

The **STANDARD BEARER**

A REFORMED SEMI-MONTHLY MAGAZINE

... We must beware, especially in the light of the rich heritage which the Lord has given us and in the light of the open doors to which He is pointing us, that we do not become selfishly introverted, that we do not insist on taking care of our own interests first, and that we do not take the attitude of giving the leftovers — if there are any — to others outside the confines of our denomination.

See “A Call to Go Forward” — page 390

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MEDITATION

Our Triune Covenant God

C. Hanko

Ques. 24. How are these articles divided?

Ans. Into three parts; the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

Ques. 25. Since there is but one only divine essence, why speakest thou of Father, Son, and Holy Ghost?

Ans. Because God hath so revealed himself in his word, that these three distinct persons are the one only true and eternal God.

Lord's Day 9, Heidelberg Catechism.

"I believe."

Those were the words spoken by the father of the demoniac when he came to Jesus wondering whether it was possible for Jesus to heal his son, and Jesus answered him that all things are possible to him who believes. That was the testimony of the Ethiopian eunuch when Philip preached Christ to him as the only Savior. That faith dawned in the heart of the Philippian jailer when Paul told him that the only possible way of salvation is through faith in Jesus Christ. These same words have come from the lips of children, of young people, of men and women all over the world, even from the lips of the dying.

"I believe in God." Those are the first words preserved for us and confessed by us in the Apostolic Creed. What great joy, what amazing peace, what boundless blessing is expressed in those few words! It is the joy wrought in the heart of the blind man whom Jesus healed, whereby he cried out, "One thing I know, that, whereas I was blind, now I see." (John 9:25) It is the joy that floods the soul of parents when God fulfills His promise in the hearts of their children, "I will be thy God and the God of thy seed after thee." It is the comfort in the loss of dear ones who have witnessed of their faith and of the hope that can never be put to shame. For the opposite of this faith is wicked unbelief, blindness, rebellion, and infinite misery; the horrible experience that to live apart from God is death; now, at journey's end, forever.

Our God is GOD.

Our Book of Instruction speaks of "one divine essence." Our Belgic Confession states in the first article, "We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God. . . ."

God is! Unbelief always denies this. Scripture calls him a fool who says in his heart, There is no God. The world of our day has done away with God, so that the very mention of His Name arouses bitter antipathy. Every effort is put forth to replace God with the name MAN. Yet in spite of every effort of unbelief God still directs all things by His providence, carries out His eternal purpose, and gives His undeniable testimony that He is God. The tiniest flower that lifts its head among the grass, the raging storm and the fearful earthquake continue to declare that God is in the heavens, let the whole earth be silent before Him. The wicked may ignore the inner voice of conscience, yet God never ceases to testify in the heart of every man, woman, and child that He is God, and that there is no God besides Him. For the pagan who prostrates and castigates himself before his idol only proves thereby that he chooses to worship the creature rather than the Creator, Who is blessed

forever. (Rom. 1:25). The day is not far off when every knee must bow and every tongue must confess that Jesus is Lord, to the glory of the one, only true God.

God is GOD! We can allow for no tolerance on that score. God is the infinite fulness of eternal perfections, even as He has revealed Himself to us in His Word. WE do not determine who and what God is, but we bow with docile attentive hearts before God's Self-revelation in the Scriptures. If we fail to do that we are no different from Aaron who made the golden calf at Sinai; no different from Jeroboam who set up calves in Bethel and Dan that Israel might worship God through those images. This was the sin which caused Israel to wander ever farther from God into the abominations of the heathen, into outright idol worship. He who worships God must do so in Spirit and in truth.

God is One! Hear, O Israel, Jehovah our Almighty is one Jehovah. (Deut. 6:4). There are animal beings, human beings, angel beings, but there is only one divine Being, Who is God. He is the Holy One of Israel. He is the righteous Judge Who judges all men in perfect justice. He alone has all knowledge and wisdom. He is the God of all grace, to Whom belongs the full power to bestow that grace. He is the only source of every good and perfect gift. Besides Him there is and can be no other. In holy adoration we stammer, God is GOD.

Our God is Triune.

We confess with the church of all ages that God is one essence with three persons. We also are personal beings. To put it simply, our person distinguishes each one of us from the other as an individual. Each of us has his own personal distinctiveness, which we express every time we say "I." This person, interestingly enough, permeates one's whole being. It determines the color of our hair and eyes, the texture of our skin. It is impressed upon our thumb prints. It comes to expression in our voice, in our character, yes, in every part of our soul and body. Even though we constantly change, our person never changes. Once we were born, we were children, we grew up, ultimately we die, our body enters the grave while our soul goes into eternity unto the day when soul and body will once more be united, but always the person remains the same. That "I" never changes.

In us there is but one person; in God there are three: Father, Son, and Holy Spirit. The individuality of the Father rests in this, that He generates the Son as the exact duplicate of His person, and that He breathes forth the Holy Spirit as the Spirit of the Father. The distinctiveness of the Son is that He continually draws His life from the Father, and at the same time breathes forth the Holy Spirit as the Spirit

of the Son. The characteristic of the Holy Spirit is that He proceeds from the Father to the Son, and from the Son to the Father, uniting the three persons in intimate fellowship. The Spirit always searches the depths of God, whereby all three persons experience the riches of the glory of their infinite perfections in communion of life, rejoicing in the beauty of the holiness of the Godhead as God blessed forever.

For, let us never forget, these three are indeed one. All three persons are eternal, omnipresent, unchangeable, self-sufficient, intelligent, infinitely good as the holy, righteous God of all truth and grace. Together Father, Son, and Holy Spirit think the same thoughts, plan the same works, decree the same goals, speak the same language, working in closest interaction among each other.

Our Catechism asks, "Since there is but one divine essence, why speakest thou of Father, Son and Holy Ghost?" We might slip in the question, why is this so important for us to know? To which the modest answer is given, "Because God hath so revealed himself in his word, that these three distinct persons are the one only true and eternal God." Humbly we confess, we know and want to know because the Bible tells me so. We can only marvel that God in His eternal goodness reveals Himself to us exactly as He is, that we may know Him, the true and living God, Whom to know is life eternal.

Our Triune God is the Living God.

God is the ever working, resting God. All His works proceed from the Father, to be carried out in the Son and through the Holy Spirit. He sees all that He does, and eternally rejoices in His perfectly accomplished work.

This is evident from creation. Is it not significant that the trinity is mentioned already in the first verses of Genesis 1? We read, "In the beginning God created the heaven and the earth." Whereupon follows, "And the Spirit of God moved upon the face of the waters." This is obviously the third person of the trinity, through Whom all things were made. And then, "And God said." John tells us in his gospel account, "In the beginning was the Word (the Son, the Christ, the revelation of the Father), and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not any thing made that was made." No wonder that the Psalmist declares, "By the word of the Lord were the

heavens made; and all the host of them by the breath (Spirit) of his mouth." (Psalm 33:6).

All three persons were also engaged in the work of redemption. The Father spared not His only begotten Son, but gave Him as a ransom for the sins of His people. (Rom. 8:32). The Son laid down His life as a sacrifice for sin, supported by the Holy Spirit Who had come upon Him at the beginning of His public ministry. God was in Christ reconciling the world unto Himself, for the Father atoned for our sins in His Son and through the sustaining power of His Spirit.

The work of our sanctification is no less carried out by our Triune God. God has exalted Christ, His Son, to the position of authority in the heavens, as a reward on His accomplished work on the cross. There Christ intercedes for us and is heard. God bestows upon Him every spiritual blessing, which He, in turn, pours out upon the church through His Word and Spirit. We are reminded of this every Sunday when the divine benediction is laid upon us: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (II Cor. 13:14). All the work of salvation whereby we are prepared for and brought into heavenly glory is wrought of God in Christ, through the Spirit of Christ Who dwells in us.

This God is Our Covenant God.

He is completely Self-sufficient. God lives and enjoys His own glorious covenant life in Himself. He has no need of men's hands to be worshipped by them. It is His eternal, sovereign good pleasure that wills to bring the creature into His life and blessedness to enjoy Him forever.

God loves His people, chosen in Christ, as His royal family. He calls us out of death into life, provides for all our needs, cares for us as a Father for His children; in all the trials and vicissitudes of life He watches over us and hides us in the safety of the Fortress of His power. He transforms us into the likeness of His dear Son, Jesus Christ, bestowing on us every spiritual blessing that prepares us for glory.

He will never rest until He has taken us to Himself, to behold Him face to face, to share His blessed covenant fellowship, and to praise His glorious Name unto all eternity!

"For this God is our God for ever and ever: he will be our guide even unto death." (Psalm 48:14).

THE STANDARD BEARER is a thoughtful gift for a "Shut-in".

EDITORIALS

Prof. H. C. Hoeksema

Not a Surplus, but a Shortage

This is not an editorial in the spirit of "I told you so." On my part there is no desire or striving in this department for editorial self-justification. Besides, the matter to be discussed here is far too serious to be treated as a matter of "I was right" and "You were wrong."

Several months ago I raised the question whether we as churches have a surplus of students for the ministry. At that time I cited a few statistics and came to the conclusion that between now and 1985 there was a potential of 10 graduates from our seminary. That picture has not changed substantially. On the basis of those statistics I proposed at the time that the average supply of 2 graduates per year is, on the basis of past experience, less than adequate to meet the needs of our churches. I further proposed that our churches should not cease to pray that the Lord raise up young men for the ministry of the Word among us, and that parents, pastors, and elders should not discourage, but encourage potential students for the ministry in our congregations.

At the conclusion of that editorial of last September I promised to write more on this subject. That concluding paragraph was:

But I hear someone suggest that I am not facing the reality that we have a potential surplus in 1979, when possibly there will be five candidates. Now far be it from me to try to lift the veil on the future. And anyone who knows me also knows that I am by no means a mystic. But I have always maintained — and maintain today — that the Lord did not give us all these students for naught: He had a reason and a purpose in giving them to us. On this subject also I have some thoughts: for apart from the matter of averages and average supply and demand, I am not convinced that we have a real surplus — surely not a surplus that can be wasted or cast aside. But on this subject I will submit some thoughts at a future date.

That potential surplus has vanished now and has changed into a shortage. For, the Lord willing, there will be four candidates after Synod of 1979 has

examined this year's seminary graduates; but it appears there will be five vacant positions, three congregations and two missionary posts.

There is an object lesson in all this.

A lesson not to worry? Yes. We cannot and need not lift the veil of the future. Neither our students and potential candidates nor our churches should attempt to do so. We simply cannot know what the future holds. And when the veil is lifted, so that the future becomes the present, it holds many an unexpected eventuality. To worry about it is foolish. It is vain. And how often does not the Lord put our foolish and sinful worries to shame in an altogether unexpected way!

A lesson to go forward in faith, faith founded on the Lord's own Word? By all means! In this connection I wish to remind you of what my colleague, Prof. Hanko, said in last fall's convocation address, in which he spoke of our calling to pray the Lord of the harvest to send forth laborers and of our Lord's reminder that the harvest is plenteous, but the laborers few. Among other things he said:

The second reason why we are instructed to make this prayer is that the laborers are few. We might be inclined to dispute these words of Jesus. It seems to us as if there are more laborers than we know what to do with. There are, after all, only a few vacant churches and there are many students in our seminary. And so, we might argue, Jesus' words cannot possibly apply to the times in which we live.

But Jesus Himself says differently. As applicable as the Word of God in its entirety is to our time, so also are these words which Christ speaks; and we ought to be careful lest we contradict Him as if we know better. It is true now too that in comparison with the work of the harvest the laborers are few.

We must look at all this in the proper light. Christ has entrusted us with His Word. And there are but few places in the world today where this truth is maintained in all its purity. If the harvest is to be gathered by the preaching of the truth of God's

Word, the laborers must come forth from churches where that truth is confessed in all its purity and preached.

But we must remember also that this is a matter of faith. Perhaps it is impossible to point out specifically the concrete need for more ministers of the Word. Perhaps if you should ask me to cite instances where all the men whom the Lord sends us are going, I would not be able to answer you to your satisfaction. But this is, after all, not the point. The Lord always asks us to live by faith, not by sight. This is the pattern of our entire life here below. And that faith by which we must walk very concretely demands of us that we believe these words which Christ spoke: the harvest truly is great, but the laborers are few.

Concretely put, therefore, the implication is this. If ever you look about you and assess the situation and are inclined to come to the conclusion rationalistically that there are far too many laborers and far too

small a harvest, you may know in advance that your conclusion is incorrect. It simply is not true. It *cannot* be true. Why not? Because it is contradictory of the Word of God.

No, in such a case you must reassess the situation. And to do so, you must put on the spectacles of the Scriptures. Then lift up your eyes, and behold the fields white with harvest. The problem is not that of too many laborers and too small a harvest. It is always just the reverse: too few laborers, and too great a harvest. This is true *a priori*. If ever there comes a time, therefore, that there is an *apparent* surplus of laborers, do not be nearsighted and say, "What are we ever going to do with them all?" Instead, say: "Thanks, Lord, for providing laborers. If we are so nearsighted that we cannot see the harvest, open your eyes and show us that harvest. And then be pleased to use us as churches to send forth Thy laborers into Thy harvest."

A Call To Go Forward

Partially in connection with the preceding editorial, I wish to reflect on some of the matters which confront our Synod this year. At the same time, I wish to stress that they do not merely confront our Synod, as though that assembly were some kind of body by itself, standing perhaps at the top: for such is not the nature of a synod. No, these are matters of concern to our churches-in-common; and they will continue to be such even long after the 1979 Synod has adjourned.

The matters to which I refer lie chiefly in the areas of home missions, foreign missions, and our contact with other churches, especially in Christchurch, New Zealand. It is not my purpose in this discussion to engage in any recriminations. Nor is it my purpose to criticize individuals or committees: I am interested in issues and in the cause of our Protestant Reformed Churches as they represent the church of Jesus Christ, not in personalities.

My concern is that we do not make sufficient progress or will not make sufficient progress in the above areas, and that thus we will not be obedient to our calling as churches. I will not say flatly that our churches are on "dead center." I do, however, see danger signs. Whatever may have been the reasons, we passed through such a period of little or no progress, of a flagging and pessimistic spirit, and of a somewhat lethargic attitude in the late fifties and early sixties. And it would be detrimental if we would do so again.

Why do I say "partially in connection with the preceding editorial?" The reason is that past experience confirms that the danger is not unreal that our churches — not only those without a pastor, but also the others — will look at the short supply of laborers available and will be inclined to conclude that they cannot afford the manpower for various labors outside the bounds of our own denomination. We must beware, especially in the light of the rich heritage which the Lord has given us and in the light of the open doors to which He is pointing us, that we do not become selfishly introverted, that we do not insist on taking care of our own interests first, and that we do not take the attitude of giving the leftovers — if there are any — to others outside the confines of our denomination. I am well aware that no congregation likes to be without a pastor for long. I also insist that it is not an unhealthy situation when there is a limited number of vacancies in the churches; this also creates an incentive for students; besides, it provides room for a certain amount of change, which is also salutary. But above all, I would point to the fact that while established congregations can get along for a time without a pastor, it is virtually impossible to take care of the labors outside our denominational walls without men who can be permanently in the field. To have such men is imperative, therefore, for the accomplishment of the work.

Now let us turn to specifics.

Turning, first of all, to the work of home missions, it may be granted that some progress was initiated at our last synod when it was decided to appoint South Holland a calling church for another missionary. But the situation is that this decision is just beginning to be implemented, while our current home missionary, Rev. Harbach, is reportedly going to retire. The result? One gained, one lost. But according to my information, there are some four or five possible areas of labor, not counting the perennial problem of the work in Jamaica. I will gladly concede that when nothing else can be done, part-time laborers are the next best thing. I will also concede that from time to time emissaries are necessary for investigative work, although we should beware that we do not so frequently use "emissaries" that they become a new kind of office. But I will insist that what we truly need is long-term, consistent labors by men who are not just visiting a field for a time but who are stationed there. This must not be delayed. Mission fields do not lie in limbo until it pleases someone at long last to work — no more than a harvest waits when it is ripe. In the past our churches have always expressed a willingness to go where they were requested to come. We must keep that promise with all that in us lies. Specifically, I suggest: 1) That we ought to survey the various possible areas of labor and set some priorities. 2) That we ought to call at least three home missionaries if at all possible and as soon as possible. We could probably use five. 3) That calling consistories should use as their criterion in calling not the question of who is available or who might be likely to accept, but who is the best possible man for the work. On the mission field we ought, so to speak, to "put our best foot forward." In that connection, I wish to stress that the fact that a given minister has children must not be a deterrent or be the criterion for not calling him. In that case our need for home missionaries simply cannot be filled. 4) That it must be expected and demanded of a home missionary that he not confine his labors to a little group of interested persons, but that he work whatever field he is in to the utmost of his power. Preaching, lecturing, radio broadcasting, personal contacts, Bible classes, and literature distribution should all be directed to this end; and periodic reports to the home church and the Mission Committee should furnish specifics about this.

With respect to the second item of our denominational labors, I may be brief. It is now four years ago that representatives of our churches had their first personal contact with the Orthodox Presbyterian Churches of New Zealand, and more specifically with the O.P.C. of Christchurch. At that time, at their initiative, not ours, a call for help in the form of a loaned minister came to our churches. The reason for this call lay not only in their need, but in the fact

that when the Lord brought them and us into contact with one another, they recognized in us a true and vital communion of Reformed churches, faithful to the Word of God and to the Reformed confessions. They recognized in our churches the only ones to whom they could properly turn for help in their need. When this was reported to the Synod of 1976, the synod heeded this cry. And while the proposal of the Contact Committee was modified in some details, it was decided to say Yes to the request of Christchurch. Thereafter steps were taken to provide long-term help, and to provide interim help pending that long-term help. Meanwhile our Yes did not remain quite so firm, and we began to think and to say, in effect, "Well, maybe..." Aspects of this matter were committed to a study committee, scheduled to report to this year's synod. In the meantime, our churches have provided interim help in the form of Rev. Van Overloop and Rev. Heys.

If our churches heed the majority of the Study Committee, as I am convinced they surely should, then we will still be back to "square one." And if we are serious about our contact and fellowship with other churches, as we surely should be, then let us show this in very deed and strive earnestly and with all deliberate speed to heed this cry for help, and pray earnestly that the Lord will lay it upon the heart of one of our ministers to heed a call for long-term service to the congregation in Christchurch. This is the more imperative in the light of the fact that it has proved impossible for brother Andrew Young to come here and be trained at our seminary. The minister who goes to Christchurch will have the added duty of helping to train young men for the ministry over there.

The third area to which I call your attention is that of our Foreign Mission labor in Singapore. I am somewhat hesitant to write about this, due to the fact that at this time I have not yet seen the official report of the two brethren who recently worked there. But I have received a warm and glowing oral report from one of the brethren. I have been told that our churches will be confronted with a request for our first foreign missionary. And make no mistake about it: this is legitimate foreign mission work. Involved are young people who are called directly out of heathendom and from heathen families to faith in Christ. What a glorious thing! I am told that our emissaries found in the GLTS (formerly the GLTD) a vital interest in the Reformed truth. I am also told that a missionary would be gladly received by this group of young saints and that he would find an abundance of labor. In a most mysterious way we have been brought into contact with these young people and this field of labor. To me, there is no question but what the Lord our God is pointing us to an open door. When the request comes, our synod

must make provision to heed it. That there is a large task here is undoubtedly true. That there are difficulties to be faced and problems to be solved is also true. That one of the greatest problems will be to obtain the right man and his family for the work is also true. But let us be much in prayer for this work, for the group of young saints in Singapore,

and for the Lord's guidance in accomplishing our calling and eventually in obtaining a man of His choosing for that work.

May the Lord bless our Synod in all its labors, and may He give our churches grace to labor while it is day, ere the night cometh, in the which no man can work.

TRANSLATED TREASURES

A Pamphlet on the Reformation of the Church

by Dr. A. Kuyper

(Kuyper takes the position in this pamphlet that in order to understand reformation in the church one must understand deformation. And in order to understand the deformation of the church one must understand what the Scriptural idea of the church is. In the last paragraph Kuyper has spoken of the importance of the local church as the manifestation of the body of Christ. He concluded that section with the words: "For this reason, therefore, we maintain that Scripture history, and precision of terminology all agree with the idea that the local church is the essence of the church. And if this is true then it cannot be denied that the church unity from which we must proceed is not in a world church, nor in a national church, nor in classis, but exclusively in the local church.")

16. If More Than One Church Can Be Formed In The Same Place.

If it be granted that believers cannot form the church arbitrarily but are bound to the unity of the body as far as their God-appointed residence is concerned, then the question arises whether all believers in the same place must form only one church.

This question in turn divides into two others. Must men form distinct churches in the separate parts of a large city? And may men, without dividing the cities, place two identical churches alongside of each other?

Both questions must be answered negatively. The unity of a local city church determines quite naturally the area where an individual church is established. Where, as in London, the so-called city is only a combination of thirty or more boroughs, each with a separate civic life, separation of congregations is to be required rather than discouraged. But if there is one civil borough, then the church should be one congregation even though it includes a hundred thousand or more souls.* However, this idea emphatically includes the further idea that in this one church subdivisions or parishes can be formed because one consistory is at the head of all these subdivisions and that consistory represents the unity of the congregation.

* This idea of Kuyper is in keeping with an idea that was prevalent in the Netherlands where all the believers in one city belonged to one congregation and were under one consistory even though it might be cared for by a number of pastors and even though it might meet in several different church buildings.

It must also be maintained that the principle stated above requires that there may not be more than one congregation in a given area. A Lutheran church or a newly separated Reformed church alongside of an already existing Reformed church in the same city, her members mixing on the same streets, is not as it ought to be even though, because of the imperfection of this state of affairs, it must be endured for a time. Only churches which principally diverge in confession of the truth must be formed separately. That which is one in confession belongs together. This principle is strictly maintained only when those who differ in minor points of the confession do not rest until they agree. And only then can one deny the right to the name of church to all who are opposed to this confession of the truth.

Meanwhile in the Romish church evidently the believers are exposed to certain dangers if, while bringing this principle into practice, no consideration is given to the faultiness and imperfection of our circumstances. All this makes it necessary that a boundary in the conscience be respected which must never be overstepped. Yet where the formation of churches rests on the free joining of the believer, the unity of the church can and may extend further than the unity of conviction, and church formation alongside of our church must be tolerated provided that it is on the foundation of a deviating confession. Yes, even when two churches exist alongside of each other in the same city or village and are in complete agreement in confession, though separated because of external causes, each must on its part not deny the other the right to the honorable name of "church," but must always be zealous in love to unite both churches.

17. How An Established Church Acquires Stability.

Believers who, in the name of the Lord, form a local church of Christ, do not intend by this the establishment of a church for their own profit. If that were true then the church would be considered superfluous when the members moved away or died; or the church would die out in default of members. This is the way it would be if men made the church. But on the contrary it is true that the church was there before believers appeared, and their forming the church only intended to bring to visible manifestation the already present spiritual church. Thus believers act as one who drills a well which was already there underneath the ground before the drilling began, but when once drilled, is also destined to give water continuously to each new generation. Or, if one wishes to be more Dutch, one can borrow a figure from our polders. The formation of such a church is not unlike the drying of an inner lake where the bottom is hidden. The ground first appears, however,

only by making the lake dry. But it always remains a dike-in and pumped-dry polder which can be used as farmland by the present and future owner.

The stability of the church is dependent upon the seriousness with which it was formed; and thus it must be asked: how is this stability acquired?

In this connection two methods are possible, usually distinguished as the Reformed method and the Methodistic method.

The Methodistic method judges that the most profitable way to give stability to the church is in the conversion of the still unconverted who now, after being converted, enter the church. The place of those who die blessed is continuously filled by those who, though once lost, are made blessed. Baptism after confession is on this basis the only correct thing and concern for Christian education has no place in this way of thinking. All that needs to be done is that one continually recruits for King Jesus new members from among children of believers, Jews and heathen. Succeed in that recruiting, and the purpose is attained and the membership of the church expands. But once converted, no one really has any more a reason for living on earth. He can die and that he should die is for him far and away the best. That he now in his turn must convert others is the only motive which can reconcile him to the idea to continue to live his life on earth.

In the circle of those who think this way, the church is entirely secondary. It must serve as an instrument of conversion. But men effect conversion through a number of ways. And because those other ways, as e.g., the Salvation Army, prayer sessions, meetings, etc., better attain this goal, a church is of little usefulness, and in the estimation of both recedes far into the background. Men also then depopulate the church in order to crowd individual meetings. The church is maintained in name but in fact it falls away.

The Reformed, on the other hand, have an entirely different conception. According to their conviction, the only one who can powerfully convert those souls is the Lord our God. Not only in a way of speaking, but very actually, God does this so that not a single soul is ever genuinely and powerfully converted until God the Holy Spirit implants the faculty of faith and makes that faculty active. Reformed people never deceive themselves into thinking that they must convert others, but rather confess that they least of all can do this. They only have to see to it that none of the means remain unused which in God's hand can serve to the conversion of their neighbor. The judgment concerning these means they do not arrogate to themselves, but consider that God alone has the right to determine the means; and they err badly if they do anything else but activate those

God-ordained means in quiet obedience and each in the way of his own calling. And because the means of grace have been placed by God in His church, the saints preferably expect the gathering of God's elect from the inner expression of the life of the church and not from without.

Their concern for the stability of the church expresses itself also in an entirely different way. Arising out of the spiritual church and attempting to manifest the church, they know that they do not form that church as separate individuals, but as men and women, as fathers and mothers with all that is theirs. They thus are entered into that church with their children, or, if one prefers, with the seed in their loins; and all those born to them are thus born in that church. The rivers which flow along your land do not keep flowing, in the conviction of Reformed people, because we now and then pour into it a pail of water, but only because the brooks which flow down from God's mountains enter the stream. And thus also the living stream of the church is not maintained by each convert which is mixed in, but rather through that new life in the children who are born, which life proceeds from God. They acknowledge therefore that their children, already at their birth, are conceived in sin and subject to condemnation. But at the same time they are sanctified in Christ and thus considered as members of the church even though they are yet undeveloped members. Hence the insistence upon infant baptism. Hence their determination to give children a sound upbringing. Hence their emphasis on Christian education. Hence, their peace and quiet rests on the still obedient use of means even if no conversion is yet evident. They know that they must be obedient and that the number of the elect is never increased, although it is certainly complete.

As external then as their church formation is, it is never for one moment loose from the spiritual background of the invisible church. Life is under the soil, and out of that living soil it shoots up again and again. The church is a living organism of which the leaves may wither, but only in order that it may rejuvenate its foliage again and again. And this is true so that the full expression of the adult members must never be merely formal but must always have a spiritual character. Naturally each new member must through his own public confession help continue that first church formation. Whether anyone helps establish a new church or whether one comes into an already existing church as a newly-born member, this makes absolutely no difference. A member of the church must express once in his life: "I am a believer, and as a believer I seek the fellowship of the saints with other believers." And where does this manifest itself? In a membership book? O, indeed. The Lord our God is not so spiritual as not to bind us to a

written role of members. But yet, that book is only the catalogue of life, and the life of which that book testifies is the confession of one's own condemnation and sanctification in Christ sealed in the fellowship of saints at the Holy Supper.

The Reformed leave to the judgment of God the fact that many hypocrites creep in among these mature members who also come to the Lord's Supper. But they must take care that they are not remiss in the way of obedience and thus do not refrain from cutting off these hypocrites through the continuous exercise of Christian discipline. If it could be otherwise they would rather judge the heart; but they know that this is God's inviolable privilege, so that not even the fieriest Methodist, anymore than they, can fathom the internal man. And disappointment awaits everyone who lowers a sounding device into those spiritual waters. They therefore consider it sufficient what the Lord God has ordained for them, and they firmly set forth this rule: that they shall judge *others* according to their confession, but *themselves*, in God's light, according to the heart.

The gathering of believers has a responsibility in the admission of mature members to the church, or rather to the Lord's Supper, which is as great as the responsibility of the persons themselves who come to the Lord's Supper. The church remains the gathering which has, in her deepest roots, a bond in Christ. But in her visible manifestation, she has no other bond than one of mutual agreement. He who longs for the Lord's Supper, let him come. But also to the church, i.e., to the gathering of believers, remains the uncurtailed right to receive into her circle or to exclude from that circle.

This is even more the case with the coming of persons from elsewhere who in the place of their former residence were members of a church. Never must a church in common be obliged or compelled to receive anyone as a member only because he already was a member of a church elsewhere. Each church has to decide for itself to whom it will grant a mutual voice within its circle. And however much an issued attestation makes this transfer from church to church easy, this convenience must never abridge the right of the church, nor can it ever excuse the believer of the obligation for a renewed confession. Every good Reformed church must know well whether it can accept the contents of an attestation, and it is obligated, especially when a doubt arises, to engage in a new, independent investigation of the person who applies. However, with this the church has not yet come to the end of her task in her concern for stability. In addition to the children born in her

bosom and those who entered from elsewhere, she must also investigate if in the place where she exists there are not others living who perhaps are to be won for the church. She must consider the possibility that there are also elect of God hiding among them. And even apart from this, she must be zealous for the honor of God's name also in relation to her fellow inhabitants. The commandment under which the

saints live is: "preach the gospel to all creatures!" — a command from which they are least of all excused when they let missionaries work in their name thousands of miles away. But this commandment is only obeyed when they go out into the hedges and byways, not only among church members, but also among those outsiders. This must be done not only by means of church services, but also by missions.

THE LORD GAVE THE WORD

Report of the Foreign Mission Committee

Prof. Robert D. Decker

The following article is from the pen of Rev. James Slopsema, secretary of the Foreign Mission Committee of the Protestant Reformed Churches. Rev. Slopsema writes interestingly and informatively of our churches' involvement in foreign missions. The Protestant Reformed Churches are preaching and teaching the blessed gospel to the very ends of the earth. God has opened doors for us and is using us for the gathering of His people out of the nations. How thankful we ought to be. How fervent in our prayers and support we ought to be that this work may continue to the glory of the Name of Him Who has set before our churches this open door.

As the editor of this rubric indicated in his introductory article, the mission committees would be asked from time to time to submit a report of their various labors. Complying with this request, the Foreign Mission Committee submits the following report of its work. We do so in the hopes that this will not only keep you informed but also generate interest in this work of our churches.

Perhaps a brief introduction of ourselves is in order at this point. We as a committee have not exactly

been in the spotlight of our churches in years gone by. There are some in our churches that may not even be aware of our existence. This is due perhaps to the fact that up until this point we have not received an open door that has required the labors of a missionary. At any rate, the Foreign Mission Committee is a committee of Synod located in the western branch of our churches. Due to the great distances between the churches in the west, the members of this committee are men from our Hull, Doon, and Edgerton congregations, all of which are within driving distance of each other. As our name indicates, our field of labor is foreign missions. This has been defined in our constitution as the gathering of the church among those who "in their generations have not belonged to the covenant." In short, therefore, our mandate is to labor in those areas of the world which are predominantly pagan. This is in distinction from domestic missions which labors in those areas where God's covenant and church have existed down through the ages.

At present the Foreign Mission Committee is engaged in two fields of labor.

The first is Singapore, which will occupy the lion's share of this report. In a previous issue of the

Standard Bearer, the Foreign Mission Committee informed you of its sending of emissaries to the Gospel Letters and Tracts Department (GLTD) in Singapore. You perhaps recall that the emissaries at that time found the GLTD to be a group of approximately 120 individuals ranging in ages from 18 to 21, of Chinese ancestry, all converts from paganism. In general the emissaries' report was quite favorable. Considering the heathen background and homes from which they came, considering their age and inexperience, considering the spiritual climate in Singapore even among the Christian churches there, we found the GLTD to be more than what one would normally expect. Their life and walk was very much to be commended. They had completely turned away from the paganism of their past. Willingly they suffered for the sake of the gospel, even in their homes which remain pagan. Their greatest weakness was their doctrinal position, or perhaps better, their look of it. They embraced anything from Arminianism to a somewhat Reformed position. The majority held to a 4-point Calvinism, rejecting the truth of the particular atonement of Christ. Upon hearing the doctrinal position of our churches, the GLTD wanted time to consider whether they wanted a missionary from us to labor among them and eventually establish them as a church. To this end it was decided to conduct a tape program of instruction with them following the Heidelberg Catechism. Such in brief was the report we were able to bring you about a year ago.

Since that time, things have progressed in a favorable direction.

Personal letters, for example, have come to the emissaries from various members of the GLTD. The following is an excerpt from one of the letters which indicates a receptivity to the Reformed faith as it was brought to them.

I remember hearing you speak on total depravity in one of your sessions with us. I thank God I'd not missed that session for He spoke to me and brought me to a wonderful truth. We have heard much of limited atonement, unconditional election, etc. from brother Chin Kwee (one of the leaders and instructors in the GLTD), but that bit on the will of man was brought forth more clearly and forcefully by you. I've never really known the importance and significance of it. Though few may not find such teaching attractive, those who receive it are certainly blessed. Great is our God and greatly to be praised.

Here is an excerpt from another letter.

The willingness of your church to help us is really an encouragement to us. If the Lord willing, we sure look forward to having a minister from your church in our midst.

Books also have been sent to the GLTD from the

Foreign Mission Committee. Several copies each of *The Triple Knowledge* by H. Hoeksema, *The Mysteries of the Kingdom* by H. Hanko, and *Marriage: The Mystery of Christ and the Church* by D. Engelsma have been sent. The response of the GLTD has been that they find these books to be very helpful.

In addition to this, cassette tapes of instruction on the Heidelberg Catechism have been made and sent to the GLTD. The purpose of these tapes has been to instruct the GLTD in the Reformed faith, with particular emphasis on areas of disagreement. To study and evaluate these tapes, the GLTD has formed a "Study Commission" of 10 members. To date, the "Study Commission" has expressed full agreement with the instruction given.

On this basis and with the approval of the 1978 Synod, the Foreign Mission Committee decided to send emissaries again to the GLTD. The main purpose of this mission is further to instruct the GLTD in the Reformed faith and in that way to gain a commitment from them to the Reformed faith so that they request a missionary from us to labor on a permanent basis. To carry out this mandate, Mr. Dewey Engelsma, who also went as emissary before, and Rev. M. Kamps left for Singapore on March 19. Their term of labor has been set for six to eight weeks.

The Foreign Mission Committee has also asked the wives of the emissaries to accompany their husbands on this trip; something that was not done on the previous trip due to the added expense. Perhaps a word of explanation is in order. On the previous trip, the emissaries found that it was very difficult to work effectively with the women of the GLTD. This was due to the cultural situation. The women, who constitute just over half of the membership, had many questions relating to the home and marriage they wanted to ask, questions to which they need answers if they will be in a position to determine whether they want a missionary from us. But most of these questions were never asked simply because it is the height of impropriety according to Oriental standards for a woman to discuss such matters with men. To give but one example, the emissaries found it to be improper when they asked a few of the young women how old they were. More than once the emissaries were asked, "Why didn't you bring your wives with you?" They had many things to discuss with the emissaries' wives. Consequently, the Foreign Mission Committee asked the emissaries' wives to accompany their husbands to assist them by giving practical instruction to the women of the GLTD. And having graciously consented to this, they left for Singapore on April 3 to join their husbands.

As this article is being written, our emissaries and

their wives are still in Singapore. Reports, however, have been coming back on the progress of the work there. The latest report, which came via telephone, was that the GLTD has decided to request a missionary from our churches to labor in their midst. We rejoice in this and praise God. We do so not only for His blessing upon our labors thus far but also for the fact that He has created within the hearts of these young people a desire for the Reformed faith. Our prayer is that God will continue to give us an open door in Singapore so that one day a Reformed church may be established there to labor in the gathering of the harvest.

Singapore, however, is not the only work in which the Foreign Mission Committee has been laboring. Work is also being done with a Mr. Gabriel Anyigba of Ghana, Africa. The following details will help to give you a better understanding also of this situation. Mr. Anyigba is a man in his late twenties, who teaches at a technical school in Ghana. He is a member of the Evangelical Presbyterian Church of Ghana. He has also been instrumental in forming the Volta Evan-

gelistic Association which is involved in evangelism work among the native tribes in the Volta region of Ghana. Our contact with Mr. Anyigba dates back to 1974. Since that time various books and pamphlets as well as tapes of instruction have been sent to him. Mr. Anyigba not only shares this material with his co-laborers but also uses it, particularly our catechism books, to instruct new converts. Exactly what kind of fruits this will have in the future remains to be seen. If nothing else, it is an opportunity for our churches to be a witness of the precious truth also in that part of the world.

In conclusion, the Foreign Mission Committee asks that you support these labors with your concern and prayers. God is still gathering His church today, even from those who historically have stood outside of the covenant. And He shall continue to do so till the end of time. It is a great privilege that God will use even us as churches in the accomplishment of that purpose. May we consider it to be a privilege. And may we faithfully labor at the opening of every door.

THE STRENGTH OF YOUTH

From Children to Fathers

Rev. Rodney Miersma

How old are you?

The youth to which this department is directed will answer, "Why, I am a young man or a young woman." There may even be a few younger readers who recognize that they are yet children. And many older readers will reflect on the question and once again realize that the years are slipping away and that they are no longer children or young people, but fathers and mothers, grandfathers and grandmothers, maybe even great-grandfathers and great-grandmothers.

Yes, in natural life our physical ages vary greatly. But did you ever stop to think and realize that our spiritual growth also varies and corresponds to our physical growth and age? The apostle John was aware of that when he under the inspiration of the Spirit recorded for us the Word of God in I John 2:12-14.

"I write unto you, little children, because your sins are forgiven you for his name's sake.

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

You see, in normal life there is development, whether we are speaking of our natural life of the body or of our spiritual life. When there is life, one grows and develops; stagnation and decay are indicative of death. That is why if one is pale, listless, having little or no physical and mental development, he gets worried and goes to the doctor. But do we have that same concern for our spiritual life? When God first instills within us the principle of new life we are not suddenly full-grown and perfect. No, but we must grow and increase in spiritual knowledge and faith.

The question to you young people is this: Since I am as the young men in the text physically, am I also as these young men spiritually? In this article we will try to answer that as we compare ourselves to the three different groups of the text.

Let us first look at the child and see whether or not we have advanced beyond that stage. The age of childhood is an age that is characterized by being receptive. A child is on the receiving end of everything. Physically he receives from his parents all of his earthly needs, such as food, drink, clothing, and shelter. Mentally he is nourished with food for the mind, which he receives readily because, at this age, he can remember and memorize very easily. Similar to a sponge, he soaks everything in.

Now, his attitude must be in harmony with these characteristics in that he is silent and willing to learn. We look upon some children as little monsters, very unnatural, when they assume the attitude that they know it all and must educate their parents. A child must not command, but must obey.

What is true naturally is also true spiritually. A child must reveal an eagerness to learn. Thus, John can "write unto you, little children, because your sins are forgiven for his name's sake." Is not that the beginning of one's spiritual, conscious life? Indeed, we learned that when the name of Christ was revealed to us. We love that name, we know that name, and in that name are conscious of our sins, but also of forgiveness. So here, also, we see that Christian virtue of obedience. A child knows when he is disobedient and can not rest until he knows that he has been forgiven.

Thus, the child must know that he is a beginner and he must learn to listen. In this way he develops into a youth. That is where you find yourself today, young people. Do you reflect in your life what the apostle has to say about youth, "young men?" Or do you find yourself immature, having neglected your spiritual life so that there was not much development? Or do you find yourself overstepping your bounds in order to play the role of your parents?

Let us take a look. The period of youth is the

period characterized by strength. I realize that a grown-up man is also strong, and in a way stronger. But the older man's strength does not simply overflow, looking for something to do. But this overflowing strength can be seen in youth by the very way that he walks and carries himself. However, youth has a problem; he does not know what to do with what he has. One may work hard all day and expend much effort and energy. But does he now stop and rest? Why, no, he instead trots off, flexing his muscles and engaging in one strenuous exercise or another.

The same thing holds true mentally. Do you ever become stumped by the problems of the day? On the contrary, you have not yet met a difficulty that you could not overcome or a problem that you could not solve. You know all the answers on the basis of which the rest of your life will be without bump or wrinkle.

In harmony with this natural period of strength is the spiritual side of your life. You have grown in grace, truth, and in knowledge. In your grasp you have the basic principles and have tasted the beauty of God's Word. Now, too, nothing seems too difficult. Filled with spiritual energy you are ready to fight the battle of faith and overcome the evil one.

The Evil One! Where you find Christ you find the forces against Christ. Where you find strong faith you will find also strong opposition. The more faith exerts itself, the more intense is Satan as he goes about as a roaring lion. Did you ever wonder why the devil seems to work hardest of all among the youth? This is where exuberance of faith is displayed; and Satan works hard to persuade you that you are condemned in your sins, without hope. But God preserves His covenant youth and gives them the assurance that the fact that they know their sin is the testimony of the Spirit in their hearts that they are children of the light. If Satan loses ground in one area he turns to another, such as presenting to you all the enticements of the world. Is not it a temptation to take Sunday off, as the rest of the world does? The devil tells you that this is one day that you can have to yourselves. Why waste the day by going to church and Young People's Society? But you as covenant youth know that one's real joy is in communion and fellowship with God and His people and that the fleshpots of Egypt give no satisfaction.

Finally, the old mud-slinger will appeal to your reason. Remember how you seem to know all the answers and seem to have all things figured out? Satan appeals to your powers of reason and encourages you to use it to his advantage. He asks what reason you have for believing that there is a God. Reason gives you no knowledge of God. However,

you tell him that the Bible tells you so. He retaliates by telling you that reason will tell you that you have no basis in logic for believing the Bible. How do you know and how can you prove that His Word is truth? Your answer will be that this is given to you by faith. Yes, indeed! Do not let that old deceiver lead you to believe anything different. By God's grace you will remain strong. The apostle reveals that to you here, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." The apostle knows your strength and the battle that you are waging. But at the same time he knows and is assured of your victory, that you will advance to spiritual fatherhood just as you have already advanced from spiritual childhood. That you are advancing is sure because in battle one does not remain stagnant, but grows in strength and knowledge.

But you are not spiritual fathers yet. No, you are youth. Hence, you must learn to respect your parents, your teachers, your consistory, and all others who are in the latter state, that is, spiritual fatherhood. You must know your place. Certainly, you do not want to act like a child anymore. But

neither do you assume the role of a parent. Your parents must be seen for what they are and for what they have. God has given them stability, wisdom, and real practical knowledge. They must guide and teach both the children and the youth. They have experienced both and have many years behind them. At times you may be provoked by their slow action, their firmness, their apparent inflexibility. But they are the wiser, the more experienced, the more deeply Christian. They "have known him that is from the beginning." This refers to Christ as the eternal Word, signifying that they have advanced from the simple knowledge of the child who knows that his sins are forgiven, through the heat of the battle of the kingdom as youth, to arrive at the deeper knowledge of God's covenant. Knowing that God sent Christ into the flesh that we might be perfected in one is a knowledge that gives one quiet and calm wisdom in which there is no wavering or uncertainty.

In conclusion, young people, do not be discouraged. You are in the heat of the battle; you are struggling for faith. But the battle is only proof of your strength. Ye have overcome the wicked one, and the Word of God abideth in you.

MY SHEEP HEAR MY VOICE

Letter to Timothy

June 1, 1979

Dear Timothy,

In our last letter we quoted at length from Dr. H. Bavinck to show the role that Scripture plays in the development of a Psychology which is truly Christian.

There has been a lot of Psychology written in the last half century, but almost all of this Psychology has been written from the viewpoint of the world and, consequently, of unbelief. It is not too strong a statement to make to insist that evolutionism has really won the day in the whole field of Psychology.

We are not interested in a review of the history of Psychology, but there are certain features about it and certain consequences from it that are important for us to understand.

All Psychology, as it has been developed from its modern inception, is basically evolutionistic and was developed within the framework of evolutionism. The main consequences of this are not hard to see. Man was considered within this kind of Psychology as a higher development of the animals. And, therefore, the existence of a soul in man was flatly denied. There is nothing spiritual about man; he is wholly material. He possesses no soul or spirit; he is only a mass of earthly stuff. All his actions, including all his thoughts and desires, must be explained in terms of chemical reactions, the interplay of electrical charges on the brain and purely physical functions. Although he has developed higher than the animals, he is essentially no different from the animals. Man is not

created by God, but he is born in a completely natural way just as an animal is born. And when he dies that is the end of him.

It is not difficult to see what consequences follow from this kind of description of man. Fundamental to it all is a blatant denial of the fact that man stands in a relationship to God. This relationship is fundamental to his whole life. And it is fundamental because man stands before God as an accountable creature who must give account before God for all that he does. He is created by God, upheld by God every moment of his existence and obligated to serve God in all his life. If he does not serve God, he sins and the wrath and judgment of God is upon him.

Any evolutionistic conception of man denies this. Man is what he is by virtue of evolutionism. He is not a sinner, but what Scripture calls sin is nothing else than some remnants of his animal ancestry or some poor influences upon him during his childhood or his later life. He is the victim of circumstances beyond his control and cannot be held accountable for his deeds. He does not really sin in the Scriptural meaning of that term. He has no personal guilt before God or before his fellow man. He will never have to render account for his conduct before the Judge of heaven and earth. He does not have to face the prospect of the abiding wrath of God against sin after he dies.

There is also, therefore, no cross of Christ upon which the eternal Son of God made atonement for sin; there is no forgiveness and pardon; there is no power of grace in the lives of men which alone can solve life's problems; there is no hope of life after death in fellowship with God; no hope of the resurrection of the body and life everlasting. His life is limited to this world where he passes a few years. And in this life he must learn to make the best of things, to adjust to life, to live a kind of life which is acceptable to society, to enjoy life as much as possible; and when he dies, that will be the end of the story.

This kind of thinking has had a tremendous impact upon our entire society. There are some who claim that evolutionism is nothing else but a scientific theory which attempts to explain the origin of the world. These deny that evolutionism is an entire world-and-life view, an entire "theology," a whole system of ethics, a philosophy born in hell which fundamentally affects every single relationship of life.

But it is all these things whether the evolutionist will admit it or not. We can point to just a few examples. In the field of education evolutionism has had profound and devastating effects. I do not mean that evolutionism has been taught as a scientific theory in the classroom in the place of the doctrine

of creation; but evolutionism has colored the whole idea of the child. A number of years ago what was called "progressive education" was in style; and indeed, in some areas of the country it has never gone out of style. I have read recently that the failure of the public school system in many parts of the country is even prompting some educators to return once again to this theory, even though when it was put into practice two or three decades ago it proved to be a colossal failure. The idea is that the child is basically and fundamentally good. All that he does wrong is the result of bad influences upon him. If a child can be protected from all kinds of bad influences and if he can be allowed to develop within a good environment, his development will produce a good man. But he must be allowed to develop as he himself desires. His deepest desires and impulses are basically sound and healthy, and so he must be allowed to unfold without any interference, as a rose unfolds in all its beauty, and he will become an outstanding adult, able to make his worthwhile contribution to society. Of course, you understand that even though I used the word "wrong," above, there is really no such thing as wrong in the sense of a violation of God's law. "Wrong" is defined within this context merely as conduct with which the majority of the people in society do not agree. It is socially unacceptable conduct. He doesn't follow the masses as he ought. He does things which more than half of the people disapprove of. But in this sense of the word, if allowed to develop by himself he will become a good man. You know what disastrous consequences this idea of education had within the public school system.

We can find another example in the field of penology. There are, according to current theorists, no such people as criminals. There are people who, because of bad influences somewhere along the line or because of some chemical imbalance in their systems, do things which society cannot approve of. They lie and steal; they murder and rape. But these are not sins; nor is there any guilt to be attached to what they have done. They are merely innocent victims of circumstances entirely beyond their control. And so, while they probably ought to be imprisoned because they are some kind of a threat to society, they are not imprisoned because they committed a crime for which they have to bear the punishment. They have no personal guilt. They have no debt to pay. They must be imprisoned because it is hoped that they can be taught to live lives which are socially acceptable. They have to be "rehabilitated." They have to undergo a process of learning which will unlearn all the bad things which have influenced them and which will teach them what society expects from them. We do not have prisons

any more, therefore; we have rehabilitation centers. Capital punishment becomes cruel and unusual punishment and makes it forever impossible for the "criminal" to be retrained for a useful life in society. And while crime is rampant in the streets and every day sees an increase in the crime figures, the wooly-headed thinkers who determine all these things piously speak about the need for society to help these unfortunate victims of a cruel and unjust culture. You recall how even during the rioting of the Sixties, the rioters were excused on the grounds that the unjust treatment they had received at the hands of their fellow citizens completely exonerated them from the crimes of looting and burning. It all comes down to the fact that there is no longer any such thing as *guilt*.

And so we could go on and cite other instances of how the godless theory of evolutionism has influenced our times. We could point to what this whole denial of sin and guilt has done to the laws of our land — how it has all but stricken from the books laws against gambling; how it has put on the books laws permitting abortion; how it has so changed the laws of the country that we are inundated with a tidal wave of horrible filth; how the easing of the laws of divorce has made marriage a mockery.

All this is due to an evolutionistic view of man.

But this same thing has had deep and lasting effects upon the whole field of psychology (the theory of the soul) and psychiatry (the treatment of "mental illness"). Within the last few weeks *Time* magazine ran a feature article in which the current state of psychiatry was discussed. If you read this, you will recall that the thesis of the article was that psychiatry which claims to be able to treat depression (and other mental "illnesses") is itself in a deep state of depression. And this is because psychiatry has run down a dead-end street where many leading psychiatrists themselves have been forced to admit that they have done little or no good in this whole field of mental problems. They have tried all kinds of

different methods of treatment, and nothing seems really to help. The loud boasts of psychiatry have been hollow. And yet, while the article agreed that this was indeed the case, the article held out a bright and promising future for psychiatry for all that. And what was the key to this bright future? More of the same stuff we have been getting all along. *Time* insisted that the whole field of drug therapy especially was now being more thoroughly studied, and that along with a fuller understanding of the human brain (not mind, for that belongs to the soul which evolutionists deny), such drug therapy held forth new hope for the future.

And so it has been and, presumably, will be. You recall that several years ago it was common to treat people with mental problems by means of shock therapy. High voltage electrical currents were run into the brain. The theory behind this was, of course, that all man's thinking and willing is nothing else but the interplay of electrical charges. Somehow these things got scrambled so that a person could not think clearly any more. So, and this was the theory, give massive shocks which will scramble the electrically charged brain and mix up all the electrical charges which play back and forth in the brain and on the brain, and — hope that, when things settle down inside one's head, they will settle down in more favorable patterns.

From a slightly different point of view, this also lies at the basis of all drug therapy. And the interesting part of it is that there is really an evolutionistic foundation for this treatment of mental problems.

In the light then of what has happened in our modern age, it is important that we turn to the Scriptures for our understanding of man and of his problems.

Farewell for now.

Fraternally,
H. Hanko

Know the standard and follow it.
Read the STANDARD BEARER!



IN HIS FEAR

Children: An Heritage of the Lord

Rev. M. Joostens

The weather has been beautiful. Spring time is the favorite time of year for me. Sunday was a gorgeous day but Monday did not fair so well. The wind was rather chilly, but the sun stood in the heavens in all its glory. It was the first time of the season that I had no Monday afternoon catechism class for which to prepare. So, I packed up the family and headed for the beach of Lake Michigan. As we put on our jackets, there were others who braved the wind in their bathing suits. But it did not matter, for we had come there for a different purpose. It was our desire to spend some much needed time together as a family. There is something about the breaking of the waves and the vast expanse of sand that is soothing and relaxing. We had appropriately taken along a kite and frisbee to keep us occupied in case of boredom. Trudging a few hundred feet in the loose sand yielded to us shoes filled with sand and our own peaceful little domain for a few hours. With almost predictable regularity, the frisbee thrown against the wind would return to us as a dog retrieving a stick for her master. The steady wind set the kite motionless in the heavens. The children began to entertain themselves. It was a time to relax and let one's thoughts wander and run free. As I observed all these things, I squeezed some of the finely ground sand between my fingers.

How staggering is the creation of our God! The clouds in their ever changing formations present to the eye all sorts of beautiful configurations. The colors, no artist or camera can reproduce. The erosion of the waves, which man vainly fights, are held within their predetermined bounds. I was reminded of Psalm nineteen: "The heavens declare the glory of God; and

the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out to all the earth, and their words to the end of the world." The sand kept trickling through my fingers. How many grains of sand comprise a handful? The question is impossible! As far as I could see, there was the sand of the seashore.

The Lord speaks loudly! "That in blessing I will bless thee, and in multiplying I will multiply thy seed . . . as the sand which is upon the seashore; and thy seed shall possess the gate of thy enemies; . . . And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee . . . and I will give unto thee, . . . all the land of Canaan, for an everlasting possession; and I will be their God." And I continued to watch my children as they played. Little did they know or could they understand the thanksgiving that was in my heart. A few hours at the beach made the romping of my children and a few grains of sand re-echo as a mighty word of promise in my heart and soul.

The Lord has surely blessed us in that He gives unto us the children that are His heritage. Often we like to murmur and complain about the price of food and clothing and sometimes of covenant education. Sometimes our speech is almost analogous to that of the world when they say that anything over two children is an undue burden. The Lord has called us to be the children of Abraham. Not that we are Jews — the Lord is not interested in the propagation of a

certain nationality that belonged to the picture and type of the old dispensation — but we are the spiritual children of Abraham, the seed of Abraham in Christ! “For the promise, that he (Abraham) should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith . . . to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, . . .” (Rom. 4) How wonderful that our God has effectually throughout preceding generations called His people and kept His covenant with believers and their seed! We can now be thrilled by the words that were spoken to Abraham. We are privileged to see and experience this in our families and congregations. It is not because we have earned it! It is not of works, lest any of us should boast before His face. But it is according to His good pleasure and grace that the promise might be sure to all the seed. For it is God who quickeneth the dead and calls those things which be not as though they were. Thanks be to our covenant God that He continues to call His Church from among us!

My thoughts continued to roam. An allegorical hand full of sand turns out to be a parental lesson. I recalled the Baptism Form which is most beautiful in all its parts. Especially, I thought of the third question that preachers, or better, God, puts to parents when they present their children for baptism. “Whether you promise and intend to see this child . . . instructed and brought up in the aforesaid doctrine, or help or cause him to be instructed therein to the utmost of your power?” And we answered “Yes!” How beautiful and comforting is the truth that God’s covenant with us stands steadfast in His immutability! And how wonderful that it does not depend upon us, for then it would most certainly fail! But amid such comfort and assurance, I, as a parent, shutter. This places before me an awesome responsibility. The children I observe playing in the sand, and your children, are God’s heritage. They are first of all God’s children, and only in the second place are they intrusted to us. And He requires of me that I promise to bring them up in His fear! In my mind I turn to Deuteronomy chapter 6: “And these words which I command thee this day (this chapter comes upon the heels of the Law of God!), shall be in thine heart: And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” What an all comprehensive and demanding task! We cannot satisfy the affirmative answer to the third question in

the Baptism Form by simply giving our children “christian education” or a formal catechism instruction. But it must be on our part a thorough going effort aimed at every part of our child’s development and maturation. As we can readily gather from Deuteronomy, it is the whole of our life as parents. In all of our doing, we teach and instruct our children explicitly or by implication.

And who is man to the task? We know and we confess that we fall far short of this demand. Each night when we place our heads upon our pillows, we must confess before God our shortcomings, inconsistencies, and sins with regard to teaching our children. And, as an aside, I might mention here that it does not hurt us to make this known to our children. It is good to go to the cross with them! I say again, it is wonderful that His covenant does not depend upon our meager efforts!

The awesome responsibility of parents is taken on by faith! To bring children into this corrupt and wicked world brings fear and dread to the hearts of parents. But we can and must cling by faith to the promise which our God gave unto our father Abraham. He will be a God unto us and our children. He will use our efforts, though fraught with sin, to the ingathering of His Church. Oh, this does not mean that all are Israel that are of Israel. The line of reprobation also runs across the sphere of the covenant. And we know that Jacob was beloved of God, yet Esau hated Him. Let us not stagger at the promises of God, but in the strength of faith cherish, piously instruct, and nurture our children which is His heritage in the fear of His name.

A handful of sand — the promise of our God — believers and their seed — an innumerable host which no man can number, singing the song of Moses and the Lamb forevermore!

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THE EVANGELISM COMMITTEE
South Holland Protestant
Reformed Church
16511 South Park Avenue
South Holland, Ill. 60473

BIBLE STUDY GUIDE

II Corinthians-The Authority of the Word (3)

Rev. J. Kortering

12. The Holy Spirit is present in the church of Corinth (7:1-16). The apostle Paul introduces this section with a reminder of the need for spiritual cleansing, both external (in deed) and internal (in attitude). vs. 1. He becomes jubilant as he deals with the Corinthian church. He urges them to make room in their heart for him as he has them in his heart, (vss 2, 3). Unashamedly and frankly, he tells them of his joy and confidence in hearing from Titus of their repentance. This was great comfort and consolation for him (vss. 4-6). He could easily forget the opposition he encountered from some of their members. Repentance and forgiveness brings complete reconciliation. He distinguishes their sorrow (after a godly manner, vs. 9) from the sorrow of the world which is self pity. This godly sorrow included indignation (righteous anger at themselves for their sin), fear (of punishment), vehement desire (of the favor of God and the apostle), zeal (to do good) and revenge (not in an evil sense, but in the consciousness that sin must be punished and things must be made right with God). The fruit of such sorrow is a "clearing of yourselves", (vs. 11), that is placing themselves in good standing before the apostle and the God he represents. By God's grace, this stern reprimand bore fruit so that Paul and Titus may now be the more joyful. Even as Paul had expressed to Titus his confidence that the church of Corinth would respond correctly by repenting (Paul boasted of them to Titus, vs. 14), so they both may continue confident in the good standing of this church. What a

blessed example of the Holy Spirit's reformed work in the church! His presence makes all the difference, today as well as in Paul's day.

INSTRUCTION CONCERNING CHRISTIAN GIVING (chapters 8, 9)

Interspersed between Paul's joy in the renewed Corinthian church and his instruction concerning specific problems that still existed in the church, he deals with the subject of Christian giving.

1. The Macedonian (Greek) churches were examples of liberality, (8:1-6). Those churches had themselves gone through a time of economic trial. This may have been due to the general political situation (Greece was plundered by Roman armies), or it may have been due more particularly to the persecution of Christians. It left them poor in worldly goods. Yet, they did not use this as an excuse not to give to the poor Christians in Jerusalem, see I Cor. 16:3. Rather, they gave liberally, out of their own limited means. The apostles did not force them to do this, they did it voluntarily. The spiritual reason for this was the fact that they had given *themselves* to Christ, (vs. 5). This is always first. Christ said, wherever your treasure is there will your heart be also, Matt. 6:21. Hence, giving of their possessions came easily. Paul informs the Corinthians that part of Titus' ministry will be to instruct them in this Christian activity of giving.

2. The apostle gives the church guidelines for

Christian giving, (vss 7-15). First, he explains to them what the proper motivation should be. This includes five things. (1) It will be an additional demonstration of their love which will confirm their past conduct, vs. 7. (2) It will establish their sincerity, for it will not be a forced act, but a willing deed, vs. 8. (3) It will make them Christlike in their life, for He was rich but became poor for us, vs. 9. (4) They will be able to fulfill their good intentions made a year ago, see II Cor. 9:2. In response to his former letter (I Cor. 16:1-3) they said they would raise money to help the Jerusalem Christians. Now they should go ahead and do this and they will be true to their word, vss. 10, 11. (5) They will not be expected to give more than they have. The privilege to give financially is not an impossible burden, for giving must be according to what a man hath to give, vs. 12. According to I Cor. 16:2 it is as God hath prospered him.

The apostle explains the implications of this last idea in greater detail in the following three verses. How much should one give? — that's always a sensitive question. So Paul tells them that they must not give in such a way that some members of the church have it easy and will sit back and receive the benevolence of the church without lifting a finger to earn their own way. According to verse 13, Paul does not expect some Christians to be burdened by carrying a double load at the expense of lazy members. We are reminded of II Thess. 3:10, "For even when we were with you this we commanded you, that if any would not work, neither should he eat." The concern that the Holy Spirit has for the material needs of the church is this: Christians must work to deliver one another from the burden of poverty. Verses 14 and 15 speak of "equality." This does not mean that we have no right to private property (see Acts 5:4, where Peter instructs Ananias that to sell their property or not and how much to give to the church was their own private decision. Their sin was that they lied when they said that they brought the entire price, but in reality kept back part for themselves). Neither does this mean that all Christians should have equal financial assets, as sought by those who desire some form of Christian communism or socialism. Rather, he means that those Christians who have more than they can use, should share it with Christians who are poor and have need. In this way the rich will be the means in God's hand to deliver the poor from the ravages of their poverty. The reference to the distribution of manna proves his point, see Ex. 16:18. They did not all have the same quantity of manna, yet they all had enough.

3. Paul encourages the Corinthians to receive Titus who comes with the great desire to prosper in the collection for the poor, (vss. 16-24). Titus was compassionate and zealous for the care of the poor,

hence he was especially qualified for this task of collecting for the needy churches, (vss. 16, 17). We are reminded that Paul sent Titus as the bearer of this letter and to implement the instruction it contained. Accompanying Titus were two other men. One is mentioned in verse 18. He is unknown to us, but obviously he had good credentials and was chosen by the churches. Since Titus was going to deal with large sums of money, it was important that there be more than one man (to avoid temptation and to remove any suspicion) — a practice our deacons still follow today. In addition, all concerned had to have a reputation for honesty and trust, (vss. 20, 21). The other brother mentioned in verse 23 was also zealous for this work. Hence Paul recommends these three men to the church. Titus, as a partner and fellow laborer, was to be received, and the other two as messengers of the churches (in all likelihood not apostles as Paul was, but helpers). The Corinthians should love these men and receive them and thereby prove that what good things Paul had said of the Corinthians were indeed true, (vs. 24).

4. Giving should be done cheerfully, chapter 9:1-15. Paul points out the urgent need for the Corinthians to respond quickly and liberally with the collection (vss. 1-5). He had spoken highly of them to the churches of Greece. This fact had moved these churches to respond generously with their collection for the poor in Jerusalem. Now Paul is on his way to visit Corinth and with him are members of the Greek churches. The Corinthians, however, have not yet finished their collection. Hence he urges them, through the three men sent to them, to hasten with the work and give liberally so that when he arrives, they will be proven as faithful and none need be ashamed. Their bounty (collection) will prove them generous and not covetous.

To spur them on, Paul now instructs them as to what spiritual attitude should govern their giving. It must be cheerful, with joy! The opposite is to give grudgingly or out of necessity, that is, with regret or by constraint. Such a person feels the obligation to give, but not the joy. "God loves a cheerful giver." How can a Christian give cheerfully? The answer is that he knows the benefit of such giving. In verse 6 we are reminded of the oft quoted maxim, we reap what we sow, see also Prov. 11:24, Luke 6:38. In verses 8-10 he points out to them that God rewards liberality. This is true spiritually, but also materially. Even though we give up our money or possessions, God is able to return it to us in great measure, (vs. 8 refers to all grace, favor, gifts). The purpose of God in returning it is that we may have plenty with which to perform every good work. Notice the promise is not to make us materially rich, as you hear some say it: "Give to the Lord and He will make you rich." No,

the idea is that we give liberally to the Lord's cause and He will provide the means with which we can serve Him in all things, to buy food and material necessities for our family, to give them Christian education, to promote the ministry of Word and missions, and such like. In this way God blesses the home of him who gives cheerfully. His righteousness (the ability to do good) shall remain. God is able, for He is the one Who gives seed to the sower and bread to the eater, Isa. 55:10, and He will multiply your seed (material wealth) and cause you to have more means with which to do deeds of goodness (fruits of your righteousness).

The purpose of such cheerful giving is not only the care of the poor saints (vs. 12), but especially it expresses thanks to God and thereby God is glorified. It also causes the poor who are helped to pray for them who help. (vs. 14).

How fitting that this instruction should close with the doxology of thanks to God for His great gift, Jesus Christ. In this unspeakable gift, all our giving has meaning. It is of God alone.

PAUL'S AUTHORITY UNDER ATTACK (chapters 10-13)

The tone of the epistle now changes. Paul turns his

attention to those in the church of Corinth who attacked his authority to preach, but were themselves false teachers.

1. Paul sets forth a warning that his opponents not take his Christian meekness to mean that he will not fight for what is right and true (10:1-6). His enemies thought him to be base (cowardly) when he was in Corinth and to be bold (courageous) when speaking to them from a distance (vs. 1). He urges them to respond to his instruction so that what boldness he has will not have to be demonstrated to them when he comes. They had falsely accused him of walking according to the flesh, (vss. 2, 3). Paul declares war and assures them that the weapons he uses are not after the flesh (human reasoning and argumentation) but spiritual, which even God considers to be mighty, (vss. 3, 4). So mighty are these weapons that they pull down strongholds, which are explained to be imaginations (opinions of men) and high things that exalt against the knowledge of God (human knowledge that seems impressive, such as philosophy or science of unbelieving men). Instead, all human knowledge must be brought into obedience of Christ, (vs. 5). This Paul will continue to do until the disobedient are exposed and removed and the obedient safeguarded (vs. 6).

(To be continued)

Book Reviews

Commentary On Luke (New International Greek Testament Commentary), I. Howard Marshall; Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich.; 928 pages, \$24.95 (cloth). (Reviewed by Prof. H. C. Hoeksema)

This large volume is one in a projected new series of New Testament Commentaries to be published jointly by the Paternoster Press Ltd. and the Wm. B. Eerdmans Co. As to the general character of this series we are informed as follows:

"This new commentary series is established on the presupposition that the theological character of the New Testament documents calls for exegesis which is sensitive to theological themes as well as to the details of the historical, linguistic, textual, and critical context. Such thorough exegetical work lies at the heart of these commentaries, with general comments

on sections and sub-sections being followed by a detailed verse-by-verse treatment of the text.

"An important aim of the authors is to interact with the most significant results of the New Testament research published in recent articles and monographs. This serves as a background for their own contributions to the ongoing effort to explore in greater depth the meaning of the biblical text."

This volume on Luke is faithful to the stated purpose just quoted.

It does not take long, however, to discover that this commentary, though highly technical and very "scholarly," is replete with higher criticism. The author makes no effort to hide this; in fact, he very frankly informs us of his approach in the Preface:

"Creed wrote before the development of tradition criticism and redaction criticism. A modern commentator must inevitably make use of these critical methods, and the present commentary attempts to assess and elucidate the gospel in the light of these new aids to its study. It can indeed be argued that the time is not yet ripe for a definitive commentary on Luke. It is perhaps still too early to assess the results of the revolution in Lucan studies which has been proceeding during the last quarter of a century. Nevertheless, there is a great need for a commentary which will at least provide some sort of guide to the present state of scholarship, and in particular the needs of students of the Greek text cry out to be met."

The fundamental outlook of this commentary, therefore, differs radically from that of the believing student of Scripture. For that reason, while this

commentary is very learned and scholarly, it is of little use to a student of Scripture who stands in the Reformed tradition. For our ministers and students it is not worth the high price.

An indication of the colossal pride of these critics is found in the statements, "It can indeed be argued that the time is not yet ripe for a definitive commentary on Luke. It is perhaps still too early to assess the results of the revolution in Lucan studies which has been proceeding during the last quarter of a century." One wonders whether we have to wait until the Lord's return for "a definitive commentary on Luke" to be written. But when Luke's Lord and mine returns, that will at least be the end of all tradition criticism and redaction criticism. Nor will we any longer need "a definitive commentary on Luke."

Prophecy and Hermeneutic in Early Christianity, by E. Earle Ellis; Wm. B. Eerdmans Publishing Co., 1978; 289 pp., \$15.00 (paper). (Reviewed by Prof. H. Hanko)

In an extremely technical book the author develops the thesis that prophets in the apostolic church who were primarily engaged in the teaching and missionary work of the church were also largely responsible for formulating New Testament doctrine. They did this by restating the truths of the Old Testament in the New Testament situation and by defending the Scriptures of the Old Testament against

false prophets who perverted these doctrines. He discusses how disputes within the Church helped this development and what interpretive principles were used. While the book has many interesting and valuable features, two criticisms especially come to mind. The first is that the book approaches Scripture from the viewpoint of form criticism and belongs therefore to the writings of higher critics. The second is that the book is so obsessed with trivia that the meaning of the Scriptures themselves is obscured. It is a book which can be read only by those who are thoroughly acquainted with Hebrew and Greek.

WEDDING ANNIVERSARY

On June 10, 1979, the Lord willing, our parents, MR. AND MRS. THEODORE LOOYENGA celebrate their 30th wedding anniversary. We are truly grateful for the Christian instruction we have received by them. We thank the Lord that He has given them strength and guidance to sacrifice much in order for our Christian education. We pray that the Lord will continue to bless them in the years ahead together. (Psalm 115:11-15).

Their children

Joe and Mary Brummel
Marijo, Joel, Theodore
John and Pat Sperry
Matthew
Larry and Kathy Looyenga
Melissa, Michelle

Robert and Kathy Looyenga
Jennifer
Randall, Nancy, Douglas,
Mark, Karen.

NOTICE!!!

Due to our decision to add a third teacher to our staff, The Covenant Christian School of Lynden Washington is accepting applications for the position. Anyone interested should write or phone:

Mr. Henry Vander Meulen
4778 Rock Road
Sumas, Washington 98295

Phone (206) 988-9199

Report of Classis East May 9, 1979 Faith Prot. Ref. Church

Classis East met in regular session on May 9, 1979 at the Faith Prot. Ref. Church. The churches, with the exception of Kalamazoo, were represented by two delegates. Rev. Woudenberg led in opening devotions; Rev. Bruinsma has his initiation as chairman.

In routine business, Classis dealt with the reports of the church visitors and stated clerk. The Classical Committee had no occasion to meet. Southeast requested classical appointments and the following schedule was adopted: May 20 - De Vries, May 27 - Bruinsma, June 3 - Van Baren, June 17 - Woudenberg,

June 24 - Joostens, July 1 - Van Overloop, July 15 - Bruinsma, July 22 - De Vries, July 29 - Van Baren, August 5 - Woudenberg, August 19 - Joostens, August 26 - Van Overloop.

Two items were of particular import to the classis. The first was that another request came from the group in Maine to be organized as a congregation. It was reported by this group that in addition to the three families established there, several additional families have expressed a desire for a Protestant Reformed congregation there. Classis decided, since the very recent developments there had not yet stabilized sufficiently to warrant immediate organization, to advise the people in Maine to contact either the Mission Committee or a local consistory for help in continuing the work there. A committee of Rev. M. De Vries and Rev. G. Van Baren was appointed to visit the people there and to convey this decision to them.

The second matter of special significance was that classis approved Hope Church's decision to grant emeritation to Rev. Robert Harbach. Rev. Harbach is presently serving on the mission field in Victoria, British Columbia and will be terminating his stay there about September 1st. Classis expressed appreciation to Rev. Harbach for his contributions to the denomination during the years of his service and expressed gratitude to God for providing Rev. Harbach for the churches.

In other matters, Edmonton's request to contact the churches in Classis East for financial help for their building fund was denied since this type of request must be made via synod. The expenses of classis were \$370.36. Classis will meet next on September 12th at Hudsonville.

Respectfully submitted,
Jon Huiskens
Stated Clerk

News From Our Churches

Beginning on Sunday, December 30, and continuing for fourteen weeks, the Consistory of our First Church in Grand Rapids, working through its Church Extension Committee, has attempted to extend our witness to the Bradenton, Florida area. A report of these labors was given to the congregation of First Church on May 13. What follows was excerpted from that report.

Under the sponsorship of First Church, a number of our ministers visited the area and conducted church services. Prof. Decker, Rev. den Hartog, Rev. Koole, Rev. Joostens, and Prof. Hoeksema preached, conducted Bible classes, made personal contacts, and advertised the work in the local newspaper. The committee judged the results to be highly encouraging. Thirty to fifty-five people were at each of the services. Bible classes were also well attended. Five couples or families which reside in the area have expressed a strong desire that a church be established there. The field has been repeatedly characterized as "one of the most promising fields that our churches are currently laboring in."

The report continues, "Needless to say, however,

the work is not without its difficulties. The greatest of those, perhaps, is the matter of obtaining ministers to spend some time in Bradenton. We have no one in Florida at present; and that's due primarily to the unavailability of ministers. Our denomination has, as you know, other fields to fill. Congregations are understandably reluctant to send their ministers away for an extended period of time. And that, by the way, is what we need — someone who is able to make a more extended stay in the field.

"The original intent of the consistory was that our work in Florida continue without interruption. But because of the shortage of man-power, and because the nature of intensified efforts requires some more preparatory work, we have decided that we ought not to attempt a resumption of the work till fall. Meanwhile we will begin at once to look for a more desirable meeting place. We will investigate the possibility of a lecture series in the Bradenton area, in order to make for greater exposure and in order to generate more interest. And, most difficult of all, we will arrange for a preaching schedule, to begin as early as possible and practical in the fall."