungry. Chronic use leads to tolerance and dependence. They crave this drug even when they know that it leads to health and psychological problems. Both physiological as well as psychological reasons cause addiction. As a result of biochemical changes in the brain, the addict needs more of the drug. And the psychological craving for another high urges them to repeat the experience.

We need to answer the question whether there is place for these drugs in a Christian's life.

How do we evaluate the use of these drugs? Several elements should be considered. They give the users a pleasurable high, and often increase their sexual desire. At parties, they result in breaking down inhibitions and causing a craving for sex. Some even sell their bodies for the pleasure provided by these drugs. It causes people to ignore their responsibility to obey one of the commandments which God gave for our own good and the benefit of the others.

In addition, the addictive quality of these drugs causes people to crave for a repetition of the experience. This addiction is an urge that needs to be satisfied before anything else. Young people who do not have enough money to sustain this habit go around selling it to others. Others go into prostitution and crime. Their addiction makes it impossible for them to take their place in this world and do regular work. They make

it impossible for themselves to fulfill the task God has given to the people he created in the beginning (Gen 1:28, see also Col 3:17). These drugs determine their lives and cause them to go against God's laws.¹

Depressants

These drugs were originally developed for their calming qualities but they have been widely abused. As a result, this group of drugs can be approached from two sides. On the one hand, they are able to give relief to people suffering from anxiety, on the other hand, they have been proven to have dangerous results.

The origin of these drugs was the discovery that barbituric acid could be produced synthetically. This led to the development of barbiturates which could be used as a medicine for calming people down. They give relief to people who feel oppressed by anxiety and they allow them to sleep. Although their addictive qualities were noted at an early stage, this was not generally believed until it was demonstrated by means of experiments in the 1950s. This led to the development of other sleeping pills to replace them. These, in turn, proved to have similar addictive and dangerous effects.

How can medicines made to produce sleepiness be used as drugs? The answer is that these drugs have a different effect in different situations. They produce sleepiness when someone taking these drugs is resting and quiet. But when someone is active and alert, the same drug will cause him to become excited and emotionally unstable. It is this feeling of well-being which makes the sedative drugs attractive to their users.

The result of addiction to sedatives is threefold. People who are under the influence of these drugs show the same characteristics as people who are drunk. They act sluggishly and when they speak they slur their words. They

are no longer able to judge a situation properly, and they are emotionally unstable. The biblical statements against drunkenness can directly be applied to this situation:

- Wine is a mocker and beer a brawler, whoever is led astray by them is not wise (Prov 20:1, see also 23:20, 21 and 30-35).
- Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit (Eph 5:18).

The Bible warns against the kinds of effects produced by the depressants.

The Bible warns against the kinds of effects produced by the depressants.

A second result of using sedative drugs is that it often develops into psychological dependence. People who have used it feel they cannot live without its mellow, soothing qualities. This makes it hard, if not impossible, for them to do their regular work in this world for which we have been created. What is more, depressants make it impossible for people to take their place in family life and in the work place.

The third result of being involved with these drugs is the danger of taking a lethal dose. Regular users of the sedatives become tolerant to their effects. They are no longer able to experience the euphoric feelings they enjoyed previously. In an effort to regain this blissful state, they may take an overdose and die as a result.

One author states that the depressants "contain both useful prescribed drugs and the most widely abused substances."²

Opiates

The drugs derived from opium (morphine, heroin, codeine, methadone) also work as painkillers. Many prescription pain killers belong to this group of drugs.

There are several ways to make people insensitive to pain. One is to make the area where the pain "begins" temporarily insensitive. The dentist does that when he freezes a part of the mouth. As a result, a part of the body becomes insensitive. The opiates work differently, for they influence the place where the pain "ends" in the brain. The receptors for pain signals ignore these signals and instead

transmit pleasant sensations. One is a sensation of extreme elation, followed by a calming effect and sleep. During this sleep, the drug user has pleasant dreams. It seems that particularly the initial exhilarating rush makes these drugs attractive to the users.³

Opiates do not only cause pleasure, but they have several negative side effects. One is the danger of sudden death. About one percent of heroine users die each year as the result of their habit. Some of these deaths may be the result of an overdose, but there are also other causes. Some die because their lungs have been filled with fluid. This is not the result of the heroine itself, but an allergic reaction to the quinine mixed with the heroine. A third cause of death is the nausea and vomiting resulting from it, which is dangerous for people who are malnourished. Further, an opium overdose may cause suppression of the stimulus to breathe, so that the person simply "forgets" to breathe.

Opium and similar drugs have proven to be very addictive. People who begin with using it once a week will eventually want to take it during the week, until they end up using it every day. People suffering from withdrawal symptoms know that another dose will make them feel better. This leads to the vicious circle of drug abuse.⁴

Those withdrawal symptoms are very unpleasant. About four hours after a heroine injection, the user suffers from a feeling of anxiety and he craves the drug. After eight hours, persistent yawning, sweating, teary eyes and runny nose are experienced. After another four hours, the pupils are dilated, the hairs stand on end ("cold turkey"). This is followed by muscle spasms in the feet; later the whole body begins to ache. Between eighteen and twenty-four hours, the blood pressure goes up, body temperature rises, vomiting and diarrhea occurs. The symptoms disappear after about thirty-six hours.⁵

The question of how to evaluate this drug should be considered in the light of God's Word. The first and obvious problem is that people who use this drug willingly endanger themselves. The drug is potentially fatal: one percent of users die each year as the result of it. Using this drug causes a conflict with the sixth commandment.

Using an opiate has very negative side effects, even when it is not fatal. It takes control over people's lives. The pleasure provided by the high becomes



Called by the church at Smithville, Ontario:

Rev. W. den Hollander

of Toronto, Ontario.

Called by the church at Albany, Western Australia:

Rev. D. Vandeburgt

of Denver, Colorado, USA.

the determining factor for their lives. In other words, the craving for a high becomes the main drive in their actions. Rather than serving God, they are compelled to serve themselves. Connected to this is the fact that this drug prevents people from serving God in their work. They make themselves so sick that they can no longer do regular work.

People suffering from withdrawal symptoms know that another dose will make them feel better.


It is far removed from the life style the apostle Paul urged on us when he told us to offer our bodies as living sacrifices, holy and pleasing to God, Romans 12:1.

¹ See for more information about the stimulants, S.H. Snyder, *Biological Aspects of Mental Disorder* (New York / Oxford: Oxford University Press, 1980) 106-113; A. Goldstein, *Addiction From Biology to Drug Policy* (New York: W.H. Freeman and Company, 1994) 155-167; M.A. Schuckit, *Educating Yourself About Alcohol and Drugs*, 31-33; 62-64.

² M. A. Schuckit, *Educating Yourself About Alcohol and Drugs*, 37; see also 66-68; S.H. Snyder, *Biological Aspects*, 114-119; A. Goldstein, *Addiction*, 123f.

³ See S.H. Snyder, *Biological Aspects of Mental Disorder* 89ff; A. Goldstein, *Addiction*, 140f.

⁴ There are stories of people who have suddenly stopped using this drug without withdrawal and without medication. That appears to be the result of the fact that the concentration of the drug was very low in the heroin they bought, see S.H. Snyder, *Biological Aspects*, 93.

⁵ For technical details, see A. Goldstein, *Addiction*, 140f; M.A. Schuckit, *Educating*, 37-39; S.H. Snyder, *Biological Aspects*, 91-94. 

The Possibility of Evil

By Mark William Slomp

Every evening the television news presents us with pictures and images from around the globe. Every day we can read about them in newspaper type. Most often they are images and stories of despair, frustration, hatred, poverty, and disease. And yet, unbelievably, despite the daily evidence presented as to the condition of human existence, many, or most, people are convinced that we are progressing – moving closer and closer to a perfect world (certainly a better world than we are currently in). Well, the latest evidence has arrived via an American Airlines flight. When the hijacked planes collided with the World's Trade Center in New York City, the Pentagon and a rural field in Pennsylvania, the belief held by many that the world is getting better took a near fatal blow. This fact was made evident in a recent article by Robert Fulford featured in the *National Post* entitled "From Delusion to Destruction." He writes: "The frontal attack on Western civilization by Islamic radicals produced terrible death and destruction on Sept. 11 and has since re-ordered global politics. But its effect on our mentality may be even more enduring. It has called into question the attitudes by which our society has lived for years" (October 4, 2001).

Man of the century

I recently read an article in the December 31 edition of *Time* magazine that demonstrates the optimism people have been holding for the future of our world. The entire magazine was devoted to "The Man of the Century." The editors decided that the "Man of the Century" in their estimation would have to be someone who symbolized the victory in the struggle of capitalism over command economies, democracy over fascism, equality over tyranny, and good over evil. The editors of *Time* decided that although evil dictators such as Stalin, Lenin, and Hitler dominated much of the history of the past century

they would be relegated to the "ash heap of history" since, ultimately, they were defeated – and good prevailed. In their eyes, the resurgence of the world economies after the Great Depression, the dismantling of the wall separating East and West Germany, the victories of the Alliance powers in World War I and World War II demonstrate the triumphs of humanity and the unquenchable flame of goodness present in humankind. Franklin Delano Roosevelt, then, was chosen as one of the finalists for "Man of the Century" since he embodied the ability of mankind to overcome evil. They decided that the success of Roosevelt and Churchill over the Axis powers was symbolic of the twentieth century victories over evil.

People are convinced that we are progressing – moving closer and closer to a perfect world.

Human optimism

A book I recently read, (entitled *Non-Zero*), reflects the same optimism regarding the progression of good in the world. Judging by its popularity it is safe to say that many share the author's viewpoints. In fact, President Clinton, while he was still the President of the United States, had every member of his administration read it. The controlling idea in the book is that our world is gradually moving to a more perfect state. The author, Robert Wright, argues this by pointing out that ultimately society continually realizes the importance of working together to achieve a goal. He elucidates this by making the point that we all realize the importance of working together (even to achieve selfish fulfillment) – in the end we all realize that our fate is tied to the fate of the society in which we live. Therefore,

it is in our best interests to work together. Based on this assumption he believes that good will always win out over evil.

Despite the tragedy of early September, many people continue to share in this optimism. They persist in their belief that we are moving towards a more egalitarian, humanitarian world. For example, they cite the fact that more than half of the world is governed by governments of choice as evidence that the world is progressing. Granted, that confidence has likely been shaken a little. But the world continues to hold doggedly to that belief. They insist that the evil of terrorism is not a permanent fixture in the unfolding story of humankind.

What makes terrorists?

Therefore, in the wake of the disaster, people are scrambling to determine what it is, in the history or makeup of an individual, that makes him/her a terrorist. They reason that if we can identify the conditions that spawn terrorists, we will be able to terminate this cancer from the human condition. Some have speculated that poverty creates terrorists. I recently read someone argue that to prevent terrorism, we must make war against poverty. Others have made the opposite claim citing excessive wealth as one of the key ingredients in the formulation of a terrorist (Osama bin Ladan inherited \$80,000,000 at the age of thirteen and now boasts a personal wealth that exceeds \$300,000,000). Yet other people name bad foreign policy as the catalyst in transmogrifying ordinary citizens into rabid terrorists.

Is America reaping bitter fruit?

Many people in the Canadian media have claimed that the United States was only reaping the fruits of its harvest. Haroon Siddiqui commented in the *Toronto Star* that Islamic terrorists terrorized America because of "American complicity in injustice, lethal and

measurable, on several fronts" including "the Israeli-Palestinian conflict, in which America stands by decades- long Israeli defiance of United Nations resolutions. . ." (September 19, 2001). The implication is that we have the responsibility to overcome evil through flawless foreign policy. The logic behind all this is based on the belief that as long as we can come to an understanding of what fosters evil, we can eradicate it. And they believe that through a determined effort this objective can be achieved. Therefore, they still readily assure themselves that this latest scourge of evil is only a minor speed bump on the highway to a progressively better world. I suppose that you have to commend them for their indefatigable faith. However, these misconceptions tend to forget the wickedness that resides in the hearts of every human who draws breath.

Those who cling to the hope that the great American war machine will defeat Osama bin Ladan and squelch terrorism – thereby putting an end to this horrific series of events – fail to realize that as long as evil resides in the human heart the threat of destruction, death, and chaos always exist. Trying to come to an understanding of what causes evil – as if it is something that is "out there" – in an attempt to remove the necessary ingredients will also fail to eliminate evil in the world. Certainly, finger pointing is inappropriate.

Instead, we need to have a healthy awareness of our own sin, the need for a Saviour, and the promise of deliverance from evil for those who believe in the one true God. Our security will never come from alliances between multitudinous nations, military power, advanced intelligence capabilities or tough-talking politicians. Nor can our security come from the erroneous belief in the inexorable progression of human societies to a higher degree of perfection. Security can only be attained through an awareness that God is in control of the events in this world – God will not allow wickedness and evil to threaten those who come to Him with a humble faith.

Security can only be attained through an awareness that God is in control of the events in this world.

A new realization

The latest episode of evil has jarred some into a new realization. As Robert Fulford further commented in his article: The atrocity of Sept.11 was a foreign object, hard as anthracite, a foreign object that suddenly lodged in our souls. Perhaps we can identify it with an ancient word, evil. That

term frightens us: liberalism decided long ago that "evil" should not, if one follows liberal thinking, exist. It is therefore distinctly uncomfortable to realize that, whatever we might wish, it nevertheless has always existed and will always exist.

But he does not take it to its logical conclusion. He ends his article with the hope that "Perhaps Sept.11 will lead us toward both a more profound understanding of evil and revived faith in ourselves and our shared beliefs."

A better hope

That is certainly a belief that holds out little hope. Thankfully, as Christians this is not the hope that helps us to navigate through times of travesty and tragedy. While the world views the misery and suffering in the world with fear, uncertainty and false confidences, we may view world events with a guaranteed assurance. Evil will not prevail. As the President of the United States quoted in his now famous address to the American people: "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom 8:38). That is our sure and certain hope. Through that assertion we can view the events of this world, however appalling, with serenity and calm.



Fifth International Conference of Reformed Churches, held in Philadelphia, PA from June 21 – 27, 2001

By E. Kampen

The Committee on Relations with Churches Abroad has the responsibility to represent the churches at the International Conference of Reformed Churches, held every four years. In that capacity, the undersigned and Rev. C. Van Spronsen traveled to Philadelphia this past June to attend the conference that was to be held on the campus of Westminster Seminary. On the first morning of the conference, Rev. C. Van Spronsen received news that the Lord had called his mother unto glory. His stay was thus cut short, as he had to return home. Dr. J. DeJong, who was present as one of the speakers and as an advisory delegate, took over his position as voting delegate.

The ICRC also encouraged the two Scottish churches to seek reconciliation with each other.

Rather than unnecessarily duplicate what has been written, what follows is the official press release of the ICRC, which in turn will be followed by some concluding remarks.

Press release

The International Conference of Reformed Churches, which meets every four years, held its fifth meeting in Philadelphia, USA from 21 to 27th June 2001. A prayer service preceded the official opening and had the appropriate theme of Passion for the Glory of God. The venue for the Conference was the Val Til Hall of the Westminster Theological Seminary.

The Seminary has had a long association with the host church, the Orthodox Presbyterian Church.

Members

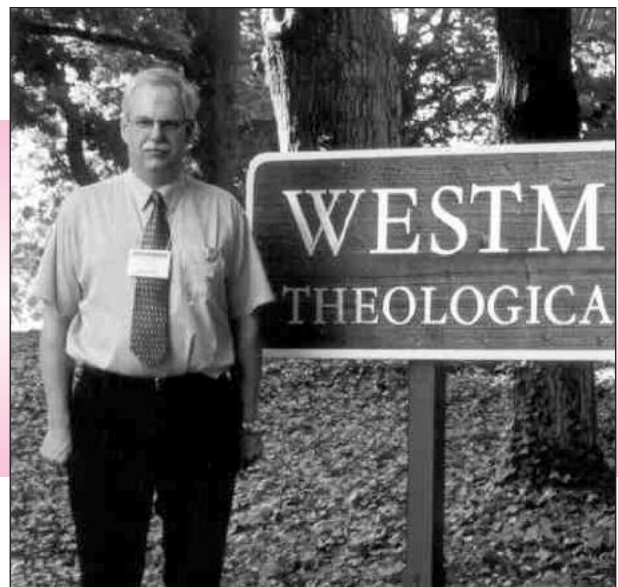
The Reformed Presbyterian Church of North East India was, by unanimous vote, welcomed as the twenty-second member church. The member churches represent about 560,000 people across the world in churches adhering to the teaching of the Holy Scriptures as summarized in the Reformed Confessions.

Updates on current work were presented by delegates from the Canadian Reformed Churches, the Evangelical Presbyterian Church of England and Wales, the Reformed Pilgrim Churches, the Reformed Churches in Indonesia and the Reformed Presbyterian Church of North East India.

Introductions were given by representatives from the following non-member churches: Church of Christ in Sudan among the Tiv; Compassion of Jesus Evangelical Presbyterian Church (Eritrea); Independent Reformed Church (Korea); Presbyterian Church in America; Presbyterian Church in Uganda; Reformed Church in Japan; Reformed Churches in South Africa; Reformed Church in East Africa; Lanka Reformed Church; and Reformed Presbyterian Church of Central and Eastern Europe. Some of these reports showed the great difficulties under which the faith is being propagated and yet the wonderful faithfulness of the Lord in building his Church.

The Conference noted the sad division which had occurred in the Free Church of Scotland in January 2000, but the ICRC being a Conference, not a

Rev. E. Kampen





Rev. E. Kampen and Rev. J. DeJong.

church court, did not have jurisdiction to evaluate the claims of the Free Church of Scotland (Continuing). Without prejudice to the claims of the churches involved, the Conference decided to invite the Free Church of Scotland (Continuing) to be seated at the meeting as a non-voting participant, and encouraged her to apply for membership. The ICRC also encouraged the two Scottish churches to seek reconciliation with each other.

The current list of member churches is:

- The Associate Reformed Presbyterian Church
- The Canadian Reformed Churches
- The Christian Reformed Churches in the Netherlands - De Christelijke Gereformeerde Kerken in Nederland
- Evangelical Presbyterian Church in England and Wales
- The Evangelical Presbyterian Church of Ireland
- The Free Church in Southern Africa
- The Free Church of Central India
- The Free Church of Scotland
- The Free Reformed Churches in South Africa
- The Free Reformed Churches of North America
- The Reformed Pilgrim Churches - Gereja Gereja Reformasi Musyafir N.T.T.; (Formerly Gereja Gereja Masehi Musyafir NTT)
- The Reformed Churches in Indonesia – Gereja Gereja Reformasi di Indonesia N.T.T
- The Orthodox Presbyterian Church
- The Presbyterian Church in Korea (Kosin)
- The Presbyterian Church of Eastern Australia

- The Reformed Church in the United States
- The Reformed Churches in the Netherlands (liberated) - De Gereformeerde Kerken in Nederland (vrijgemaakt)
- The Reformed Churches of New Zealand
- The Reformed Presbyterian Church of Ireland
- The Reformed Presbyterian Church of North America
- The Reformed Presbyterian Church of North East India
- The United Reformed Churches in North America.

An important aim of the Conference is to encourage co-operation among the member churches in fulfillment of the missionary mandate.

Missions

An important aim of the Conference is to encourage co-operation among the member churches in fulfillment of the missionary mandate. The Conference received the Report of its Missions Committee, and noted the successful regional gatherings held since 1997. The mandate of the Committee was revised and its composition expanded so that it might more effectively stimulate and encourage Mission interest and facilitate co-ordination of the efforts of member churches.

Papers

The first paper was presented by Dr. J. de Jong of Canada on “Biblical Principles of the Unity of Church – a Reformed Perspective.” This paper was complemented by a second paper by Dr. W.D.J. Mackay of Ireland entitled “The Unity of the Church in the Westminster Tradition.” These two papers had been commissioned to assist member churches to understand the biblical principles of the church and its unity as they had been expressed in the European Reformed tradition and in the Scottish Presbyterian tradition. While there were differences between and within both traditions, they did not appear to be insuperable. Indeed, the Conference was delighted to hear of closer ties established by the Canadian Reformed Churches with the Orthodox Presbyterian Church and the Reformed Church in the United States, and the prospect of federative unity between the Canadian Reformed Churches and the United Reformed Churches of North America.

Dr. Jakob van Bruggen of the Netherlands presented a synopsis of his paper on “Hermeneutics and the Bible” in which he stressed, among other things, the importance of attention to the historical context in the history of redemption when interpreting and applying the Scripture. He turned the session to good advantage by involving a number of delegates in discussion on different problems of Biblical interpretation. He demonstrated clarity and surefootedness in this presentation which all found stimulating.

Rev. John Ross of Christian Witness to Israel delivered an informative overview of the reasons for Scottish Presbyterian sympathy for and interest in the evangelization of the Jews as it developed in the nineteenth century. This was an adjunct to his paper entitled “Work Among the Jewish People: Historical Perspectives and the Contemporary Challenge.” It was evident that not all churches had a developed interest in work among the Jews, but all believed that Jewish people are included in the Great Commission. There was general opposition to the replacement of gospel witness by Christian Zionism. Systems of belief such as dispensationalism and some forms of Messianic Judaism, which threaten the visible unity of Jewish and Gentile believers in the one church of Christ, were also matters of real concern.

Rev. G.I. Williamson of the United States presented a paper on "The Regulative Principle of Worship." The initial definition provided was drawn from the Heidelberg Catechism Question 96: "we must not worship God in any other way than He has commanded." The treatment provided by the speaker focused on the content of sung praise (inspired songs/psalms or hymns) and the religious observance of days (such as Christmas). His contention was that changes in the generally common approach of the Presbyterian and Reformed traditions in the sixteenth and seventeenth centuries have become evident in later times and reflect a neglect of the biblical principle. There was insufficient time to discuss all the matters arising from this paper. It is clear that discussion in the Reformed tradition has not followed the same path as in the Presbyterian tradition, while some Presbyterians also wish the case formulated somewhat differently. Clearly there is need for on-going dialogue to avoid misunderstanding and reach a greater measure of consensus.

The final paper was presented by Rev. Cornelis Pronk of Canada and discussed "The Work of the Holy Spirit in the Believer," particularly personal guidance and illumination enjoyed by the believer. The issues raised by this paper also received close attention. The importance of clear distinctions and careful terminology was stressed by a number of respondents. In this way not only the obvious errors of intellectualism and charismaticism are avoided but the powerful work of the Spirit in

causing us to abound in love and joy in Christ and his service should increase.

Next meeting

A four year budget of 30,000 USD p.a. (or about 5 cents per church member) was adopted. The next meeting is to be held in 2005 in South Africa with the Free Reformed Churches in South Africa as host. A revised arrangement for the delivery of papers was approved which should ensure greater participation and relevance to the needs of all Conference members.

Concluding remarks

In due time the Proceedings and Papers of this meeting will be available. If you have access to the Web, you can find the Minutes of the meeting at the ICRC website @ <http://ourworld.com-puserve.com/homepages/rcjanssen/icrc.htm>. For the speeches, you will have to wait for the book.

It is a remarkable experience to walk and talk with brothers in the faith from all the corners of the world.

Besides the official business there was much opportunity for informal meetings with delegations from other countries as well as many conversations over meals and coffee. One's mealtime company was seldom the same, which made for interesting in-

formal opportunities to learn about each other's churches.

One day was set aside for a "field trip." This trip took us to Princeton where we visited a cemetery with the earthly remains of some of the famous men in the history of the Presbyterian Church, men who in their days fought to defend and promote the Reformed heritage. This was followed by a visit to Princeton seminary. The day was concluded with a visit to downtown New York. The recent terrorist attack on the very buildings where a number of delegates visited on that occasion is a reminder of the latent hatred in the heart of unregenerate man and stands in such a sharp contrast to the brotherly harmony in Christ which could be enjoyed among the ICRC delegates who came from all over the world. The outing provided much opportunity for informal conversations, which put a face on the relationship we have.

It is a remarkable experience to walk and talk with brothers in the faith from all the corners of the world. In a meeting like that one sees something of the fact that the church is made up of people from all tongues and tribes and nations. You experience that the gospel overcomes racial and cultural barriers and you speak the same language of faith. We are members of the same kingdom, with the same King, Jesus Christ. While such conferences are attended only by the delegations from the various churches, it does give us as member churches a sense of the worldwide extent of the Lord's church gathering work. C



Westminster Seminary

Twenty-Fifth Anniversary in the Ministry for Dr. N.H. Gootjes

September 26, 1976 – September 26, 2001

By R. Aasman

On a Saturday evening, on September 29, 2001, the Theological College of the Canadian Reformed Churches hosted an evening to celebrate the twenty-fifth anniversary of Dr. N.H. Gootjes in the ministry of the Word. It was not overlooked that Dr. Gootjes and his wife were also celebrating their twenty-fifth wedding anniversary. At this event were professors and ministers with their wives, friends and relatives of the Gootjes family. Most importantly, there was present Dr. Gootjes, his wife and five children. During the course of the evening, it became clear that there is deep appreciation among us for the ministry of Dr. Gootjes and particularly his teaching at our Theological College.

The evening provided plenty of opportunity to mingle and talk together. The children of Dr. Gootjes gave a pre-

sentation which provided insight from the perspective that only children could give. Various ministers and professors spoke as well. Dr. R. Kooistra, a retired Christian Reformed minister who is the uncle of Dr. Gootjes enlightened us as to the home life which Dr. Gootjes enjoyed as a boy. The students at the college also provided us with a skit. Although the audience suspected that there was a certain amount of hyperbolic portrayal of this professor, still we learned a few things. They made us laugh, and they convinced us that our future ministers will have a good sense of humour.

During the course of the evening, we learned a few things about Dr. Gootjes. We mention the following, Dr. Gootjes was born in 1948, shortly after a war which had torn bitterly at his native land, the Netherlands. It was a

time of not much money, but at the same time of a healthy pride that this nation had survived and was now rebuilding. The Gootjes family owned a store which sold fruit and vegetables. As a boy, Dr. Gootjes helped around the store running a variety of errands. From a very early age, he aspired to the office of minister of the Word. He was not even thinking of being a professor. He wanted to be a preacher. At the age of only nineteen the Lord took to himself Dr. Gootjes' father. This is a hard thing for any young man, to lose a father at such a young age. Thankfully, it did not diminish his desire to serve the Lord as a minister. And so he followed the regular course of study: Christian grade school in Leeuwarden, Reformed high school in Groningen, and Kampen in 1968. Dr. Gootjes not only finished the regular degree for



Gift from the Board of Governors to Dr. and Mrs. N.H. Gootjes.



*Professor Julius as
Professor Gootjes.*


becoming a minister, he also did his Master's degree. During these years he was also speaking an edifying word. When he finished his studies and was eligible for call, he was called by eight churches. He accepted the call to the congregation of Leiden and was ordained on September 26, 1976. In Leiden he worked on his doctoral dissertation. Just before his ordination, our brother married his wife Dinie. In the course of time, God would bless them with five children: Henk, Albert, Kees, Jentine and Gerard.

In 1979, Dr. Gootjes was called to go to Korea to teach at Koryo Theological Seminary, the seminary of the Kosin

Presbyterian Church. This is our sister church. On acceptance of this call, the Gootjes family embarked on what was truly a momentous immigration in February of 1980. Of course, one of the greatest challenges was mastering the Korean language. Perhaps we can also say: of course, knowing the natural ability and devotion of Dr. Gootjes, the Korean language was mastered and our brother could teach and write in Korean. During the time in Korea, our brother obtained his doctor's degree in theology in January of 1985. His doctoral dissertation is entitled, *De Geestelijkheid van God*.

By the end of the 1980s, the wheels were set in motion for Dr. Gootjes to become the successor of Dr. Faber at our Theological College. Synod Winnipeg of 1989 invited Dr. Gootjes to come to Synod. He flew in from Korea, and he accepted the call. He was installed in Ancaster on October 1, 1989 and became the new professor of dogmatology, following in the steps of a man much loved and appreciated by our churches, Dr. J. Faber.

The move to Canada for the Gootjes family was not nearly as dramatic a change as going from The Netherlands to Korea. The family settled down quickly and happily in their new environment. Unfortunately, the fall of 1989 was quite wintry. Around Christmas, Dr. Gootjes came up to the minister of Ancaster in the church parking lot, with a bit of a longing look in his eyes, asking whether the winter was almost over. One hardly had the heart to tell him that it had only begun. But this too was something to which the Gootjes family acclimatized themselves.

During these past twelve years, Dr. Gootjes has distinguished himself well at the Theological College. We are thankful to our gracious, heavenly Father for what He has given us in Dr. Gootjes, and in his wife and family who support him. May the Lord give him the health, the strength and the faithfulness to continue this wonderful work of training young men for the ministry of the Word. The harvest is plentiful and more reapers are needed! 

Morning Hymn

Lo, fainter now lie spread the shades of night,
And upward shoot the trembling gleams of morn;
Suppliant we bend before the Lord of light,
And pray at early dawn,

That his sweet charity may all our sin
Forgive, and make our miseries to cease;
May grant us health, grant us the gift divine
Of everlasting peace.

Father Supreme! this grace on us confer;
And thou, O Son, by an eternal birth!
With thee, coequal Spirit Comforter!
Whose glory fills the earth.

Gregor the Great. Translated by Edward Caswall.

NEWS from MERF-Canada

Equipping Christians in Iran

Earlier this year MERF expanded its commitment to spreading the Gospel in Iran. For about twenty years, staunch enemies of Christ and his people have tried to totally annihilate the Christian faith and life from that entire nation. They had gained effective control of the country's political, military, civil, social and economic institutions. They declared that only one religion and one world and life view is allowed – Islam. Yes! A fervent and militant Islam which shuns everything else was declared as the way for Iran. All other faiths, political or social ideologies were declared banned by law. All kinds of methods and means became legitimate and acceptable towards the end of consolidating the hold of the Islamic revolution on the country and spreading the ideology of its leader, Ayatollah Rouhullah Khomeini, to neighbouring countries and throughout the world.

The number of Muslims who came to a true and saving knowledge of Christ in Iran is much larger today than it was twenty years ago.

In the meantime, Christian churches of ethnic Armenian or Assyrian backgrounds were allowed a quiet and controlled existence, as long as they exercised their religious rituals within the confines of their church buildings under the watchful eyes of the revolutionary religious police. This applied also to about sixty small Reformed or Evangelical churches. All who were first or second generation converts from Islam to Christianity were ordered to recant or face the consequences – imprisonment, torture and ultimately death. The ma-

majority of the frightened church went underground. Most of the Christian leaders of Muslim background who did not manage to leave the country were hunted down. Some were betrayed by their own families and friends.

“The blood of the martyrs is the seed of the church”

So went an early church saying. Whether this became true or not in Iran, only the LORD knows. What is known is that the number of Muslims who came to a true and saving knowledge of Christ in Iran is much larger today than it was twenty years ago and the underground church is growing. While no one knows the exact number of Christian believers in Iran today, indications are that they could be 40,000-90,000 strong.

The Islamic revolution brought much suffering to most of the people. The thriving and prosperous industrial sector collapsed. Many lost loved ones in the war with Iraq or as a result of the purging of political enemies. The ruling religious class have amassed for themselves and their families and friends a great deal of wealth and have gained the resentment and distrust of most people. People no longer believe in the revolutionary dream that Islam would improve their lives. People have become more daring in open disregard for Islamic revolutionary dress and other religious practice codes. Many people are seeking alternatives. Many are showing interest in the ways of the Lord Jesus Christ.

No one can guess when religious liberty allowing freedom of faith and worship will come to Iran. Maybe never! But we can all trust the sovereign LORD and rely on his wise ways. We can give thanks for the lessening of pressures against the Christian believers there. We can give thanks for the fact that the church is growing there, perhaps faster than in many parts of the “free” world. We can give thanks

for the courage and joyful lives of suffering brothers and sisters in Iran. We can give thanks for the growing opportunities to reach out through radio broadcasts to Iran, and the other Farsi-speaking countries, Afghanistan and Azerbaijan. We can pray for our Iranian brethren and support their efforts. We can generously share of our resources to support these Gospel broadcasts, Bible and Christian literature distribution and the training and support of evangelists.

MERF's ministry center in Nyal was demolished and two MERF supported evangelists were injured.

Early this year a select group of Iranian men and women were hosted for specialized training at John Calvin Centre in Larnaca. Issues covered in the training included: using radio broadcasting to build up scattered believers in Iran, Afghanistan and Azerbaijan, effective one-to-one evangelism, one-to-one Bible teaching, discipling of converts and enduring righteous suffering.

Caring for the displaced Sudanese within South Sudan

They call them IDPs (Internally Displaced People). These are South Sudanese people whose original villages and towns were either destroyed or became totally unsafe within the ever shifting firing lines between the Sudanese Islamic government troops and the SPLA (Sudan People's Liberation Army). The SPLA itself is not unified. Even though just about all South Sudanese people support and crave for independence from the Arab/Muslim authority of the northern Sudan, they often disagree with each other.

The conflict is even more complex. South Sudanese people belong to many tribes which often clash with each other. All this means that there is no rest for the IDPs; they have no place to call home. Not that long ago the South Sudanese towns of Nyal and Pabuong were attacked and thousands of IDPs lost everything they had established for themselves since they settled there. Quite a number of people were killed. An unknown number of young men and women were abducted. Their cattle were looted. Their huts were destroyed or burned. MERF's ministry center in Nyal was demolished and two MERF supported evangelists were injured. For a while it seemed that everything established by the MERF teams in the area was gone.

These teams, however, are themselves South Sudanese. They will not abandon their own people. Even before other major relief agencies had any plans to respond, the MERF-South Sudan Committee (MERF-SSC) was

there with teams of pastors and evangelists to encourage, to comfort and to provide for spiritual and physical needs. Rev. Tut Wan and Rev. James Ninrew were able to persuade a brave pilot to provide transport to the areas affected. They airlifted food and first aid supplies. The two injured evangelists and several others injured were flown to medical centers in safer areas further south in the country. Another makeshift ministry centre was quickly set up in Nyal. A few days later most affected IDPs were back in both Pabuong and Nyal.

MERF now supports many pastors and evangelists in Sudan. In addition, grain, powdered milk and other foods, clothing and medical supplies are provided to thousands of needy brothers and sisters throughout the country. The immensity of the need seems overwhelming. But the Lord continues to provide through the faithful giving of his people. Praise be to Him!

Upcoming activities

July 11-20: Elders Biblical Training Study term at the John Calvin Centre (JCC), Larnaca, Cyprus.

July 23-August 1: Youth Leaders Biblical Training Study term at JCC.

August 6-15: Women Biblical Training Biblical Training Study term at JCC.

August 17-27: Sunday School Teachers Biblical Training Study term at JCC.

August 29-September 7: Pastors Study term at JCC.

By way of reminder

Please make all cheques payable to MERF-Canada and send them to:
MERF-Canada, 1225 Dundas Street,
RR 1, Burlington, ON L7R 3X4
Thanks for your continued support!

Yours in the Lord's service,
Rev. J. Mulder, chairman
Mrs. J. Van Dam, secretary



IN MEMORIAM

ISAC JOSEPH SARUMI

NOVEMBER 20, 1954 – SEPTEMBER 2001



By Terry Veenendaal

Our Lord took into his eternal glory our brother Isac Sarumi. Brother Sarumi was born in the western part of what was then called Dutch New Guinea. He received his teacher training during Dutch colonial times. It was after the Indonesian takeover that brother Sarumi got involved in underground activity against the new rulers. He was imprisoned on the Island of Java for three years. After this term of imprisonment and his return to West Irian, as his country was called at that time, he again took up activity against the Indonesians by joining the Free Papua Movement. When this became too dangerous, he escaped in a motorized canoe along the north coast of the island, landing in northern Papua New Guinea. From there he made his way to the capital city of Port Moresby working as a labourer, speaking neither Pidgin English nor the official language which was English.

Being an excellent soccer player, he participated in that sport in the Sogeri region which is on the mountain plateau on the way to the small village of Ekoro. During this time, he met and married Judy Meana who is a member of the Koiari clan. Together they raised a family of six children: Max, Antonea, Selviana, Daiva, Amelia and Andrias Janter.

Isac came to the realization that playing soccer on Sundays was not pleasing to God. He began holding devotions with his family on Sundays. This grew to include many of Judy's relatives, along with some others.



Front row: Amelia, Yanter, Daivo, Selviana.
Back row: Max, Isac, Judy, Antonea.

Since other West Irianese escaped Irian Jaya and settled in Port Moresby, a Reformed church was established there. Isac was elected to become elder, and the small gathering in Ekoro was under the oversight of the Port Moresby church.

Isac conducted most church services in Ekoro in spite of the fact that he had no formal theological training. He was one of the few who knew Genevan tunes. Even though the *Book of Praise* was very foreign to them, they endeavoured to sing some Psalms and Hymns from it. The local people in the Ekoro-Itikinumu area recognized his capabilities and talents by electing him as chairman of the Itikinumu public school board. It was brother Sarumi, on meeting Rev. H. Versteeg, who requested from the Toronto Board of Foreign mission that a missionary be sent to the Ekoro region. Br. Sarumi was most helpful to Rev. Stephen 't Hart and family when they arrived in Papua New Guinea. I too experienced his care and wonderful assistance during my seven month stay in Ekoro. Isac and Judy along with all the others were incredibly hospitable. It was wonderful to meet there church members and to work with them during the construction of Rev. Stephen 't Hart's house.

In September of this year, the Lord took our brother Sarumi to Himself. We do not know how this small congregation will function without brother Sarumi. Humanly speaking, it looks as hopeless as in the time shortly after the Liberation of 1944 when the Lord took to Himself Professors K. Schilder and B. Holwerda. These were leaders whom we thought the church could not do without. Let us pray to our Lord to make the people in Ekoro as well as the people here in Canada realize that it is not our church. It was not Isac's church out there in that far away place. May our Lord make us all more and more realize and believe that it is our glorious Lord and Saviour who continues to gather, defend and preserve for Himself a church from everlasting to everlasting.

Father in heaven, comfort that small congregation, and especially sister Judy and her children. Keep them in the faith. Let not Satan triumph over them again. Give new leaders to that gathering of believers. Also, bless brother and sister Stephen 't Hart and their children in order for them to encourage your faithful ones in that small insignificant place in Papua New Guinea.



Press Release of Classis Pacific East, September 20, 2001.

On behalf of the convening church of Lynden, B. Wielenga called the meeting to order, requested the singing of Psalm 98:2,4, read Psalm 93, and led in prayer. The delegates were welcomed and the church at Abbotsford was thanked for the use of its facilities for this classis.

The credentials were found to be in order, with the churches duly represented. Classis was constituted. The officers suggested by the previous classis were appointed: chairman: C.J. VanderVelde; vice-chairman: B. Wielenga; clerk: M.H. VanLuik. The agenda was adopted.

The Church at Vernon sought advice regarding the calling of a minister. Classis urged the Church at Vernon to pursue the preparations for the calling of a minister, which would include approaching the committee for needy churches in order that a future classis may be well-apprised of the financial implications for the churches.

Classis heard and received the report of the church for auditing the books of the treasurer, the report of the committee for needy students, and the report of the committee for needy churches. The recommendation of the committee for needy churches for a modest increase in the support of the Church at Vernon in the coming year was adopted.

Under question period according to Article 44 of the church order, all the churches could affirm that the ministry of the office bearers was being continued and that the decisions of the major assemblies were being honored. None of the churches requested the judgment or help of classis in any matters.

Appointments were made. The Church at Vernon was appointed convening church for the next classis which was scheduled for December 13, 2001, with March 7, 2002 being the alternate date. Officers were suggested for the next classis as follows: chairman: B. Wielenga;

vice-chairman: M.H. VanLuik; clerk: P.H. Holtvluwer. The Church at Vernon requested classis to appoint P.H. Holtvluwer as counselor; classis appointed accordingly. Delegates were appointed for next regional synod, scheduled to convene on December 4, 2001 in Winnipeg: elders C. Leyenhorst and H. Ludwig, with elders B. Kuik and E. Kampen as alternates, in that order; ministers: C.J. VanderVelde and B. Wielenga, with P.H. Holtvluwer and M.H. VanLuik as alternates, in that order.

After a brief question period and the observation by the chairman that censure according to Article 34 of the church order was not necessary, the Acts were read and adopted. The press release was found to have been forgotten; it would be compiled from the Acts, post-classis. The chairman requested the singing of Psalm 113:1,2, led in prayer and thanksgiving, after which he closed the meeting.

For classis, *Bill Wielenga*

Press Release of Classis Central Ontario, held September 21, 2001

Opening

On behalf of the convening church of Ottawa, Rev. M. Jagt called the meeting to order. He welcomed the delegates and extended a special word of welcome to the Rev. C. Heiberg of the URC at Sheffield, Ontario. He requested the singing of Psalm 46:1, 2, and led in prayer. He read Hebrews 1.

Examinations of the credentials

The Church of Flamborough examined the credentials. All the churches were represented by their primi delegates.

Constitution of Classis

Rev. Jagt thanked the Ebenezer Church of Burlington for hosting the meeting of Classis. He declared Classis constituted. The following officers took their place

Chairman: Rev. G. Nederveen,

Vice-chairman: Rev. W. den Hollander,
Clerk: Rev. M. Jagt.

The Rev. Nederveen thanked the Church of Ottawa for the preparation of this Classis. He presented various matters of memorabilia.

Adoption of the Agenda

After a few additions to the Provisional Agenda were made, the Agenda was adopted.

Reports

- a. Report of the Church of Burlington-South re Inspection of the Archives: found to be in good order;
- b. The Treasurer's report was received and read. Br. J.J. Poort informed Classis of his retirement as treasurer of Classis. He recommended that Classis set the assessment for 2002 at \$2.00 per communicant member. Classis decided accordingly.
- c. The church for the Auditing of the Books of the Treasurer, Burlington-Waterdown, reported that the books are up to date and in excellent order. This report was received with thankfulness. The chairman addressed the treasurer to express the gratitude of Classis.
- d. The church for Financial Aid to Students for the Ministry, Flamborough, informed Classis that they received no requests for aid, neither had they received any contributions to the fund as yet. The assessment for 2002 was set for \$2.00 per communicant member.
- e. The church for the Auditing of the Books of the Fund Financial Aid to Students for the Ministry did not submit an audit.
- f. The Report from the Committee for Needy Churches, dated May 5, 2001, was read and discussed. Classis decided:
 - To express its disappointment that since 1999 the Committee for Needy Churches did not diligently execute the decisions of various Classes Central Ontario, but rather went by impressions as well as by

its own interpretation of the decision of Classis Ontario North of Dec. 11, 1998 (art 10.a.4);

- To reject the Committee's recommendation, considering that the need for a joint responsibility persists.
- g. The Report from the Committee for Needy Churches, dated August 21, 2001, was read and discussed. Classis decided:
 - To accept the request for support from the Church at Ottawa in the amount of \$26,000;
 - To instruct the Committee to seek assistance from Classis Northern Ontario for the support of the Church at Ottawa to the amount of \$13,000 for the year 2002;
 - To assess the churches of Classis Central Ontario provisionally for the support of the Church at Ottawa to the amount of \$22.50 per communicant member, awaiting the response of Classis Northern Ontario.
- h. There was no report from the church for the Auditing of the Books of the Fund for Needy Churches.
- i. Church visitation reports were received and read of visits made to the churches of Burlington Ebenezer, Toronto, Burlington Fellowship, Ottawa, Flamborough, and Burlington-Waterdown. These reports were received with gratitude.

Address Rev. C. Heiberg

The Rev. C. Heiberg received the opportunity to address Classis on behalf of the Classis Southern Ontario of the federation of the United Reformed Churches in North America. The chairman responds with some appropriate words.

Question Period according to Art 44 of the Church Order

The churches declared that the ministry of the office bearers is being continued and that the decisions of the major assemblies are being honoured. Only the Church of Ottawa requested the judgment of Classis in a matter of discipline. Advice was given in closed session.

Proposals or Instructions of the churches

The Church of Toronto requested Classis for assistance in the work of the house congregation in Trenton, in the form of pulpit supply once every two months. This request was granted.

Correspondence received

- a. From the Senate of the Theological College, informing Classis that br. W. Geurts had successfully completed his third year in the program towards a M. Div. Degree.
- b. From Classis Ontario South of September 12, informing Classis of the decision to divide Classis South into two Classes as per January 1, 2002.
- c. An invitation from the convening church of Classis Southern Ontario of the URCNA, the Church of Clinton, requesting that Classis send an observer to this Classis on September 26, 2001. The Rev. G. Nederveen is delegated as observer.

Appointments

- a. Convening church for the next Classis: the Church of Toronto, for December 14, 2001; to be held in the Burlington Ebenezer church, at 9:00 a.m. Officers were suggested for that Classis.
- b. Classis made the following appointments for Classical examinations:
 - Coordinators: Rev. C. Bosch and Rev. W. den Hollander;
 - Exegesis Old Testament: Rev. G. Nederveen;
 - Exegesis New Testament: Rev. M. Jagt;
 - Knowledge of Scripture: Rev. M. Jagt;
 - Doctrine and Creeds: Rev. J. de Gelder;
 - Church History: Rev. W. den Hollander;
 - Ethics: Rev. J. de Gelder;
 - Church Polity: Rev. G. Nederveen;
 - Diaconology: Rev. C. Bosch;
- c. Other appointments:
 - Church Visitors: Rev. J. de Gelder, Rev. W. den Hollander, Rev. G. Nederveen;
 - Church for taking care of the Archives: Burlington Ebenezer;
 - Church to inspect the Archives: Burlington Fellowship;
 - Treasurer: br. J. Dykstra; alternate, br. H. Sloots;
 - Church to audit the books of the Classical Treasurer: Burlington-Waterdown;
 - Church for Financial Aid to Students for the Ministry: Flamborough;
 - Church to audit the books of the Fund for the Financial Aid to Students for the Ministry: Burlington-Waterdown;

- Committee for Needy Churches: br. F. Lodder (treasurer), br. B. Hordyk, br. H. Sloots;
- Church to audit the books for the Fund for Needy Churches: Burlington-Waterdown;
- Observer Free Church of Scotland: Rev. G. Nederveen;
- Delegates to Regional Synod East, November 14, 2001: the ministers Rev. J. de Gelder, Rev. M. Jagt, Rev. G. Nederveen, primi, and as alternates the Rev. C. Bosch, Rev. W. den Hollander (in that order); the elders br. J.H. Harsevoort, br. F. Stoffels, br. I. VandeRee, primi, and as alternates br. L. Jagt, br. H. Alkema, br. R. Jager (in that order).

Question Period

Question Period was held.

Censure according to article 34 C.O.

The chairman asked whether censure was necessary. It was not required.

Adoption of Acts and approval of Press Release

The Acts were read and adopted. The Press Release was read and approved for publication.

Closing

The chairman thanked the brothers for their good cooperation. After the meeting sang Psalm 100: 1-4, the chairman closed the meeting with prayer.

For Classis,
W. den Hollander,
Vice-chairman e.t.

Press Release of the Classis Pacific West Meeting in the Canadian Reformed Church at Willoughby Heights, Langley, BC., on October 2, 2001

On behalf of the convening church, the Church at Houston, the Rev. D. Poppe read from Holy Scripture, led in prayer and welcomed the brothers. The delegates of the Church at Cloverdale reported on the credentials and all were found to be in good order. As a result, Classis was declared constituted.

Appointed to the executive were the Rev. J. Huijgen as chairman, the Rev. J. Visscher as vice-chairman (in place of the absent Rev. C. VanSpronsen), and the Rev. D. Poppe as clerk. After a few items were added, the agenda was adopted.

An appeal was received from the Church at Calgary. It was declared to be admissible and dealt with. A request

for clarification was received from the classical treasurer. It was discussed and direction was given. The amount of remuneration for car travel was raised to 30 cents per km. The Church at Smithers requested pulpit supply from classis for one Sunday every two months. This was granted, as was the request to exempt the Rev. D. Poppe.

The Committee for Financial Aid to Students to the Ministry reported on its support of student Julius VanSpronsen so that he could participate in the summer internship portion of the Pastoral Proficiency Program. A letter of thanks was received from the student. A report was received from the Committee for Needy Churches, as well as a letter from Classis Pacific East. The assessment for

2002 in support of the Church at Vernon has been set at \$10.02 per communicant member. Classis Pacific West will remind Classis Pacific East that this support is to be reviewed in October 2002, as per the original agreement of separation.

Question period according to Article 44 of the Church Order was not used.

The Church at Langley was appointed to convene the next classis in Langley on either Dec. 11, 2001 or April 9, 2002. The suggested officers are: the Rev. C. VanSpronsen as chairman, the Rev. D. Poppe as vice-chairman, and the Rev. J. Visscher as clerk.

Delegated to the Regional Synod to meet in Winnipeg on Dec. 4, 2001,

were: the Revs. J. Huijgen and D. Poppe (alternates: the Revs. C. VanSpronsen and E. Kampen, in that order); the elders D. Bandstra and H.H. Moes (alternates: the elders P. VandeBurgt and H. Leyenhorst, in that order). Br. R. VanOene was appointed to the Committee for Needy Churches.

Personal question period was held but not used. Censure according to Article 34 of the Church Order was deemed unnecessary by the chairman. The Acts were adopted and the Press Release was approved.

The Rev. J. Huijgen proposed that Psalm 72: 1, 2, be sung and led in prayer. Classis was closed.

J. Visscher, vice-chairman 

CLARION

ADVERTISEMENTS

Births

You are the God who performs miracles . . . Psalm 77:14

With thankfulness to our Heavenly Father who heard our prayers, we celebrate the miracle of our daughter's birth

EMMALEIGH MARIA

Born August 9, 2001

Thankful parents are **Richard and Jody Tomlin**

2nd grandchild for Ted and Dale Tomlin

5th grandchild for Bill and Ineke Vanderwerf

106 Elizabeth Crescent, Dunnville, ON N1A 2P1

With thankfulness to our Heavenly Father for entrusting to us a healthy daughter, we announce the birth of

CHANTAL ELIZABETH

Born September 10, 2001

John and Shirley Lof

4th grandchild for Jake and Liz Lof

10th grandchild for Henk and Henny Bouwers

RR 3, Wellandport, ON L0R 2J0

It is He who made us, and we are His; For the LORD is good and His love endures forever; His faithfulness continues through all generations. Psalm 100: 3, 5.

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

SARAH ELISEBETH

Born October 13, 2001

Derek and Tina Lanting (nee Riemer)

1st grandchild for John and Tina Riemer

2nd grandchild for Bert and Theresa Lanting

22-2300 Walker's Line, Burlington, ON L7M 3Z8

Praise be to the LORD God, the God of Israel, who alone does marvelous deeds. Psalm 72:18

The Lord has blessed our family richly with the birth of a son

KYNAN GERARD

He was born October 3, 2001

A little brother for *Ian, Janelle* and *Nadine*

Adrian and Ellis Veenendaal

Box 1044, Picture Butte, AB T0K 1V0 Canada

We thank the LORD for entrusting to us

CHRISTY-LYNN MADISON SLAA

Born April 29, 2001

Charles and Bonnie Slaa

Dayna, Jared, Karlee, Mackenzie and *Taylor*

4334 Hillview Drive, Beamsville, ON L0R 1B8

For you make me glad by your deeds, O LORD; I sing for joy at the works of your hands. Psalm 92:4

With thankfulness to the Lord for this gift of life, we announce the birth of our son

JARED ADRIAN

Born on October 5, 2001

Brother for *Ryan, Jeanette* and *Corina*

Theo and Lidy Wierenga

RR 1, Carman, MB R0G 0J0

Engagements

With thankfulness to our Heavenly Father for bringing us together, we **ALICE VANWOUDEBERG** and **STUART SCHENKEL** would like to announce our engagement.

October 19, 2001

678 Marley Road, Burlington, ON L7T 3R9