

The STANDARD BEARER

A REFORMED SEMI-MONTHLY MAGAZINE

. . . when anyone truly listened to the Pope, as a Protestant and a Reformed believer, his reaction would have to be negative. Essentially, there was nothing on which to agree. There was no common ground. . . . When I listened, I could not hear the Word of God. I heard no gospel of sin and grace. I heard no gospel of the atoning blood of Christ. Not the gospel according to the Scriptures and as defined in our Reformed confessions, but *another* gospel, which is not the gospel!

See "In Praise of Antichrist" — page 77

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THE STANDARD BEARER

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MEDITATION

Advantageous Providence

C. Hanko

Ques. 28. What advantage is it to us to know that God has created, and by his providence doth still uphold all things?

Ans. That we may be patient in adversity; thankful in prosperity; and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from his love; since all creatures are so in his hand, that without his will they cannot so much as move. Heidelberg Catechism. Lord's Day 10.

What advantage?

Our Catechism can be so very demanding. Already in the previous Question it required us to do some real soul searching. Not content simply to ask, "What is meant by God's providence?" our fathers demanded of us personally, "What dost *thou* mean by the providence of God?" Listening to the voice of experience out of the past we answered, that the almighty, everywhere present power of God touches every phase of our lives constantly. We experience that very really in rain and sunshine, meat and drink, health and sickness, and all other happenings. Rather shamefacedly we admitted that we do not always live in the consciousness of this hand of God touching our lives every moment, yet by faith we rest assured that we are in the palm of Father's hand and under His watchful eye at all times.

Our Book of Instruction can not be satisfied with that, but demands still more soul searching. The fathers say, as it were, "look at your daily walk of life and ask yourself what it means to you personally that every happening is directed by God, so that no creature stirs apart from His sovereign will." The ant that scurries across the sidewalk in front of you does not just happen to be there, but was brought there at that moment by God Himself. Somehow the insignificant hair of your head that falls to the ground serves God's eternal purpose, as well as tornadoes that leave devastation and death in their wake. The hearts of presidents and popes, the schemes of wicked men are all a part of God's eternal decree. Our faithful and merciful Father directs absolutely everything for our salvation, and through our salvation to His glory.

By faith in God's providence we confess with the church of all ages that we will be patient in adversity, thankful in prosperity, and will trust in our God for the future, come what may.

Patient in adversity.

The term 'adversity' looks at life from the point of view of our unhappy experiences, calamities, and misfortunes. The word as it is used in Scripture has various shades of meaning. Sometimes the Old Testament uses the figure of limping or halting. Sometimes adversities can refer to dire straits or sore distresses. Sometimes the reference is to the ill treatment, oppression, or plague of the adversary. Adversity, therefore, can refer to physical suffering and also spiritual trials. Always, we notice, the word refers to our own bitter experiences, for in the absolute sense of the word there are no adverse circumstances in the life of the child of God. We say with Paul, "If God be for us, who can be against us?" (Romans 8:31).

Nevertheless these bitter experiences are very real in our lives. Physical pain, especially severe pain of long duration with no relief in sight, mental stress,

depression, suffering the loss of a dear one, and many other afflictions can sorely distress us. Our flesh cringes under suffering. We complain that we cannot take it. It is more than we can bear. The harm it does to us and to those closest to us seems to outweigh by far any good that could be derived from it. We feel forsaken of God, caught in the whirlpool of God's displeasure.

No man is naturally patient. Patience is God's gracious gift to us. It is faith in action, faith that has the endurance, the elasticity to bear up under afflictions. While our natural tendency is to succumb under the load (and afflictions become temptations which bring out the worst in us), patience triumphs over every fleshly weakness with strong endurance. Patience is silence unto God.

A beautiful example of that you find in Psalm 39. In the first part of the Psalm David says, "I was dumb with silence, I held my peace, even from good, and my sorrow was stirred." The man of God feared that he might say the wrong thing, so he said nothing. That gave no peace. Then he went to God in prayer, and found a better motive for his silence, "I opened not my mouth, because thou didst it." This is an echo of Job's confession when he lost all his possessions and his entire family of ten children, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." There is a silence of submission.

We take note of what the Psalmist says in Psalm 61:2, "When my heart is overwhelmed: lead me to the rock that is higher than I." That is, when I wander about aimlessly in deep distress, lead me to the Eternal Rock as my Refuge, whose thoughts are higher than my thoughts, and Who Himself is too high for me to reach. And then follows in Psalm 62:1, "Truly my soul waiteth upon (literally, is silent unto) God: from him cometh my salvation." We are reminded that Paul prayed on three different occasions to be delivered from the thorn that had become virtually unbearable, and thereby learned to say, "Thy grace is sufficient for me." The thorn remained, but the apostle received grace to bear it. In the midst of fiery trials we learn to confess, "Nay, in all these things we are more than conquerors through him who loved us." We are silent in hope.

Thankful in prosperity.

Prosperity is often a relative thing. If every one around me has but one pair of shoes and one suit of clothes, or one dress, then I am comparatively rich with two pair of shoes and two suits. Prosperity in Jamaica, for example, is in many respects different from the prosperity that we know in our country. Prosperity may be defined as having sufficient and even a bit more than we need at the moment.

People who suffer adversities often imagine that it

is far easier to be thankful in prosperity than to be patient in adversity. Yet not so! The miser clutches his hoarded gain with his bony fingers. The spend-thrift boasts of his accomplishments and greedily spends his fortunes on himself with little or no consideration for God's cause or the needy neighbor.

Thankfulness is, like patience, a gift of God. We can send a "thank you" card to a friend, but not to God. A benefactor may appreciate a formal expression of thanks, but God sees the heart; He demands our life, our all.

We turn to the last part of our Catechism that discusses the subject of our gratitude to God for delivering us from our sin and misery. Under that heading our fathers speak, first of all, of our *conversion*, reminding us that we can never show sincere gratitude to God without daily confessing our sins, our guilt, and our utter dependence upon God for all things, and thus acknowledge Him as our GOD, the infinite fulness of grace and blessing, from Whom all blessings flow. From the heart we confess, "Bless the Lord, O my soul, and forget not all his benefits." (Psalm 103:2). Therefore thankfulness is not a matter of performing a few deeds 'beyond the call of duty,' or of flattering ourselves with the boast that we have repaid God for His gifts. Thankfulness is the evidence of Christ's living in us, carrying out His work of salvation by His Spirit in our hearts. It is the conscious response of the love of God in us that seeks God as our highest Good. Every sinful act is evidence of our unthankfulness, a failure to give God His rightful glory. Taking God's law as our Guide, and travelling the straight course that He lays out before us, without deviating to the right or to the left in proud waywardness, is the expression of true thankfulness in our daily lives. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). The love of God in us spontaneously reaches out to the neighbor. Such ordinary things as giving poor Lazarus a cup of cold water, or a garment to cover his nakedness, or a bandage for his sores are an integral part of Christian living. This Lazarus is never hard to find, for, says Jesus, he is always at our doorstep, if only we are not so short-sighted that we fail to see him. An act of mercy to one of the least of Christ's brethren is the expression of our love to Him.

The highest, richest, and most blessed expression of thankfulness is attained through prayer. Prayer is the intimate communion with our God. We need no appointment, no means of communication like a telephone or letter, for we have a direct line between God and us by having Christ in heaven and His Spirit in our hearts. True prayer is not merely a folding of the hands and closing of the eyes to ask, to plead, to implore. It is that, but it is also worshipping, adoring,

praising, with the desire that God will hallow His Name in all His works, and also through us, that all praise may be His forever. Prayer is that, but prayer is also fellowship with God as friend-servants with our Sovereign Friend. We do not try to bring God down to our level, or blasphemously talk to Him as our equal, but we approach God's throne through our Mediator Jesus Christ, deeply aware of our wretchedness and dependence and God's holy majesty. We acknowledge God's manifold blessings with thanksgiving and extend to Him needy hands for continued blessings.

Trust for the future.

Our Catechism speaks also of putting our firm trust in our faithful God and Father, Who has our past and present, but also our future in His almighty hands. We do not build our hopes on social security, pension plans, retirement funds, bank accounts, or stocks and bonds. These human inventions can fail us. What security do they give when cancer strikes or God suddenly requires our souls from us? Faith in God's providence finds its expression in that powerful Song of Victory recorded in Romans 8, where the Holy Spirit brings us to the triumphant climax, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The day of tomorrow lies hidden before us. We do know that in the world round about us the measure of iniquity is filling rapidly. The Man of sin makes his appearance on the horizon. The footsteps of our coming Lord are heard more clearly as they quicken their pace day by day. We ourselves walk in the midst of death as pilgrims and strangers on the earth with our Home in heaven. We wend our way through the valley of the shadow of death spurred by the beckoning light of the eternal day. We have God's promise that He will never leave us, nor forsake us. We rest secure in the confidence that He Who has begun a good work will surely finish it.

"In God will I trust tho' my counselors say,

O flee as a bird to your mountain away;

The wicked are strong and the righteous are weak,

Foundations are shaken, yet God will I seek."

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

EDITORIAL

In Praise of Antichrist

Prof. H. C. Hoeksema

In a rather effusive editorial entitled "Listen And Be Glad" Editor De Koster, in *The Banner* (Oct. 19, 1979, pp. 8, 9), comments in connection with the recent visit of Pope John Paul II to the United States. Writes he:

The Church has found (been given, rather) a new voice! A voice powerful, clear, courageous, passionate and compassionate.

It is the voice of a man. In being the voice of a man, it can speak to and for mankind. Think on it: the family of man has found (been given, rather) a new voice.

Moreover, the man whom the voice inhabits is providentially clothed with an office which elevates him to wide hearing. This, too, is gift.

The Church, I say, at this most crucial moment in world history has found, by grace, a new voice.

I mean, of course, the voice of the man Karol Wojtyla, officially Pope John Paul II. On his lips the Church speaks now to the modern world. Lips which stoutly declined to say at Puebla, Mexico, what the revolutionary Bishops of South America wanted to hear. Lips which stubbornly did say in Poland what the ruling dictatorship did not want to hear. Lips unimpressed by the fads of modernity while acutely focused upon its essence.

Let us give solemn thanks for such a voice as the Church has found (been given, rather).

Pope John Paul II, therefore, is in Editor De Koster's view a gift of grace. He is that, too, in his office as Pope. Further, he is a gift of grace to the church universal, and even to the whole family of man. Still more, De Koster characterizes the pope as a very special voice: new, powerful, clear, courageous, passionate and compassionate, and with a wide hearing. And in the above quotation and throughout the article, De Koster emphasizes strongly that all this is a

gift of grace: for repeatedly he states that this voice has not merely been found by the church, but has "been given, rather."

And what, according to Editor De Koster, is proclaimed by this new voice? Nothing less than the Word of God! Take note of the following:

Not all sounds are words.

But words must take on sound or they are not fully words.

God's Word is sent to be proclaimed. This is the Great Commission.

And God's Word is sent to be believed by doing. This too is the Great Commission.

This Word is given international voice at this grave moment in world history on the lips of the man Karol Wojtyla, Pope John Paul II. Let us listen and be glad!

Now no one except a fool would deny that the pope in the course of his world travels spoke some true things and made some statements which were formally in harmony with the Scriptures. But this is not the point. According to De Koster, obviously, the pope proclaimed the Word of God, and that, too, in fulfillment of the Great Commission.

How sad!

How sad that such sentiments should be voiced in the editorial columns of an official church magazine of a denomination which claims to stand in the tradition of the Reformation!

And how sad that such sentiments should appear in *The Banner* at a date near to the time when Reformed people were about to commemorate the four hundred sixty-second anniversary of the Reformation.

For the fact of the matter is that Editor De Koster sings the praises of Antichrist. He strongly recom-

mends and lauds as a gift of grace and urges his readers to listen to and to "be glad and rejoice exceedingly, and with much prayer" about one who represents in the mind of the Reformers and of Reformed confessions Antichrist, the false church, one who is the chief idolater in a church which is notorious for promoting "accursed idolatry." And do not forget that everywhere Pope John Paul II went in our country, he publicly promoted such idolatry, celebrating the mass in the parks and malls and sports stadiums of our large cities.

Here is what the Westminster Confession of Faith states in Chapter XXV, 6: "There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof: but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God."

By the way, the Westminster divines were not so foolish as to teach that the pope was personally the final manifestation of the Antichrist of which Scripture speaks, as some have thought and have, accordingly, rejected this statement of the Westminster Confession. Neither was John Calvin so foolish as to teach this, though he uses language similar to that of the Westminster Confession.

Principally, of course, our own Belgic confession speaks the same language when it speaks of the marks of the false church and obviously has in view the Romish Church, Article 29: "As for the false Church, she ascribes more power and authority to herself and her ordinances than to the Word of God, and will not submit herself to the yoke of Christ. Neither does she administer the sacraments as appointed by Christ in his Word, but adds to and takes from them, as she thinks proper; she relieth more upon men than upon Christ; and persecutes those, who live holily according to the Word of God, and rebuke her for her errors, covetousness, and idolatry."

Nor should we forget what our Heidelberg Catechism says about the mass, the very mass which John Paul II repeatedly and with great flourish and aplomb publicly celebrated and at which he functioned as chief priest. "... but the mass teaches, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry."

Frequently during his tenure as Editor of *The Banner* Dr. De Koster has represented himself to be a pupil of John Calvin. I assure you that if he had sat at

the feet of Calvin for an hour or so before he penned his editorial, Editor De Koster would never have had the sad courage to write it. Everyone who has the least acquaintance with Calvin knows that he never misses an opportunity to excoriate the papacy and its doctrines; in fact, there are occasions when he even seems to go out of his way to do so and when in his commentaries his applications to Rome seem a bit far-fetched. But permit me to furnish just a few passages from Calvin's *Institutes* on the subjects of the pope and the mass. These quotations are from the Allen Translation, and all of them are from Book Four.

The first is from Chapter VII/xxiv:

The case of a bishop is different from that of a king, who still retains the honour and title of a king, though he execute none of the royal functions. But in judging of a bishop, regard is to be paid to the commission of Christ, which ought always to continue in force in the Church. Let the Romanists, therefore, furnish me with a solution of this difficulty. I deny that their pontiff is the chief of bishops, because he is not a bishop himself. Now, they must prove this second member of my position to be false, if they will obtain the victory in the first. But what must be the conclusion, if he not only has no characteristic of a bishop, but every thing contrary to it? But here where shall I begin? with his doctrine, or his conduct? What shall I say? What shall I omit? Where shall I stop? I will make this assertion — that as the world is at present filled with so many corrupt and impious doctrines, loaded with such various kinds of superstitions, blinded with such numerous errors, and immersed in such profound idolatry, — there is not one of these evils which has not originated from the see of Rome, or at least been confirmed by it. Nor is there any other cause for the violent rage of the pontiffs against the revived doctrine of the gospel, and for their exertion of all their power to crush it, and their instigation of all kings and princes to persecute it, but that they see that their whole kingdom will decline and fall to the ground, where the primitive gospel of Christ shall be received. Leo was cruel; Clement was sanguinary; Paul is ferocious. But it is not so much that nature has impelled them to impugn the truth, as that this was the only way to defend their power. As they cannot be safe, therefore, without ruining Christ, they labour in this cause as if it were in the defence of their religion, their habitations, their lives. What, then, shall we consider that as the apostolic see, where we behold nothing but a horrible apostasy? Shall he be regarded as the vicar of Christ, who, by his furious exertions in persecuting the gospel, unequivocally declares himself to be Antichrist? Shall he be deemed Peter's successor, who rages with fire and sword to demolish all that Peter built? Shall we acknowledge him to be head of the Church, who, after severing the Church from Christ, its only true Head, divides and tears it in pieces? Though it be admitted that Rome was once

the mother of all Churches, yet from the time when it began to be the seat of Antichrist, it has ceased to be what it was before.

Calvin goes on to explain his position in Chapter VII/xxv, as follows:

Some persons think us too severe and censorious, when we call the Roman pontiff Antichrist. (Judging from his editorial, I would guess that De Koster must be among these. HCH) But those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself, after whom we speak, and whose language we adopt. And lest any one should object, that we improperly pervert to the Roman pontiff those words of Paul, which belong to a different subject, I shall briefly show that they are not capable of any other interpretation than that which applies them to the Papacy. Paul says, that Antichrist "sitteth in the temple of God." (II Thess. 2:4) In another place, also, the Holy Spirit, describing his image in the person of Antiochus, declares that his kingdom will consist in "speaking great words," or blasphemies, "against the Most High." (Dan 7:25) Hence we conclude, that it is rather a tyranny over the souls of men, than over their bodies, which is erected in opposition to the spiritual kingdom of Christ. And in the next place, that this tyranny is one which does not abolish the name of Christ or of his Church, but rather abuses the authority of Christ, and conceals itself under the character of the Church, as under a mask. Now, though all the heresies and schisms which have existed from the beginning belong to the kingdom of Antichrist, yet when Paul predicts an approaching apostasy, he signifies by this description that that seat of abomination shall then be erected, when a universal defection shall have seized the Church, notwithstanding many members, dispersed in different places, persevere in the unity of the faith. But when he adds, that even in his days "the mystery of iniquity" did "already work" (II Thess. 2:7) in secret what it was afterwards to effect in a more public manner, he gives us to understand that this calamity was neither to be introduced by one man, nor to terminate with one man. Now, when he designates Antichrist by this character, — that he would rob God of his honour in order to assume it to himself, — this is the principal indication which we ought to follow in our inquiries after Antichrist, especially where such pride proceeds to a public desolation of the Church. *As it is evident therefore that the Roman pontiff has impudently transferred to himself some of the peculiar and exclusive prerogatives of God and Christ, it cannot be doubted that he is the captain and leader of his impious and abominable kingdom.* (italics added)

Calvin writes at length about the Lord's Supper, and, as might be expected, about its corruption in the mass. Here are a few snatches of his evaluation of the mass — the same mass which was so very much on the foreground in John Paul II's appearances in Boston,

New York, Philadelphia, Des Moines, Chicago, and Washington.

Now, let the Romanists deny, if they can, that they are guilty of idolatry in exhibiting bread in their masses, to be worshipped instead of Christ. In vain do they boast of those promises of the presence of Christ; for however they may be understood, they certainly were not given in order that impure and profane men, whenever they please, and for whatever improper use, may transmute bread into the body of Christ; but in order that believers, religiously observing the command of Christ, in celebrating the supper, may enjoy a true participation of him in it. (Chapter XVIII, viii)

. . . And they (speaking of the church fathers, HCH) ascribe the honour of the priesthood so exclusively to Christ, that Augustine declares, that if any one should set up a bishop as an intercessor between God and man, it would be the language of Antichrist. (Chapter XVIII, x)

Wherefore I conclude, that it is a most criminal insult and intolerable blasphemy, both against Christ himself, and against the sacrifice which he completed on our behalf by his death upon the cross, for any man to repeat any oblation with a view to procure the pardon of sins, propitiate God, and obtain righteousness. But what is the object of the mass, except it be that by the merit of a new oblation we may be made partakers of the passion of Christ? (Chapter XVIII, xiv)

. . . I only point out, and that in few and plain words, the true nature of the most sanctimonious sanctity of the mass, on account of which it has attracted so much admiration and veneration for so many ages. For an illustration of such great mysteries proportioned to their dignity, would require a larger treatise; and I am unwilling to introduce those disgusting corruptions which were universally notorious; that all men may understand that the mass, considered in its choicest and most estimable purity, without any of its appendages, from the beginning to the end, is full of every species of impiety, blasphemy, idolatry, and sacrilege. (Chapter XVIII, xviii)

The question may be asked whether Editor De Koster did not consider the question how the pope could be spokesman for the church universal. The answer is that he apparently did, and he even considered, seemingly, the possibility that his position involved compromise. For he writes:

But how can the head of the Roman Catholic Church — a Church — be spokesman for us all — the Church? Is this not sentimentalism?

Do we not compromise our convictions, ignore our Confessions, and dilute our own Reformed heritage to "hear" the Word from a Pope's lips?

How simple the whole matter would have been if De Koster had phrased his question concretely: "But how can Antichrist, the head of a false church, be

spokesman for us all, *the church*?" Then his next question would not have been concerning "sentimentalism," but about abominable blasphemy! Anti-christ spokesman for the Bride of Christ? How dreadful! And then De Koster would never have had to ask about compromise of convictions, etc.

But instead he goes through a long bit of philosophy about a supposedly true ecumenicity which is really summed up in the following paragraph:

No, the words of John Paul II betoken quite another form of unity — that of corporate response to Truth. We sacrifice no convictions to hear them.

De Koster goes on to suggest that "We hear John Paul II, not as *would-be* Catholics, but as Protestant and Reformed *believers*! And his voice is ours precisely to the extent that it proclaims Biblical Truth we hold in common, not by stepping outside what we believe, but from deep within what we confess."

Now, in the first place, Editor De Koster assumes the very thing which he ought to demonstrate. He is guilty of the error of begging the question. For he *assumes* that John Paul II proclaimed the Word. And this assumption is utterly false. Personally, I made it a point to follow the activities of the pope rather closely. I was not satisfied to read accounts of his speeches and activities in the daily newspaper or in news magazines; I wanted to hear for myself. Hence, I

heard the pope's address to the United Nations General Assembly almost in its entirety. And when he was in Chicago, I followed his activities via a radio station which gave almost full coverage of his visit there. Two notes I detected in his various addresses: 1) A note of humanism — especially in his address to the United Nations. 2) A strong emphasis upon Roman Catholic doctrines and the Roman Catholic Church. In fact, if one listened with any degree of discernment, he could not escape the impression, "Rome has not changed."

In the second place, therefore, when anyone truly listened to the Pope, as a Protestant and a Reformed believer, his reaction would have to be negative. Essentially, there was nothing on which to agree. There was no common ground. And there were countless instances of blatantly Roman Catholic teachings and practices which could only be an offence to Protestant and Reformed ears. When I listened, I could not hear the Word of God. I heard no gospel of sin and grace. I heard no gospel of the atoning blood of Christ. Not the gospel according to the Scriptures and as defined in our Reformed confessions, but *another* gospel, which is not the gospel!

Incidentally, if anyone has been fooled by Editor De Koster's recent attempts to represent himself as a conservative, an editorial such as the one here criticized should put an end to that delusion.

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THE LORD GAVE THE WORD

News From China

Prof. Robert D. Decker

Recently, while perusing some of the many religious periodicals received at the seminary, the undersigned discovered two articles which give us some insight into the life and worship of the children of God in Communist China. For many years Communist China has been closed to missionaries, and severe restrictions were placed by the Communist government upon the church. These articles indicate that there is continuing fruit upon the labors of the missionaries of the past. It is also apparent from these articles that while the restrictions placed upon the church have been somewhat relaxed, the life of the Christian in China is not without its hardships.

The first article is taken from the August 3, 1979 issue of the *Calvinist Contact* and we quote:

"Rev. Isaac Jen, Chinese minister at the Back-to-God Hour, was one of about fifty worshippers at a recent Protestant church service in Peking, China. The crowd consisted of about forty local people and ten foreign visitors, including African diplomats, Europeans, and overseas Chinese.

"Rev. Jen said he 'was filled with emotion as the congregation sang the first hymn, The Heavens Declare the Glory of God.'

"Since the preaching of sermons has been banned in China since 1966, the congregation's minister then read three Bible passages — I Samuel 3, the story of Samuel's call by the Lord; Matthew 4, the account of the temptation of Jesus; and Romans 5, which reminds people that there is hope even though they may face problems.

"After the message, the minister prayed, and, according to Rev. Jen 'it was a very open, a very free prayer.' Communion was then celebrated, with the minister blessing each person with the words, 'The peace of Christ to you.' The congregation's minister says that it is only recently that local people began attending church. The increased attendance is related to the freer political atmosphere in China.

"The church, formerly a Bible society office and now the only Protestant church open in Peking, has applied to the Chinese government for permission to place a sign outside the building stating the time services are held. Larger facilities and Chinese Bibles have also been requested. The government, reports Rev. Jen, has promised the church that it would print new Chinese Bibles by the end of the year.

"Rev. Jen attended the church service while visiting his homeland for the first time since he left in 1949. 'The experience has given me new insights into developments in mainland China,' says Rev. Jen. 'The result should be a radio program that brings the gospel to these people in a way that is easy for them to understand.' While in China, Rev. Jen heard that there are many Christians meeting informally in small groups. He has also heard that a number of ministers are now being allowed to return to their own cities to preach. . . . Rev. Jen also says that Bibles are now being allowed to go through the mail into the mainland. During the past four months, Rev. Jen has been sending about fifty New Testaments per month to listeners in most of the major provinces of China.

"Rev. Jen also said that the Chinese people were friendly and that he saw no extreme poverty. Though the food supply is limited (especially meat) and the basic foodstuffs (rice, salt, sugar) are rationed, the people appear well-fed. He also reports that the Chinese government is making plans to raise the standard of living by allowing open food markets."

The second article is taken from the July 25, 1979 issue of the *Presbyterian Journal* and we quote:

"China Interview Number Three"

"Tychicus Wong (a pseudonym) is a Christian living in Hong Kong, where he holds a local 'certificate of identity.' A single man in his 20s, he works in a small firm as a serviceman for electrical appliances. In mid-1978, Tychicus Wong made weekend trips to Canton, China, to visit a young believer who

had been led to the Lord by another Christian touring there a year earlier. The new believer, who is in his 30s, works in a factory in Canton.

“Q: For what purpose did you go up to Canton?”

“A: I went to take a weekend holiday in Canton, but more specifically to take a Chinese Bible to a young believer who had come to know Christ through a friend of mine.”

“Q: Didn’t your friend give him a Bible then?”

“A: Only a New Testament. Philemon Kang (a Pseudonym) wanted a whole Bible – an English-Chinese version.”

“Q: How many Bibles did you take with you?”

“A: I took one whole Bible in Chinese and a copy of Acts in Today’s Chinese and English.”

“Q: Did you have enough time to visit with Philemon Kang?”

“A: Yes, I got there Saturday afternoon and spent the rest of the day with him, his brother and a friend.”

“Q: Did you have any trouble at customs?”

“A: No, the customs officer simply asked, ‘what is this book for?’ I replied, ‘For reading pleasure.’ He let me go by without further questions.”

“Q: How was Philemon Kang doing as a young believer?”

“A: He and his brother both asked many questions about the Bible. Philemon has begun to share his faith with some of his close friends, giving them New Testaments he had in his possession. He wanted to witness of Christ to others too, but was afraid of being discovered.”

“Q: Was he able to share Christ with non-believers other than his friends?”

“A: Yes. Once he read the story of Christ’s temptation to a fellow-worker at the factory. The man was known as a bad fellow. Strange enough, this ‘no-good’ fellow showed considerable interest in the story and expressed interest in knowing more about this Jesus.”

“Q: What were some of the problems of faith raised by Philemon?”

“A: His friends wanted to know the differences between Catholics and Protestants. His brother asked if it is permissible for Christians to drink wine, smoke or tell lies under special circumstances. I tried my best to answer him.”

“Q: Did his brother show signs of faith?”

“A: To a certain extent. He said that after he had confessed Christ, he began to feel a sense of wisdom, and he knew how to avoid trouble, or gained a kind of discernment which he did not have before.”

“Q: What kind of trouble was he referring to?”

“A: He is one of the ‘young intellectuals’ who were sent down to the countryside after the Cultural Revolution. He escaped and is now residing at home without any identity papers. So he has to be very careful wherever he goes. He must preserve his non-identity, even though this non-identity excludes him from most legal privileges as a citizen.”

“The younger brother felt that Christianity is something good. He asked, ‘Why do so many countries have Christianity but not China?’ He hoped that in the future more Christian people would come to tell about Jesus to the Chinese people.”

“Q: What did Philemon Kang want to know about the Christian faith?”

“A: He wanted to know how others believed in Christ, what Christians do in Hong Kong, whether they are organized and get together, how Christians prove their true membership, etc. He wanted to know the history of the Christian people since the time of the apostles. He even wanted to know how to become a minister of the gospel.”

“Q: Did Philemon express any sense of assurance of faith?”

*“A: He asked: ‘Did I believe because God specifically chose me? Why do some believe and others don’t?’ He also told me that not too long ago when he visited some of his former friends they were gathered for divination by playing *tip-sin* (‘sorcery plate’). A dish would spin by itself, and a voice would be heard. He used to participate in this kind of activity. But during his recent visit, he would not participate in it, saying to himself that since he was now one who believes in Jesus, the sorcery plate would no longer work with him and that he would not touch such a heterodox thing. So he went outside. As he was looking at the sorcery plate through the window, the plate stopped spinning and all those in the room were astonished and frightened from this experience. Philemon discovered that he was orthodox and that they were heterodox.”*

“Q: Did you talk with him in his home most of the time?”

“A: No, after a couple of hours in his home, he helped me to look for a place to stay. So we talked on the way over. Then we had dinner together.”

“Q: What did you talk about most at the dinner table?”

“A: The conversation centered mostly on his dissatisfaction with the present political and administrative system in China. I commented that under the present policy for modernization, things would improve in China. But Philemon remarked that while the higher echelon of the central government in

Peking mean well to improve policies, most of the time orders are not implemented at the lower grass-roots level. People are so used to ways formulated during the Cultural Revolution days that it is very difficult to change. 'It's like a snake whose head may move about, but the tail remains the same on the ground.' So he thinks that people are so tired of politics that there is no hope for the future of China. In a way, he felt strange that I as an outsider have more hope for China than he does.

"Q: Did he give you any reason for his continued despair?"

"A: He gave me two examples. He cited one instance where a young man was wounded and lying on the street. Everybody stood around looking at him but nobody did anything to stop his bleeding. The hospital was nearby, but it wasn't until half an hour later that another man jumped off from his bike and helped him to the hospital. A second instance concerned blood donations in China. The government gives JNP now one hundred dollars (sixty dollars U.S.) plus ration tickets for ten pounds of meat for every one hundred cc of blood donated. He pointed out that in many cases the doctor himself kept the tickets, while a middle man who found the donor gets a big share of the money. So his conclusion was that Chinese humanity has become corrupted, filled with selfishness, lacking compassion, and insensitive to human suffering. He wants to leave."

"Q: Where did you go after dinner?"

"A: Philemon Kang took me to visit his friend, Mr. Lai. Lai also works in a factory, is married and has a son. I had opportunity to explain the basic rudiments of salvation to him: the birth, death, resurrection and second coming of Christ. Lai, like Philemon Kang, is very interested in the second coming of Christ. I promised him that the next time I went up I would take books of that kind to him. Lai was surprised over the difference between me as a Christian from

Hong Kong, and his non-Christian relatives who were also from Hong Kong. He was surprised by my philosophy of life and my knowledge of China, since I only had a grade school education. Then Philemon broke in and added, 'That is the difference between those who believe in Jesus and those who don't.'

"Q: Did Philemon witness to Lai?"

"A: Yes, he has loaned a copy of his New Testament to Lai. Lai remarked that one day when his son, who was five years old, got hold of the New Testament, he was so happy that he shouted for joy. Lai couldn't understand why."

"Q: What was Lai's main concern?"

"A: His main complaint was against the present economic and work system in China. Lai said that China should permit limited capitalism to provide some sort of incentive to work. He thinks that China as a whole is already on the capitalist road, yet she still insists on calling it socialism just to save face. Feeling disillusioned he asked me, 'Why do you, an outsider, still have hope in China, while we who are inside have given up hope?' Before I could answer him, Philemon Kang asked, 'Why don't you have someone preach to the senior officials of our government? China would be a better country if those up there believed in Jesus.'"

"Q: What is your own feeling after this 'pastoral visit'?"

"A: I feel very happy that I was able to provide some encouragement to the Kang brothers and their friend as well. I hope to go up again in the near future and take books and hymnals to them. It also appeared to me that in spite of nearly thirty years of Communist education, the intimacy of the Chinese family is still very well preserved. Only a small minority of the people were won over by Communist ideology, and a majority are still basically Chinese in their values and ways."

MY SHEEP HEAR MY VOICE

Letter to Timothy

Dear Timothy,

In my last letter I talked a bit about the emphasis which Scripture puts upon the unity of man — that he may not be chopped up into separate parts and be considered as a conglomerate of individual pieces. There are some practical considerations that arise

from this, and the time has come to discuss some of them.

The relationship between soul and body is so close in man that what happens to the one affects also what happens to the other. We cannot do something to our bodies without affecting our souls. And

nothing happens to our souls without its effect upon our bodies. I think that this is so true, so much a part of life, that we realize the truth of this intuitively. It seems to be so true that to discuss it seems almost to be belaboring the obvious. We simply know that it is true for it happens to us every single day and every moment of the day. Nevertheless, I do think that this truth is often forgotten in particular circumstances and situations; and so we ought to talk about it a bit.

That there are problems here no one will deny. From a very practical point of view these problems arise in the whole area of the treatment of the mentally distressed. As I wrote you a while ago, the trends today in the treatment of mental problems are all in the direction of chemical therapy. The theory is that all the troubles which afflict men are rooted in certain chemical imbalances in the body and brain. Some even go so far as to say that even criminal deviation, such as homosexuality and other sexual perversion, are rooted in physical causes which can be corrected by chemical treatment if only we understand more fully the delicate chemical makeup of the human body. We must, of course, have no part in all this. It is a flat denial of the soul in man. It proceeds from the evolutionistic hypothesis that man is nothing else than a highly developed form of animal life. It denies that the relationship in which man stands to God is the most fundamental of all relationships. And it, therefore, denies the reality of sin. I remember once attending a conference of psychiatrists and ministers in which a certain psychiatrist was speaking about the role of ministers in the helping of the mentally "ill." In his judgment, the role of ministers was little more than to keep hands off. He made the remark, among other things, that if a parishioner had committed a deed such as stealing money, the worst think the minister could do was to warn and admonish such a person and threaten him with censure if he did not confess his sin. This approach, said the psychiatrist, would only make the person have terrible guilt feelings. It would be much better if such a person were turned over to the care of a psychiatrist so that the fundamental reason for his stealing could be learned. Finally, after a great deal of this sort of thing, one minister rose ponderously from his chair and asked: "Doctor, don't we believe in sin any more?"

Nevertheless, the relationship between body and soul is so close that there is no denying the fact that "drug therapy" has an effect upon the soul as well as the body. Whether this effect is always, or even once in a while, good is another question. I think that if we knew well how close the relation between body and soul really was, we would understand that there is nothing we do to the body which does not have its corresponding effect upon the soul. It is not sur-

prising, therefore, that various drugs which are used for the treatment of mental problems have effects upon the inner life of the soul. Very little is understood about all this and a great deal of experimentation is still going on. But that the effect is there, for good or for bad, is beyond dispute. There are indeed drugs which are, in the real sense of the word, "mind-altering drugs."

And, because this relationship is so close, the condition of the body can indeed affect the condition of the soul. Everyone recognizes this. There are, I am told, clinics in this country which treat all mental problems by changing diets. If anyone has mental difficulties and comes to such a clinic, he will be examined physically and certain diets will be prescribed for him in the confidence that these diets will restore his mental equilibrium. Whatever may be the outcome of this all, it remains a fact that the condition of the body has a whole lot to do with the condition of our souls. Everyone knows that if we abuse our bodies and wear them out this can have a profound effect upon our souls and bring us into a state of physical and mental exhaustion. And the mental exhaustion can indeed lead to terrible depression. It is also possible that some malfunction of the body can have such a profound effect upon the soul that, without one knowing the existence of a physical problem, one can become troubled with all sorts of mental problems and difficulties. Any person who has mental problems of any sort ought always to have, first of all, a complete physical checkup to determine whether anything is wrong physically. God has made us one. We cannot separate the two from each other — body and soul — and deny their close relationship.

Yet the fact remains that the relationship in which we stand to God is the most fundamental of all. Scripture speaks of man as having body, soul, and spirit. (Cf., e.g., I Thessalonians 5:23 where all three are mentioned.) I do not want, at this point, to get involved in a long discussion of this whole question of the differences which exist among the three. Let me just say a few things about it so that it may be somewhat more clear what I want to say about the relation between body and soul and our relation to God.

Sometimes Scripture speaks of "soul" as referring to the whole person. You have this use repeatedly in the Bible. Stephen reminded the Sanhedrin that when Jacob and his family went into Egypt at the summons of Joseph, 75 *souls* went into Egypt. (Acts 7:14). In the narrative of Paul's shipwreck we are told that 276 *souls* were on board the ship. (Acts 27:37). This expression, in one form or another, abounds in Scripture. It is usually interpreted as a figure of speech, a kind of metonymy, so that Scripture simply uses the word "soul" for "person" or "souls" for

“people.” And this is true. But Scripture does not use figures of speech as mere rhetorical and literary devices. There is always a good reason for a figure of speech. It may be that in all these passages the word “soul” is used to emphasize some idea of man as a rational and moral creature, but the fact is that the whole person is referred to.

But in other passages the word “soul” is used to indicate that spiritual substance of man which is the seat of all his thinking, willing, and emotions. Man is created as the only one of God’s creatures with the powers of mind and will and emotions. And these powers reside in the soul.

I do not believe that the word “spirit” in Scripture speaks of yet a third substance in man, different from the soul and body, with its own special powers. It seems to me, rather, that the word “spirit” simply indicates the “soul,” but now from the viewpoint of the relation in which man stands to God. Man is a spirit, for when man dies, then the dust returns to the earth as it was, but the spirit returns to God Who gave it. (Ecclesiastes 12:7). And Jesus committed His spirit, not His soul, to God when He died on the cross. The soul indicates, therefore, that man is a rational and moral creature, endowed with mind and will. The spirit indicates that this man stands related to God.

And this relationship is fundamental. This relationship, finally, determines the whole of a man’s life and the kind of life which he lives.

Certainly this is true in a very general way. All the pain and misery and trouble with which man is afflicted has come into the world because man rebelled against God and turned away from God’s commandments. The sin of our first parents brought sin and trouble into the world. All trouble and all sickness is the result of sin. God did not punish man’s sin with afflictions of the body only; nor did He punish man with troubles of the soul; but *all* trouble stems from sin. It is also true, in a general way, that the curse of the Lord is in the house of the wicked while He blesses the habitation of the just. (Proverbs 3:33). No one will deny that blessing and cursing from God are the most important things in life. Cursing means God’s hatred. Cursing brings unhappiness, trouble, despair, hopelessness, and, finally,

death. Blessings brings happiness, joy, serenity, peace, hope, and, finally, everlasting life. These are very real. It is not without reason that Solomon speaks of God’s curse in the *house* of the wicked. It is there, in that most important place of his life. It is there to stalk him when he sits down and rises up. It is there in the food that he eats and in the life that he lives. It is an ever-present and all-pervading reality. But so it is also with blessing. It is in the *habitation* of the just. It is a real experience for the man who is just before God and walks in the consciousness of His righteousness before God. But this blessing and cursing from God determine the relation in which a man stands to God. That, and there can be no question about it, is the most important relation of all life.

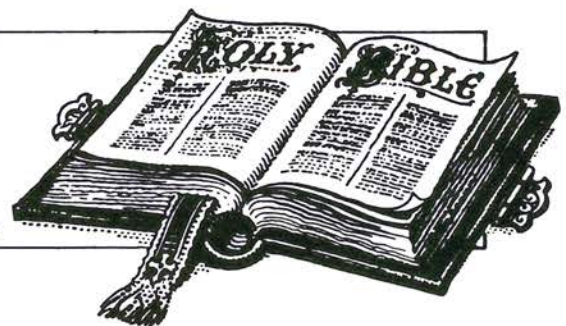
There are many other aspects to this unity of man. We could, for the sake of interest, point out a few such items. Think, e.g., of the fact that a man’s character is often reflected in his face — especially in his eyes. He may be mean. You can often see it. He may be shifty and untrustworthy. It often becomes apparent. He may be unhappy. You can tell it in his face. Stop on the corner of a busy intersection and watch the people go by. How many of them are really happy? You can find very few happy faces among the throngs. But you can also see in a person’s face when he has learned peace and serenity and happiness. He radiates with it and it shows in his whole appearance. Yet cruelty, dishonesty, unhappiness, and the like are conditions of the soul — as are peace and happiness. They are all, however, reflected in the body.

Think also of the fact that a man’s individuality or personality is reflected in and impressed upon his whole body. It extends to the tips of his fingers, for every man’s finger prints are different. It shows in the markings of the soles of his feet, for there are not two footprints alike. It is indelibly stamped upon every cell of his body, for each man’s cells are different. It appears in his voice so that even identical twins have different voices and a mother who knows her twins well can tell them apart by their voices and mannerisms. Whatever a man is in his soul is reflected completely in the whole of his body.

But we must stop for now.

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THE STRENGTH OF YOUTH

Looking Upon Jehovah

Rev. Rodney Miersma

Beginnings!

Do you find them fearful? You do not know what shall take place in the future. It is rather dark and unknown.

There are beginnings of different things. We stand near the beginning of a new volume of *THE STANDARD BEARER*. Many of you young people stand at the beginning of a new school year. Many of you are beginning your education in a different school than the one you attended last year. Young People's Society and catechetical training have begun again. Soon a new year will be here, 1980, a new decade.

As you stand before the beginning of all these things there must be some fear to one degree or another. Many questions will be asked. Will I receive good grades in school? Will I be able to handle the transition in catechism from Bible History to the Heidelberg Catechism? Will I become sick, or perhaps die? Will I be strong spiritually or will I succumb to the temptations of the devil?

Looking back is easy. Viewing all that one has come through one can say "Hitherto hath the Lord blessed us." However, looking forward is not that easy. Through our human eyes we look into the future and we tend to despair. Everything looks like an obstacle over which we will stumble.

At this time, as well as always, we need the Word of God to direct us, to shed light upon our path so that the darkness of doubt and despair may be dispelled. We must look upon Jehovah, finding our strength and courage in Him.

Young people, we can do that by following the example of Jehoshaphat, king of Judah, when he and the people of Judah were in a position in which they did not know what to do. We read of this incident in II Chronicles 20.

Judah was in danger. Three mighty kingdoms, Moab, Ammon, and Mt. Seir, had joined hands together in a confederation for the purpose of taking the children of God captive and spoiling the land. Militarily speaking, the confederacy had every advantage against which Judah had no chance. Further, Judah had received the fateful news that the enemy was arrayed for battle.

Understandably, the children of Judah were afraid. The very thought of having to meet such a formidable foe brought them to their knees, upon which they cried unto the Lord "We know not what to do." They could visualize the whole battle before their eyes. The helpless children and the sick would be brutally killed while all the able-bodied would be taken captive to lead a life of slavery.

Thus, the whole congregation stood before the temple: husbands, wives, children, little babes, old grandparents, the sick, and the untried youth.

Their fear was a real fear, a perplexing question that vexed their righteous souls. These were the enemies which God had forbidden them to destroy. How could God first forbid their destruction and now bring them up to destroy His children? Would God really allow this confederacy to wipe out His church? After all, they were not as the other nations but were God's chosen possession, and heirs to the promise. The promise was that they were to have the victory, that the seed of the serpent would go down in defeat. Did God change? Would Christ be born? How could the promised seed be born if the church were trodden under foot and destroyed?

As young people you have and will face similar questions throughout your lives. You, too, are and shall be surrounded by enemies as long as you shall live.

There are powers that will threaten your natural,

physical lives. Today there are wars and rumors of wars. The large powers such as the United States and Russia are in an arms race, each struggling for the psychological advantage of having the biggest, newest, and the most. Will a nuclear world war obliterate all life from this earth? We certainly have concern for our physical lives.

However, the real problem for the church of Jesus Christ and its young people is not that which will harm our physical lives. The battle which you will fight is not first of all an international political war, but a spiritual battle of faith against unbelief. Thus, the battle is in the heart.

That old adversary, Satan, goes about as a roaring lion seeking whom he may devour and destroy. In fact, your and my enemy does not appear to be our enemy. What he has to offer is pleasing to our flesh and very hard to resist. A life of fun and pleasure, luxuries and riches, all appeal to our vanities. The old deceiver stands in the doorway of the lodge hall beckoning the unwary to its meetings. On the college campus the real life is in the fraternity or sorority. When we look for work his union sweetens the pot.

As if that were not enough, the father of the lie points to the achievements of men rather than to the glory of God. Man has subdued the earth from the depths of the sea to the outreaches of space. No problem is so great that man in his ingenuity can not figure it out. Philosopher of philosophers, Satan has the answer to all our inquiries. His pleasing message is not to follow the narrow, strict, hard way of obeying the law, but to mold and shape your own destiny as you have the right to do what you please with your own life.

Sounds pleasing, does it not? So pleasing does it sound that we are ready to join Satan and the world. In doing so we are ready to abandon the preaching of regeneration as God's way into His kingdom. We are ready to trade our citizenship in the kingdom of everlasting life for that which is passing and temporary.

The knowledge that we are so inclined puts fear into our hearts. How shall we be able to stand in a world that is becoming increasingly wicked? We, too, cry "We know not what to do."

In answer to the question of what to do, we turn again to the example of Jehoshaphat. This scriptural history is more than just a Bible story. It is God's message to us. What did Jehoshaphat do which serves as our guide even today? He gathered all the people before the Lord and they bowed down as they looked to the sanctuary of the temple. Although they did not know what to do, their eyes were upon Jehovah. This is always the answer for the troubled church. She must look away from herself and focus her

attention upon her God.

Judah had good reason to lift her eyes heavenward. Their king, Jehoshaphat, reviewed before them all the wonderful works which the Lord had performed on their behalf. He led them safely out of Egypt and through the burning wilderness. During this journey He protected them from the burning sun by the pillar of cloud by day and guarded them by a pillar of fire by night. The shoes on their feet did not wear out; they were fed and refreshed with bread from heaven and water from the rock. When the enemy came He sent the angel of death to disquiet them. No, their God was not a man, but the living God, creator of heaven and earth.

In addition to listing all that Jehovah had done for them, the king had to make plain to the people that this was not done because of their own goodness. Their history clearly showed otherwise in that they constantly went whoring after other gods from which Jehovah had to call them. The goodness was in the Lord Himself, as that goodness was represented in the presence of the blood of Jesus Christ typically manifested on the altar. On the basis of that blood, Judah could very well look to Jehovah and trust in His promises.

That is your and my calling today. As members of the church today we have an even clearer understanding of Jehovah's faithfulness. Christ no longer is simply a promise, but He has come in the flesh and fulfilled the work of redemption. We have the privilege to behold God's covenant faithfulness as it is revealed in the cross and as the benefits of that cross are given to us through the working of the Holy Spirit.

By faith we now see Jehovah in the marvelous depths of forgiving love as we kneel before the cross and witness the suffering and death of the Son of God in our flesh. As the children of Judah we behold such power, such love, such mercy that we bow in humble adoration and confess that Jehovah is in truth the only God and worthy of all praise. Thus, to Him we turn for guidance and courage as we face whatever He is pleased to send us in the future.

Knowing these things we confess three truths. Our first confession is that God knows all the future because He is God. God does not have to wait around for something to happen before He can act. Rather He is the sovereign determiner of all things.

Secondly, we confess that the direction of God's control is centered in His people as they are in Jesus Christ. No matter what He will in His wisdom do with us in the future, we firmly believe that it will be for our good.

Finally, we seek our strength from Him, believing that He will not send us a great trial but that He will

also accompany that trial with the necessary grace to bear it.

What happened to Judah as they stood before the Lord with their little ones and their children, as they placed their burdens on the Lord, confessing that He is faithful and has control of the battle from beginning to end? They were not destroyed by the enemy. Rather, the enemy fought among itself and was killed by its own numbers. Needless to say, Judah could not boast in this victory for the battle was the

Lord's.

Before this God, young people, you stand. Upon this God you must fix your eyes. When you grow fainthearted, discouraged, and know not what to do, remember Judah. For, turning to Jehovah in all your needs, you will have no fear for the future, but will have peace in your hearts, knowing that you shall abide in Christ forever, Whom you shall follow into glory.

IN HIS FEAR

Beginning Our Homes in the Fear of God

Rev. Arie den Hartog

God lives in the home of the God-fearing. He lives in the conscious lives of the members of that home. God is known in that home as the Sovereign Almighty God, the infinite One, the creator of heaven and earth. He is known as the Holy and Just God Who judges all men. He is known as the merciful and faithful covenant God of His people. God is loved in the home of the God-fearing according to who and what He is. The God-fearing in the home live in the profound consciousness that God is always present and that our whole life is lived before Him. God is sought in the home of the God-fearing. He is sought continually in prayer and in His Word. His mercy and lovingkindness, His favor and blessing are known to be the highest good imaginable for man, His anger and displeasure the most terrifying evil. The God-fearing seek the direction and guidance of the Lord for all of their life in the home. The God-fearing know that they have a holy calling in the home, to love and to serve and to obey God and to live to His glory. The home of the God-fearing is the truly blessed home because it is blessed of God. The fear of God in the home is fundamental to the fear of God in all our life. That we fear God in our homes has tremendous implications for how we live in our homes.

We must establish our homes in the fear of God. This must be our objective from the very beginning. We as young people must be God-fearing as we begin to contemplate establishing our homes. Many of the most important decisions we will ever make in our life must be made in our youth when we begin our homes. Fearing God therefore is not something that can wait until later in our lives when we get older and after we are married for some time. It is urgent that from the very beginning we establish our homes in the fear of God.

To begin immediately to seek to establish our homes in the fear of God means something very concrete. It means that we begin with the Word of God and with prayer. Already when God-fearing young people date they speak with one another of the Word of God and pray together. Oh, this is entirely unheard of in the world, and even among most young people who go by the name Christian. But this is not something that can wait until marriage or even until we begin to think seriously about the desire and possibility of marriage. This must begin with our dating already. To fear God in our dating is to let the holy demands of the Word of God determine our dating. To fear God is to spend time from

the very beginning to seek the blessing and favor of God, to seek His grace and His guidance in all that we do. God-fearing young people look again and again to the absolute standard of God's Word and not to the wicked philosophy of the world in their dating and in their contemplation of marriage.

If we are truly God-fearing young people, our dating will be radically different from that of the world. We know that the holy God is ever watching over us, not only when men see us but even in the darkness of the night, for the night and the day are both alike unto God. We know that the Holy God hates and abominates immorality and fornication. Our knowledge of this will determine the places we go to and the things we do on our dates. Our day more than ever is one of the grossest imaginable immorality. The world today sees nothing wrong with open and free fornication. Young people as young as early teens are told there is nothing wrong with indulging in the sacred act which the Word of God says belongs only within marriage. The philosophy of the world is that young people should be allowed to let their lusts reign free, they are to seek the gratification of every evil desire without restriction. As long as there is love (that is, what the world calls love), and as long as no one gets hurt, anything is alright. How urgent that God-fearing young people in our day flee youthful lusts that war against the soul. They must flee them, not giving the slightest occasion that the evil lusts of their sinful nature might destroy their holy lives. In the heart and soul of the God-fearing young person must ring the words that we read in I Corinthians 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, Him shall God destroy; for the temple of God is holy, which temple ye are." What fearful words these are. Not only is it true according to these words that we live our lives in the presence of God, but our very bodies are the temple of the Holy God.

In the fear of God we must seek our life partner. That life partner must be one with whom we can live in the fear of God and with whom we can fulfill our holy calling before God. We seek our life partner therefore among those who fear God. We seek not for the one who is fair in the eyes of men, or one who is popular and great in this world. We seek one who is beautiful with the beauty of holiness and righteousness and who is great in the sight of God.

As God-fearing young people we know that it is God who joins us together in marriage. In marriage we have to do therefore in a wonderful and fearful way with the work of God.

It is God who makes us one in marriage. He so unites us in marriage that two become one. This is a fearful thing. Then it is urgent that we understand

that we can only be one with those who are one with us in the fear of God and in the desire to live our holy calling before God. We know from God's word that we are warned again and again not to become one with the world, not to be unequally yoked with the unbeliever. Marriage is the most intimate of unions between two persons. It is therefore most terrible when in marriage we yoke ourselves with unbelievers, with those who are not one with us in the faith and love of God. It is true of course that we can all point to incidents where, by the wonderful grace and mercy of God, an unbelieving partner in a marriage became a God-fearing person. This is surely wonderful and reason for thanksgiving to God, for this is the Lord's doing and not the work of men. However, it remains true that most often a union between a believer and unbeliever has terrible consequences. We may not tempt the Lord our God in marriage saying in our hearts that the Lord will bring our unbelieving partner into the faith.

The God-fearing understand that marriage is a sacred calling. We are united together in marriage that we might together fulfill the calling of God in the midst of His church and kingdom. Marriage is therefore not merely for self-gratification. Marriage is not merely for making us rich and famous in the world. It is not to satisfy our carnal lusts and pleasures. Marriage is a holy calling of God. It is God who tells us what we must do and how we must live in our marriage.

The God-fearing understand that marriage is an unbreakable bond, exactly because it is God Who joins us together, and what God joins together man may never put asunder. Marriage must be a bond of holy love between a man and a woman. Marriage is not something that can just be dissolved when the natural affection that once was fades away and when troubles and hardships come. Marriage is a lifelong calling which requires that we give ourselves completely in holy love and faithfulness to one another before God. With fear and trembling we are to live in marriage in such a way that we reflect the holy love of God for His church. As God never forsakes His church but ever remains faithful unto her, so we must live in lifelong faithfulness to one another.

God-fearing young people understand that it is God Who has ordained the place that the man and the woman should have in marriage. That place is not determined by the standards of men, that place is not determined by what will make us the most wealthy in the world nor alone by what will give to the partners in marriage the most personal satisfaction and glory. God's Word requires that the wife in marriage live in humble submission unto her husband. God's Word says that the wife in the home must be adorned by a meek and quiet spirit. In the world today all the

emphasis is on the career-minded woman, the woman who can live independently, the woman who can make her mark in the world in the eye of men. She who fears God knows that she cannot be guided by the world. She is guided by what the Word of God says in her holy and loving calling in the home. God's Word requires that the God-fearing husband love his wife as Christ loved His church and gave Himself for her. The God-fearing husband understands that his calling in marriage is to dwell with his wife as with the weaker vessel, and as heirs with her of the grace of life. It is not his calling to give himself more to his career than to his wife and family. It is not his calling to be found constantly away from home enjoying the pleasures of the world. It is his calling to spend much time at home with his wife and family, to love and to support them, to rule over them, to guide and direct them in the fear of the Lord.

God-fearing young people understand from the beginning, as they contemplate marriage, that one of the chief purposes of marriage is to bring forth the children of the covenant. That is the holy calling as well as the blessed privilege of God's people in the world. How urgent it is that we from the beginning stand in the fear of God in this matter. The world around us is saying that children are nothing but a burden: they limit the freedom of a young couple to enjoy the pleasures of the world; they make it difficult if not impossible for the wife in the marriage to pursue her own selfish ambition in a career in the world; they cost so much that they hinder financial advancement in the world. In self-sacrificial love in the fear of God we must bring forth the children of the covenant. There is no more blessed and wonderful calling for the people of God.

FAITH OF OUR FATHERS

Of Holy Scripture

Rev. Ron Van Overloop

The Westminster Confession consists of thirty-three chapters, which cover in natural order all the leading articles of the Christian faith from creation to the final judgment. In turn, each chapter is subdivided into articles. In this issue we will be dealing with the first five articles of chapter one.

Chapter I. Of the Holy Scripture

1. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;^a yet they are not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation:^b therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare His will unto His Church;^c and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to

commit the same wholly unto writing;^d which maketh the holy scripture to be most necessary;^e those former ways of God's revealing His will unto His people being now ceased.^f

a. Rom. 2:14,15; Rom. 1:19,20; Ps. 19:1-3; Rom. 1:32 with Rom. 2:1.

b. I Cor. 1:21; 2:13,14.

c. Heb. 1:1.

d. Prov. 22:19-21; Luke 1:3,4; Rom. 15:4; Matt. 4:4,7,10; Isa. 8:19,20.

e. II Tim. 3:15; II Peter 1:19.

f. Heb. 1:1,2.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testaments, which are these: — (There follows a listing of the 39 books of the Old Testament and the 27 of the New Testament — RVO.) All which are given by inspiration of God, to be the rule of faith and life.^a

a. Luke 16:29, 31; Eph. 2:20; Rev. 22:18,19; II Tim. 3:16.

3. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.^a

a. Luke 24:27,44; Rom. 3:2; II Peter 1:21.

4. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (Who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God.^a

a. II Peter 1:19,21; II Tim. 3:16; I John 5:9; I Thess. 2:13.

5. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy scripture,^a and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.^b

a. I Tim. 3:15.

b. I John 2:20,27; John 16:13,14; I Cor. 2:10-12; Isa. 59:21.

In general, two things strike us immediately as we read these articles. The first observation is the great amount of similarity in thought and wording the Westminster Confession has with the articles of the Belgic Confession which also deal with Scripture (articles 2-7). The reason, I believe, for this similarity is found in the second observation, i.e., the obvious attempt on the part of both confessions to use Biblical phraseology. This fact commends the Westminster Confession to us. Something which is present in the Westminster Confession and is sadly absent from the Belgic Confession as it is quoted in the *Psalter* is the listing of the Scriptural proof texts. Creeds are of derivative and secondary authority to God's people, with the Bible essentially the believer's sole guide for faith and life. As the Westminster Confession gives its Scriptural basis it is easy to evaluate it in the light of our only rule, the Bible.

Briefly stated, article one of the first chapter of the Confession teaches (1) that God has revealed Himself in creation and providence, (a) which manifests God's goodness, wisdom, and power, (b) leaving man without excuse, (c) but does not give the knowledge necessary for salvation; (2) that God revealed Himself directly to His Church, which revelation was committed to writing; (3) that Scripture is necessary for a true and saving knowledge of God; and (4) that this direct revelation has ceased.

One of the most common and grave misconceptions of many Christians is that the revelation of God in creation is sufficient to bring one not only to a knowledge about God, but also to salvation. It can be guessed that usually the motivation behind this serious error is the desire to give all men the opportunity to be saved.

It would seem that this first article of the Westminster is directed specifically against such an error.

Yes, man can gain a knowledge about God, for creation declares Him and His attributes (Psalm 19:1-3). In fact, there is no language on earth that does not have this knowledge about God (Psalm 19:2). But without holy Scripture one cannot know God. Creation and providence enables one to know *about* God, not to *know* God (I Cor. 1:21). The ability to know God, which knowledge is necessary unto salvation, is not granted to the natural man. Spiritual things are foolishness to him, for he has not been given the ability of spiritual discernment. Nowhere more clearly and more explicitly than in I Corinthians 2:14 can we find a statement of the position that the revelation of God in creation and providence is meaningless to a graceless man as far as a saving knowledge of God is concerned. Listen to the powerful support Psalm 10:4 gives to this: "The wicked, through the pride of his countenance, will not seek after God: God is not in all their thought."

The Bible alone, by the power of the Spirit, gives that knowledge of God necessary for salvation (II Tim. 3:15). Thanks be to God for this wonderful gift. No wonder the psalmist said, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Do you not agree? The beauty of the Word of God is that it not only satisfies our spiritual appetite, but also it is the tonic to create such an appetite. If a confessing Christian cannot join in with the psalmist enthusiastically, then he must go to the Scriptures as the proper medicine for such a lethargic ailment.

That revelation of the knowledge of God necessary for salvation came initially in direct revelations via angels, dreams, or prophets (Hebrews 1:1). In the wisdom and providence of God this saving revelation has been written down and preserved. Thus the chosen ones of God may find the certain basis for their saving knowledge: "... to write unto thee, ... that thou mightest know the certainty of those things wherein thou hast been instructed" (Luke 1:3,4). Also we find in this Word our criteria for judging (Isaiah 8:19,20) and answer (Matt. 4:4,7,10) to all that would lead us away from the true and living God.

Explicitly the Confession states that the Scriptures are now complete. Special revelation has ceased. We

need look only to the Scriptures, not to supernatural and miraculous revelations. We should remember that the psalmist lived in the day of special revelations, yet that which he loved and upon which he meditated all the day was the written Word (Psalm 119:97). And when we desire the dramatics and color of the miraculous to attract, let us remember that “if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead” (Luke 16:31).

The second article lists the books of the Bible accepted as the very Word of God and states that this written Word we have by the miracle of inspiration. To the idea of inspiration we add no comment to that already said. We reserve comment on the idea that the Scriptures are our only rule for faith and life until we deal with article six on the sufficiency of Scripture.

The third article of this first chapter deals with the Apocryphal books. The sole criterion for their having no part in holy Scripture and being rejected is the fact that they are not inspired of God. The difference between the Scriptures and any other writing, including the apocryphal books, is that the latter come into existence by the will of man, while the former arose from God. All that has as its author a man, no matter how capable or skilled, is qualitatively different from that which has God as its author. When man is the author, it need not necessarily be obeyed. When God is the Author, the result must be obedience.

This leads us directly into the subject of the authority of Scripture which is dealt with in articles 4 and 5.

The main presentation of article four is that the authority of Scripture is not dependent upon the church, but upon God. The historical occasion shows that the authors of this confession were children of the Reformation, which liberated the Bible which Rome had shackled. Rome says that the Bible is the Word of God, *but* it also says that the certainty of this is dependent upon the testimony of the Church. Much more important than what God says about His Word, according to Rome, is what the Church says.

The children of the Reformation wanted stated explicitly the fact that the authority of Scripture is not dependent upon man or church, but upon God alone, the sole author. “The witness of God is greater” (I John 5:9). The Old Testament claims to be the very Word of God (II Sam. 23:2). The New Testament writers accepted the Old Testament as the Word of God (Acts 4:24,25; Luke 1:68-79; Matt. 5:18). The apostles so received the Spirit that they could say that “he that despiseth (their letters and its instruction — RVO) despiseth not man, but God Who

hath also given unto us of His Holy Spirit” (I Thess. 4:8 and I Cor. 2:13). Therefore, it must be received and obeyed. Its authority is that of God Himself — it is as simple as that. There is no room for questioning why it must be received and obeyed. Bow before it obediently.

This conviction of the Divine authorship and authority of the Scriptures is encouraged by the Church, but essentially the full persuasion comes from the Holy Spirit. Article 5 of the Belgic Confession speaks to this same subject dealt with in article 5 of Chapter I of the Westminster.

The Church is not to be completely ignored in the maintenance of the holy Scripture. The Church points out and develops through Biblical exegesis a reverend esteem of the Scriptures. It does this by showing the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the agreement of all the parts, and the unity of purpose: the glory of God in the way of Jesus Christ. When we speak now of the testimony of the Church we do not mean that in the same sense as does Rome. Rome says the authority of Scripture rests upon the Church. No, the authority of Scripture is not derived from the fact that the Church recognizes it to be authoritative. Rather, the Church is the pillar and ground of the truth (I Tim. 3:15). The Church has been given the blessing of the Spirit of truth Who has and is leading the Church into all truth. The Church in the past, under the guidance of the Spirit, has shown in the Scriptures themselves the evidences of its divine authorship and authority.

The best persuasion and assurance that the Bible is the very Word of God and therefore is truth is the inward work of the Holy Spirit in our hearts. He accompanies that Word, opens it before us, and bears witness with the Word in our hearts. Because of this all-important and necessary work of the Holy Spirit, we should pray God for this blessing of the Spirit prior to every time we open the Bible. Do not you think that such would cure much sinfully habitual reading and give us pause to think of the holy ground on which we tread whenever we open the Scripture for reading or meditation?

The testimony of the Spirit is not a mystical voice which could be different for different people. Rather, the Spirit applies the Word as read or preached so that it arises within our hearts as a certainty. “Now we have received . . . the Spirit which is of God; that we might know the things that are freely given to us of God” (I Cor. 2:12).

With renewed conviction we can say, “Thy Word is a lamp unto my feet, and a light upon my path. I have inclined mine heart to perform Thy statutes always, even unto the end” (Psalm 119: 105,112).

Annual Secretary's Report, R.F.P.A.

Dear Members and friends of the R.F.P.A.,

Our Faithful Covenant God, Who rules over all creation, has greatly blessed us in the past year. He has enabled us to publish the *Standard Bearer* for fifty-five years, so that His rich truths may be read by His people.

We are thankful to God in that 1900 copies of the *Standard Bearer* were printed for the August issue. Two hundred copies are kept for bound volumes. Last year 1660 copies were mailed out, while this year 1679 copies were mailed out. Although this increase is small, we are very grateful to God that He continues to bless us with new subscribers. Locally, in the Grand Rapids and West Michigan area, 769 copies are sent out. Outside of the G.R. and W. Michigan area 739 copies are mailed. Jenison, Hudsonville, and the Northwest area of G.R. continue to be the areas with the largest number of subscribers. Texas has had the greatest increase in new subscribers. Our foreign subscribers total 171, with copies going to such countries as Australia, Germany, Hungary, Jamaica, Netherlands, New Zealand, Malaysia, and South Africa.

Our Treasurer reports that gifts this year totaled \$9,584.45. Of this total amount, \$4,892.82 was from church collections and \$4,691.63 was from individual gifts. We greatly desire your continued generous gifts from the heart and your fervent prayers, in supporting this cause of God's Kingdom.

The Finance Committee has been working on the aspect of increased costs of printing and mailing the *Standard Bearer*. To give you an idea of these increases consider these facts. A few years ago the *Standard Bearer* could be mailed for \$10 per issue. Now the cost is \$50 per issue. On a yearly basis we once mailed 21 issues for \$210. Now we pay a postal expense of \$1050 for 21 issues. A few years ago renewal notices could be mailed for a cost of \$85. Now the cost is \$250. The cost to send 20 copies of the *Standard Bearer* to New Zealand by Air Mail is \$8.84. The cost to send one copy to Singapore or Australia by Air Mail is \$1.28. These facts, plus the fact of a 10% increase in cost in all the facets of printing the *Standard Bearer*, have had our Finance Committee working hard to establish policies to compensate for these increases.

The Membership, Education, and Information

Committee has been working on updating our subscription policies. We are still continuing the ten issues for two dollars program, and the program whereby each subscriber to the *Standard Bearer*, may with his renewal, send ten free issues to a new subscriber. We have also reminded our consistories of the practice to give one year subscriptions of the *Standard Bearer* to newly married couples of our Protestant Reformed Churches and new members from outside our Protestant Reformed Churches.

The Board has been considering the idea of centrally locating our many publications in a storage building. At present, our printed materials and equipment are located in many different places over a wide area. The storage building would aid our people in having fast access to materials and equipment.

The committee handling the tax exemption letter to become a non-profit organization has run into difficulties in obtaining proper forms from the State of Michigan. We do report that our corporate existence has been extended another 30 years to the year 2010.

When we consider the wonderful truth that God has given us a faithful Editor-in-chief, who zealously defends the truth once given to the saints, and has given us many department editors who continue to write truly Reformed articles, issue after issue, we can only fall on our knees and thank God for them. God through them has given us a rich treasure of Reformed Truths.

Our business manager, Mr. Henry VanderWal, has for another year, by God's grace, put forth much outstanding effort. Mr. VanderWal's hard work is gratefully appreciated by all. Mr. VanderWal has requested the important need of an assistant to learn the duties of business manager. The Board has placed announcements for an assistant, with no results.

The Board gratefully acknowledges the hard work of the following brethren over the past three years: Gerrit Holstege, Clare Kuiper (President), and Tom Reitsma. Thank you brethren for your sincere concern for the *Standard Bearer*.

The Staff and Board of the R.F.P.A. sincerely desire your unceasing prayers and faithful support.

Yours in the Lord
THE BOARD OF THE R.F.P.A.
Dave Harbach, Secretary

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Book Review

THE HOLY SPIRIT, by C. F. D. Moule; Wm. B. Eerdmans Publishing Company, 1978; 120 pp., \$3.95 (paper). (Reviewed by Prof. H. Hanko.)

This further addition to the many publications on the Holy Spirit in this age of Neo-Pentecostalism by

the now retired Lady Margaret's Professor of Divinity at Cambridge University is a heretical contribution to the literature. It denies the personality of the Holy Spirit (See pp. 10, 50, e.g.) and therefore cannot qualify as any worthwhile book in this field.

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News From Our Churches

After welcome contributions from the clerks of Classis West and Classis East, it is again up to your news editor to fill this page. There may, however, be another contribution from the clerk of Classis East, as

the Classis was scheduled to meet in special session on October 30. This session was called to examine Candidate Ronald Hanko who accepted the call of our Covenant Church in Wykoff, New Jersey to

become their second pastor. Their first pastor, Rev. Arie den Hartog, has accepted his call to serve as missionary to Singapore.

Our church in Lynden, Washington formed a trio of Rev. Wayne Bekkering, Rev. John Heys, and Rev. Bernard Woudenberg. A call was extended to Rev. Woudenberg to serve as home missionary in Washington state.

Hudsonville Church has formed a trio for minister-on-loan to Christchurch, New Zealand, consisting of Rev. Bekkering, Professor H. C. Hoeksema, and Rev. Woudenberg. The congregation will vote to call one of these men during the course of their annual congregational meeting at the end of November.

Rev. Bekkering declined the call extended to him by our Hope Church in Grand Rapids.

The former pastor of Hope Church, Rev. Van Overloop, is now serving as home missionary in the Birmingham, Alabama area. The following short report of his work appeared in the South Holland bulletin: "After about two months of being in Birmingham, we can report that we believe things are going very well. We have been holding worship services twice a sabbath in a meeting room of the downtown Holiday Inn. We are also conducting mid-week meetings in various homes. We are experiencing the Lord's blessing for we are learning what is involved in the work and how best to perform it. For that we earnestly covet your continued prayers." You may write to the Van Overloop family at 5080 Sunny Dell Drive, Hueytown, Alabama 35020. They would be more than pleased to receive your letter.

The installation service for the new pastor of our church in Hull, Iowa, Rev. Ronald Cammenga, was conducted by Rev. Marvin Kamps in Hull on September 12. A welcome program for the Cammenga family was held on Monday evening, September 17. After the program, a lunch and social hour took place in the Hull Christian School building.

At the request of First Church in Grand Rapids, the consistory of our Faith Church in Jenison, Michigan has granted permission for their pastor, Rev. Wilbur Bruinsma, to labor in ministerial work for four weeks in the Bradenton area of Florida. The Lord willing, Rev. Bruinsma is expected to be preaching in

Bradenton Sunday November 11 through Sunday December 2. Services are scheduled in the Manatee Hotel. First Church is currently directing this work under its church extension committee and will be sending a number of ministers of our churches there beginning in November.

Since the early '60s our churches have been conducting mission work on the Island of Jamaica. The 1979 Synod of our churches appointed First Church to care for the Jamaican Mission Field. Since its formation, the Jamaican Missions Committee, appointed by First Church Consistory, has been meeting almost weekly. Time has been spent in reviewing the history and attempting to ascertain the needs of the field and how best to meet these needs. Detailed plans are now being made to send emissaries to Jamaica in January of 1980. Another major goal of the committee is to prepare for the calling of a missionary to Jamaica after the 1980 Synod. This work is being carried out in cooperation with the Synodical Mission Committee and its Jamaican Sub-Committee.

The Reformed Witness Committee of our Hope church is sponsoring a discussion group of Protestant Reformed people which will meet starting on Tuesday, November 6, and meet on alternate weeks at 8:00 PM at the Lamont Christian School in Coopersville, Michigan. The proposed topic for discussion is the 37 articles of the Belgic Confession. The meetings are to be led by Professor H. Hanko.

The fall meeting of the Western Ladies League was held in Doon, Iowa, at 1:00 PM on October 11. Rev. Kamps spoke on the topic "Peace and Hope that Endureth." The speech was based on Romans 5:5-9.

The annual church cleaning in Hull was scheduled for Tuesday, September 25 beginning at 9:00 AM. Cleaners were requested to bring pails, stepladders, and vacuum cleaners. Dinner, however, was to be furnished.

The following is a THOUGHT FOR CONTEMPLATION found in the South Holland bulletin. It was taken from the writings of John Calvin. "God is sought in two ways, either by prayer, or by studying to live a holy and an upright life; and, indeed, the one is always inseparably joined with the other."

K.G.V.