

The **STANDARD BEARER**

A REFORMED SEMI-MONTHLY MAGAZINE

. . . We need to stop our work at opportune times in the home to give relevant spiritual teaching to our children. We need to interpret events and happenings of the day in the light of the Word of God for them The spiritual application and perspective of our life must flow forth naturally in our conversation with and our instruction of our children as we meet with various circumstances, trials and afflictions, joys and sorrows.

See "The Christian Family" — page 65

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MEDITATION

Cornelius Hanko

Honoring God's Holy Name

Ques. 99. What is required in the third commandment?

Ans. That we, not only by cursing or perjury, but also by rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; and briefly, that we use the holy name of God no otherwise than with fear and reverence; so that he may be rightly confessed and worshipped by us, and be glorified in all our words and works.

Ques. 100. Is then the profaning of God's name, by swearing or cursing, so heinous a sin, that his wrath is kindled against those who do not endeavor, as much as in them lies, to prevent

and forbid such cursing and swearing?

Ans. It undoubtedly is, for there is no sin greater or more provoking to God, than the profaning of his name; and therefore he has commanded this sin to be punished with death.

Heid. Catechism, Lord's Day 36

Our Father in heaven, Hallowed be Thy Name!

May all the angels in heaven and all the saints about the throne praise Thee continually!

May the starry heavens, the broad expanse of the oceans, the creatures that roam upon the face of the earth; may trees and plants and flowers; yea, may all Thy wide and vast creation praise Thee forever and ever!

May Thy saints on earth praise Thee! May all that hath breath serve to the glory of Thy matchless Name!

And thou, my soul, above all, praise thou the Lord!

In each of the ten commandments our God approaches closer to us.

In the first command He speaks to us, saying, I am Jehovah, thy Almighty, who delivered thee from the power of Satan and from the bondage of sin and death! I am God alone! Thy only God! Love and serve Me alone!

In the second command we hear Him say, I am your Jehovah, your Almighty, the source of all your blessedness! Love and serve Me in all My fulness!

Now God draws still nearer to us by giving us a deeper insight into His intimate covenant fellowship with His people in Christ!

I have revealed My Name to you, My child!

Honor thou my Name!

We are dealing with God's Name!

Your and my name as such have very little meaning, except that they serve to distinguish one from the other. Yet that name, just like the name of Martin Luther or John Calvin, is *your* or *my* name, distinguishing us from all the millions of people who have lived, do live, or will live upon the earth. It also involves our reputation, for a "good name is rather to be chosen than riches" (Prov. 22:1).

God's Names are important because they accurately describe to us who and what God is. He entrusts His Names to us that we may thereby know Him, and speak to Him and of Him. Among the many Names given to us the Name Jehovah

stands out in the Old Testament as God's Name of intimate covenant fellowship, while in the New Testament the covenant Name of Father is on the foreground.

Since these various Names can never express the fulness of God's infinite perfection, Scripture refers to this fulness with the word NAME. The Psalmist declares, "O Lord, our Lord, how excellent is thy name in all the earth." And again, "For that thy name is near thy wondrous works declare" (Psalm 8:1, 75:1).

God speaks to us in the rumbling thunder, but also in the song of the wren. We hear His voice in the raging hurricane, but also in the rustling of the wind in the trees. We see His Name written across the starry heavens, in the golden fields of grain, and in the tender flower. Do you hear it say, "Zion is delivered through judgment"?

Yet we have a far richer revelation of His glorious Name in God's autobiography, the holy Scriptures. There He reveals the secrets of His heart to the objects of His love, whom He has chosen in Christ Jesus as His cherished possession unto all eternity. He tells us His plans and purposes. He makes known to us His mighty work throughout the course of history as the God of our salvation in Jesus Christ. He tells us of the world to come and the glory that abides forever!

The most amazing revelation of God's Name is in the cross of our Savior. There God's love and God's justice meet together. His holy justice demands the sacrifice of His only begotten Son as a ransom for the sins of His people. His love for us requires the surrender of His Son into death, even into the torments of eternal hell to bring us to glory. God gave His Son, and the Son laid down His life, while we were still sinners!

This God of our salvation dwells in us by His Spirit, bestowing on us all the blessings of salvation merited on the cross. We receive the outward sign of baptism and the inner seal of the Spirit whereby we are baptized into the Name, the fulness of God the Father, God the Son, and God the Holy Spirit. We are renewed in the image of Christ in true knowledge, righteousness, and holiness, to know, to love, and to serve God in love. We are made sons and daughters by the Spirit of adoption who cries in us and causes us to cry, Abba, Father! He is our

God! Our Refuge! Our Strength! Our eternal joy and blessedness!

Holy is His Name!

It tells us that God is uniquely GOD! He is the infinite fulness of all His glorious perfections, the Fountain of life, the Source of every good and perfect gift, God above all, blessed, adorable forever!

He is separated from all that is creature, and from all sin, in order to be devoted to His own glorious perfection! He is Self-existent, Self-sufficient, completely independent from any creature. He seeks His own honor and glory in all His thinking, willing, and working. Our God lives His blessed life in fellowship of love, for He is love. He is the source of all true love, so that to love Him is to share His intimate communion of life. He is the Holy One of Israel! Before Him the angels hide their faces in worship as they present their Holy, Holy, Holy, Lord God Almighty, in adoration before Him. When the prophet Isaiah saw God's glory filling the temple he cried out, "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5). This is eternal life, to know Him and to worship before Him in the beauty of holiness as saints in Christ!

Thou shalt not take the Name of the Lord thy God in vain!

Literally we read, Thou shalt not lift up the Name of Jehovah thy Almighty to vanity!

Vanity is that which is empty, corrupt, darkness, and sin — Satan's realm! There the hatred of the evil heart expresses itself in blasphemy. God gives the blasphemer over to this horrible sin to fill the cup of his iniquity unto his own just condemnation. He pretends to have banished God from his life, yet he cannot refrain from cursing Him. Although he mocks with the idea of hell, he damns everything and everyone he sees. The Lord will certainly hold him guilty. God regards him as a paria, an outcast, a leper, destined for hell!

But nowhere is this heinous sin so grossly committed as in the church. God gave His Name to be honored and we dishonor it! He entrusted it to us for His glory and we misuse it! He comes near to us through His Name, that we may worship Him, and we turn our backs to Him! We praise Him in song, we curse Him in our daily lives! "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be! Doth a fountain send forth at the same place sweet water and bitter?" James 3:10. Gross swearing is heard from adults, teenagers, and . . . even from small children.

And that among those who call themselves saints! Shame on us!

Scripture also warns that in the church our yes is yes and our no is no, and that whatever more we should add is sin! We have no need for the oath, not among saints!

Likewise, Scripture warns against what is often referred to as the mild oath, words that have a hidden reference to God, to Jesus, to the devil, and to heaven or hell, used in order to replace the rash oath. Some of these words sound very much like the Name of God or of Jesus. Some refer to heaven, which is God's throne. Some refer to hell, which is God's place of judgment. God's attributes should be too highly respected to be spoken of lightly, as in "mercy me" and similar expressions. We are warned against the thoughtless repetition of God's Name in our prayers, which can be very offensive to the listeners in a public prayer, and certainly must be much more offensive to God. Prayers that bring God down to our level, speaking to God as if He were one of us, must be strongly condemned. But prayers must also be avoided that are mere formalities, a collection of platitudes. In judgment day we will be amazed at how few of our prayers were actually acceptable in God's sight! Our Book of Instruction warns us that there is no sin greater or more provoking to God than the blaspheming of His Name!

Yet even so we have not been warned sufficiently. Our Catechism speaks of sinning by silence or connivance! Holy zeal for our God must fill us with just wrath whenever we hear His Name abused. We can be so concerned about our own name, yet what does our name amount to in comparison with the Name of the Holy One of Israel? Certainly those who habitually make themselves guilty of these sins cannot be our friends and companions. We must be able to sing with a good conscience:

On what is base and evil I will not set my heart;
Transgressors ways abhorring with them I
take no part.

No froward man or evil shall my companion be;
I will not suffer slander or pride or treachery!

That is still only the negative aspect of this command. Positively the Lord requires of us that we use His Name "no otherwise than with fear and reverence."

Holy fear is meant here, making us deeply conscious of God's holy majesty and our own insignificance and wretchedness, of God's love and our unworthiness, of God's abundant blessings and our utter dependence upon Him. This fear creates a God-consciousness in our lives, which becomes a praying without ceasing!

Reverence requires that we remember, declare, and exalt the Name of God in word and deed, in our private devotions and in our external walk of life. This is a working out of our salvation in fear and trembling, in the awareness that it is God who works in us both to will and to do according to His good pleasure. For we are His workmanship, each of us serving his own purpose toward the coming of His kingdom!

But who of us can place his hand in his bosom and have it come forth untainted with sin? Who can escape the terrible indictment: for Jehovah thy God

will not hold him guiltless that takes His Name in vain? What else could we expect but a retrogression in faith and spiritual life? Every day anew we are driven to the cross, to cling to the bleeding feet of our Savior, pleading for forgiving mercies and grace to learn more perfectly to love the Lord our God with our whole being!

For whom have I, Lord, in heaven and on earth besides Thee? Thou art my only Good, my Hope, my Trust, my joy and praise, my all!

My Father in heaven, hallowed be Thy Name!

EDITORIALS

The Christian, South Africa, and Romans 13

What should be the Christian's attitude toward the current situation in South Africa? This is, of course, a very real question for any Christian, be he black, white, colored, or Indian, living in that republic. But it is also a question for Christians living in other countries who are bombarded with news and propaganda and theories and opinions concerning the current troubles in that country.

No, the editor of *The Standard Bearer* is not about to pose as an expert on the issue of apartheid and to present solutions of the problems which trouble the Republic of South Africa. There are probably far too many such "experts" voicing their long-distance judgments already. Nor will I attempt to sift fact from fiction, news from propaganda, reality from myth, with respect to the situation there. I have my opinions in that respect. It appears to me that much of what we receive through our news media is left-leaning. I am also automatically suspicious of the reports and claims of religious leaders affiliated in one way or another with liberal ecumenical organizations such as the World Council of Churches (and the South African Council of Churches) and the World Alliance of Reformed Churches. This means, too, that I have an automatic suspicion of the views and opinions and

claims of such men as Bishop Tutu and the Rev. Boesak. And with respect to the latter, having read some of his writings, I have more than a suspicion; I have the conviction that he is far from Reformed. Nevertheless, I freely state that I am not an expert on the subject and will not attempt to pose as such.

But the basic question as to what the Christian's attitude ought to be is a question which should be answered in the light of the Word of God. And to that question I have an answer.

Let us suppose a worst possible situation. Let us suppose that the apartheid policy of the government there is altogether wrong and unjust. Let us suppose, further, that the anti-apartheid forces are altogether right. Let us suppose, too, that the government is not serious about bringing about any changes in its policies. Let us suppose also that the anti-apartheid movement has no Marxist flavor as has been alleged. Let us further suppose that the current policy of the government to declare and enforce a "state of emergency" in twenty-six of the nation's magisterial districts is a very unfair and foolish and oppressive policy.

The question is: in such a situation may and should the Christian citizen disobey the govern-

ment, engage in civil disobedience, in public defiance of government decrees, let alone participate in violence or in activities which he knows very well will lead to violence?

It is very easy in a democratic country such as ours, which was itself conceived in rebellion and born in revolution, to be swept along in the kind of democratic thinking which so strongly emphasizes "rights" of all kinds and which by many is virtually equated with Christianity. And when churches join in making propaganda about these rights, and councils of churches meddle in political affairs in the name of Christianity, the pressures to identify a certain political stance with our Christian faith can become rather strong.

Yet Scripture speaks very clearly as to what the calling of the Christian is with respect to the government. The most extensive statement of Scripture is found in Romans 13:1-5: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

Bear in mind that these words were written when the "higher powers" were the Caesars. In fact, it is possible that one of the worst of them, Nero, was in power when Romans 13 was written. This makes the admonition here all the more striking and weighty.

It is the calling of the Christian citizen to obey, to be in subjection, not to rebel and disobey when he deems the government's laws and decrees to be unjust or unfair. To do anything else is to resist the ordinance of God Himself and to invoke wrath (not the wrath of the government, but the wrath of God) upon himself.

There is but one possible exception to this demand of obedience. If the government commands me to do that which is directly contrary to the law of God — for example, to steal or to commit adultery or to bear false witness — then I must disobey. Even then, however, I may not rebel and work to overthrow the government. I must disobey and bear the consequences of such disobedience, suffering, then, not as an evildoer but for doing right. In other words, even then I must be in subjection for the sake of conscience.

All of this, we should note, has nothing to do with being pro-government or anti-government, with being pro- or anti-apartheid, in the South African situation. Nor has it anything to do with being pro-democracy or anti-democracy either here or in South Africa. (And is it not striking that Scripture never speaks to subjects like this?) But it has much to do with our thinking and conduct as people of God in the midst of the world. HCH

Reformed Theology Misrepresented

In *Christian News* (Sept. 9, 1985, p. 12) there is an interesting article by a Rev. Armand J. Boehme about the proper translation of the Greek word *diatheke*, whether that should be "covenant" or "testament." The discussion centers especially on the question how this term should be translated in the words of the institution of the Lord's Supper. I should probably note here, for those who are not aware of it, that *Christian News* is a conservative

Missouri Synod Lutheran paper.

In this editorial I am not so concerned about the translation issue, though that is in itself an interesting and worthwhile subject.

My concern is about the fact that in the course of the discussion there is reference made to Reformed theology, and in that reference Reformed theology is misrepresented on two counts. In discussing this

subject and in arguing for the translation "testament," the Rev. Boehme writes as follows:

"... To accept the translation of '*diatheke*' as 'covenant' removes from the Sacrament of the Altar one thing that is central to it — the death of God incarnate whose spiritual gifts, won by His death, we receive in this sacrament.

"The denial of the death of God is a Reformed argument (F. Pieper, *Christian Dogmatics*, Vol. II, pp. 87, fn. 66; 93-94; 136-139). The Reformed denial of the death of God is tied to their denial of the Real Presence of the Body and Blood of Christ in, with, and under the bread and wine in the Lord's Supper. The Reformed prefer to think of the Lord's Supper as a covenant meal of remembrance. This theology is called 'covenant theology' or 'federal theology.'"

Now I do not have at hand F. Pieper's *Christian Dogmatics* to verify this reference or to see what proof he may or may not offer for this twofold claim.

However, if the Rev. Boehme wants to make claims of this kind, he should back them up not with F. Pieper, but with quotations from the Reformed confessions. This, however, he will find to be impossible. In the first place, our Reformed confessions strongly maintain that the death of our

Lord Jesus Christ was indeed the death of the Son of God. Proof: Heidelberg Catechism, Q. and A. 40; Belgic Confession, Article 19; Canons of Dordrecht, II, A, 4. In the second place, Rev. Boehme is apparently ascribing the Zwinglian view of the Lord's Supper — the memorial idea — to the Reformed. This is not correct. For proof, I offer the following quotations from Article 35 of our Belgic Confession: "In the meantime we err not, when we say that what is eaten and drunk by us is the proper and natural body, and the proper blood of Christ." And again: "This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls by the eating of his flesh, quickening and refreshing them by the drinking of his blood."

Christian News and the Rev. Boehme should make appropriate corrections on these two counts. It does not strengthen one's argument to misrepresent someone else's position.

Meanwhile, I also suggest that it is not inconsistent with good, sound covenant theology to speak of a testament and to translate the Greek term *diatheke* by "testament" in some instances. I also point out that the Hebrew word *berith* (covenant) is rendered by the Greek *diatheke* many times. HCH

WALKING IN THE LIGHT

Herman Hanko

Introduction (2)

Today's world in which we live has abandoned almost completely any kind of moral standard for conduct. In the sphere of ethics it is, so to speak, "Every man for himself, and the devil take the hindmost." Morality is determined today by popular opinion without any regard to the law of God and the objective standard of the Scriptures. Increasingly, every man is given the right to do what he feels like doing, and no one is permitted to pass judgment on his conduct. It is in America (and in the world at large) as it was in the time of the

judges in ancient Israel: "And there was no king in Israel, and every man did that which was right in his own eyes."

A recent issue of *The Banner of Truth* had a quotation from *Don Bell Reports*, April 12, 1985 which illustrates this point with startling clarity. The quote is entitled: "The Humanism of the Textbooks."

The Mel Gablers, who do extensive research into textbooks used in public schools, have revealed how Humanism is

written into these books. For example.

On Sex: "Everyone must develop his own set of principles to govern his own sexual behavior" (*Psychology for Living*, McGraw-Hill/Webster).

On Drugs: "Your decision about marijuana is important to you. You should be the one to make it." (*Good Health for You*, Laidlaw).

On Situation Ethics: "If a situation pressures a person to act in a certain way, that person is not likely to be judged as the cause of the act." (*Experiencing Psychology*, Science Research Associates). "Let each pupil decide for himself about each. Emphasize that this is not a test, and there are no 'right' or 'wrong' answers." (*Man and Society*, Silver Burdett).

On Moral Values: "The moralistic value system remained firm in the rural areas and small towns of America until World War II. Since World War II rural and small-town America began to pass into history. Today urban America, with a changing set of values, is taking over. Protestant evangelists continue to crisscross the land attempting to revitalize the old religion, the old culture. They preach the old values, the old standards, the 'old-time religion.' . . . But now they represent a waning culture." (*Perspective in American History*, Field).

On Sexual Permissiveness: "Activity C . . . 1. Have students write a one-sentence statement on 'Why sex urges can be fun for an adolescent' . . . 'What are some of the values of communal living?'" (*Finding My Way*, Bennet).

On Religion: "Anthropologists studying human customs, religious practices, ritualism, and the priestcraft came to the conclusion that men created their own religious beliefs so that the beliefs answered their own special needs. To the anthropologists religions were functional; they served men's needs, and they were clearly man-created" (*Perspectives in U.S. History*, Field).

For more on Humanism in textbooks, write the Gablers, P.O. Box 7518, Longview, TX 75601.

From a different perspective, this same view of ethics was presented in a striking way in a recent

article which appeared in the *U.S. News & World Report*. This article was a "conversation with James Q. Wilson, a professor of government at Harvard University." His field of expertise is crime and he discussed in this article how genetic traits predispose some to criminality. He claims that various studies of genetic traits have proved that "despite claims of some social scientists, environment is not the only factor in whether people become criminals." Now this is an amazing statement. He apparently accepts the studies of social scientists that, at least in some cases, environment determines whether a person becomes a criminal. While, of course, there is an element of truth in this, the assumption of social scientists is that environment alone determines this. Sin plays no role because, according to the learned social scientists of our day, there is no such thing as sin. But while Dr. Wilson holds that environment plays a role in some cases, genetic traits also determine criminality. Crime, or a predisposition to it, is inherited.

It is the claim of this learned scholar of crime that studies of twins prove his point. "Studies of twins and adopted youngsters are the best evidence of the genetic basis for the precursors of criminality." He claims that "Adoption studies . . . find that if the biological parents of a boy were criminals, he is more likely to be a criminal than if his parents were not lawbreakers — even though he never knew them or was cared for by them. This is the case regardless of what his adoptive parents would like."

Going on to explain this, the doctor relates behavior to hormones and finds that boys have a greater disposition to crime than girls because of hormonal influences early in life.

The conclusions of this are evident. For one thing, it ought to be possible at some time in the future to predict with some accuracy what children are predisposed to criminality. Then, of course, these children can be properly treated so that criminal behavior will be avoided in the child's later life.

Woe to the child who falls into the hands of the know-it-all scientists who are determining whether a given child has criminal predispositions and who will then subject the child to the prescribed treatment which such predispositions require.

The connection is obvious. If there is in this world no objective standard of right and wrong, if God has not told us in clear and unmistakable language what is good and what is bad behavior, then there is no such thing as sin. There is, of course, "criminality." But what is criminality? It is only what society at any given time in history decides to be unacceptable behavior. At one time,

not so long ago, homosexuality was considered criminal behavior; this is not so any longer. But a few years ago selling pornographic magazines and songs was criminal behavior; now it is considered an exercise of the rights one has under the First Amendment. There was a time when gambling was criminal behavior and punishable by law; now those who are entrusted with the responsibility of enforcing the law have decided to make use of gambling to bring money into the coffers of government. Society's opinion of "criminality" changes as easily as a chameleon changes color.

However that may be, once having decided what particular conduct is criminal behavior, apparently scientists, particularly that dastardly breed known as social scientists, will have to study children to see whether their genetic make-up and their hormonal balance predispose them to such behavior as society finds unacceptable. If they should latch on to one such child, woe is him. Because it is now within the power of scientists to alter the genetic structure of living creatures and because these techniques will certainly be refined and developed as the years go by, the poor child will have to have his genes altered. Because his hormonal makeup predisposes him to crime, he will have to undergo, at the hands of those who have all the answers, treatments of one sort or another which will prevent his criminal predispositions from forcing him to do what society disapproves.

It is not too hard to imagine that the day will come when the kind of conduct required by the Scriptures will be considered "criminal." It was this way already with our Lord. He was sentenced to die because He was found guilty of various "crimes." We have no reason to doubt that the same will some day happen to the people of God. It will be "criminal" according to the standards of society to confess and worship the God of the Scriptures. It will be a crime, by society's decision, to condemn abortion, to bring forth children, to raise one's voice in protest against evolutionism, etc. And, of course, these crimes will be explained in terms of environment, genetic make-up and hormonal influences. And so such a person will have to be "treated." The times are evil indeed.

But, however all that may be, it is not the purpose of this rubric, at least in the first place, to deal with the decline of morals in this country. It is our purpose to discuss various moral and ethical problems which the believer faces as he seeks, humbly before his God, to walk in the ways of the light of Scripture.

There are many problems and issues which confront the child of God in this complex age in which we live. It is well that these problems and issues, in

so far as possible, be discussed and examined in the light of Scripture. It is this which we purpose to do.

It ought to be stated at the outset that there are not always easy answers to the many questions which we face. If I may be permitted but one example: modern medical technology has advanced to a point where it is now possible to prolong the life of a person almost indefinitely. There are machines which can breathe for a person so that his brain continues to receive oxygen and his lungs to function. There are machines which can keep his heart beating when it can beat on its own no longer. What is the calling of the child of God in situations such as these? Does he refuse the use of such machines? Does he, when they have once been employed, have the right before God to have the plug pulled so that the person supported by the machine dies? Or does he have the responsibility to continue life as long as it is humanly possible?

These are not only abstract questions which are nice to discuss in a Men's Society for an after-recess program. These are excruciating decisions which people of God face in their life.

Because these questions are not always very easy to answer, we are not suggesting in any sense of the word that we have all the answers to these difficult problems. If our readers are expecting cut and dried and easy to follow answers to these complex problems, I am afraid that this rubric is going to be a disappointment.

But there is one thing of crucial importance. When the child of God stands face to face with these questions, it is absolutely essential that these questions be answered and these problems solved in the light of the Word of God. Society does not determine what is right or wrong. Majority opinion cannot make sin holy and criminal conduct acceptable behavior. Not even the courts of the land (though they may legalize abortion) can make up the mind of the child of God on moral and ethical issues. There is only one standard: the holy and infallibly inspired Word of God. That is the light which shines in the darkness of this night of sin. That is the rule of faith and life. That is the will of God for us.

And if you object and say that the Word of God does not provide answers to all these complex questions and difficult problems, though you are, in a sense, correct, it nevertheless remains a fact that Scripture, because it is the Word of God, is just as relevant for Twentieth Century America (and Europe) as it was for First Century Palestine and Asia Minor. And because it is just as relevant for us today as it was for the saints in the church of Apostolic times, we may expect to find in Scripture principles and truths in the light of which we may

and can come to God-pleasing decisions in the problems of life. There are unchanging principles and abiding truths within the framework of which all our decisions have to be made. It is of essential and critical importance that we be willing, above all, to bow in humility and reverence to what God tells us.

This must never be forgotten. It is so easy in our day to forget that God's Word is still a "lamp unto our feet and a light upon our path." We cringed in horror at the thought of abortion when years ago it was made legal by the Supreme Court. But millions of murdered babies later, we become hardened to its monstrous character and insensitive to the terrible evil of it. That which becomes common does not shock. That which is almost universally accepted does not stir our moral indignation.

More than this, as our spiritual sensitivities are deadened and calloused, we begin to look at the problems of life, no longer from the viewpoint of God's Word, but with the same biased and wicked perspective which the world uses. Here too an example will illustrate what we mean. It is common thought in the world that the mere prolongation of life is desirable. Whatever can prolong life is good. However the age-span of a man can be increased, this is something to be sought and cherished. Never mind the why — why life ought always and under all circumstances to be prolonged. Never mind the problems which are created. Prolonging life is good (though terminating life through murder of unborn infants is also, strangely enough, good). It is possible and a great temptation to get so caught up in this way of thinking, to accept so uncritically what the world sets as its goal that the believer forgets all about the fact that "to me to live is Christ, and to die is gain."

It is exactly the need to examine carefully all moral and ethical questions in the light of God's Word that brings us to the solemn realization that God's will for His people is something very positive. What I mean to say is that we can, if we are not careful, fall into the great evil of legalism. That

is, we may try to find the solution to these difficult and complex problems of life by constructing and imposing a system of laws which govern every aspect of the believer's life, and rules which will give him guidance in every step which he takes. The trouble is that once you start making rules, there is no end to it.

But the real error of legalism is that it defines the calling of the child of God in negative terms: Don't do this; you mayn't do that; this is forbidden; that is wrong. The life of the child of God is hedged about with fences of laws upon which fences are tacked signs, all of which read in capital letters "Don't!"

No solutions to life's problems can be found along this pathway. It is a maze, a labyrinth, that leads nowhere. And it will never serve in any sense of the word as a guide for our conduct.

God's Word is very clear on one fundamental point: our calling is the positive calling to love the Lord our God with all our hearts and minds and souls and strength. Love! Love God! There you have the key.

The child of God does not face life with the never-ending question on his lips: May I do this? Why may not I do that? What is wrong with this? If that is his approach to life, he is sunk before he starts. The child of God understands that he is in this world, as a child of the light, to live in humble and obedient service to his God. His concern is and must be, How best can I live faithfully before my God? How can I serve Him in the station and calling in life in which He has placed me? Not, What mayn't I do? but, What may I do? Not, What is wrong with this? but, What is right before God? To bump incessantly against legal fences of do's and don't's will turn us away from God. We must turn around with the question on our lips and in our hearts: Lord, what wilt thou have me do?

This requires willing hearts, submissive to the Word, obedient to God, ready to serve Him always. And this leads to light in the most difficult problems of life.

*The Standard Bearer makes a
thoughtful gift for the sick & shut-in.
Give the Standard Bearer today!!*

ALL AROUND US

Robert D. Decker

The Wiles of the Devil

In that well-known passage, Ephesians 6:10-16, the Scriptures admonish us to put on the armour of God in order to be able to stand against the wiles of the devil. The devil is subtle, tricky, and will use every means at his disposal to deceive the Christian. I was reminded of this when I read a Guest editorial on the subject of TV advertising in the September 20, 1985 issue of *Christianity Today*. The editorial was written by Gregg Lewis, Senior Editor of *Campus Life* magazine, under the title, "TV Advertising's Double Threat, How to be a better materialist in 60 seconds."

TV ads can be amusing, cleverly done, even downright funny. But what is the message behind them? What do they really sell? Here is what Mr. Lewis had to say: (We do not endorse the Arminianism of the last paragraph.)

I recently heard about a father who critiques (and sometimes ridicules) the commercials his family watches on T.V. He often asks his kids: "Can this product really do that?" "Is that really true?" "What emotional need are they appealing to there?"

This dad's got a good idea.

Many people — not just conservative Christians — complain loud and long about sex and violence on television. But most of us just accept the commercials.

Our modern, sophisticated lack of concern stands in stark contrast to the attitudes of the ancients. About 2250 B.C., the Code of Hammurabi made selling something to a child or buying something from a child without power of attorney a crime punishable by death. Today, we hardly seem to notice that our children are exposed to 350,000 television commercials by the time they reach the age of 18.

The commercial exploitation of our children should be reason enough for resistance. But TV advertising

carries yet more dangerous perils. Thirty years ago, Vance Packard explained that advertisements weren't just selling a product, they were marketing answers for hidden human needs. He catalogued a number of those needs, including a reassurance of worth, ego gratification, and a sense of power.

The electronic packaging and many of the products have changed since then, but today's TV ads aim at those same basic human needs. A commercial that tells viewers, "You deserve a break today," reassures them of their worth as persons just as surely as "Have it your own way" offers them decision-making power. And the ad that comments, "You never looked so good," tries to gratify the ego even as it attempts to sell cosmetics to make viewers look even better.

Hardly any felt need or human problem escapes the attention or use of some television commercial. If trouble is brewing at home, Mrs. Olson's coffee is guaranteed to perk up the marriage. One sip of her terrific brand and everyone's smiling again.

Next time you spend an evening with the tube, conduct your own personal survey. Jot down product names and the promised benefits — stated or implied. You'll discover that in selling salvation for everything from heartburn to social insecurity, TV commercials promise love, happiness, personal fulfillment, and nearly every other human desire. Never mind the price: a \$2.00 greeting card or a \$12,000 car will bring bliss.

What do TV commercials preach? The gospel of materialism: Products solve our problems.

God's gospel says, "Deny yourself," "Die to self," and "Seek ye first the kingdom of God." But the 60-second signals we receive at every station break encourage us to indulge: "You, you're the one," and "You only go around once in life, so you have to grab all the gusto you can get."

The basic appeal of the materialistic gospel works so well, but it's hardly a new technique. It is the oldest temptation in the Book. Satan himself could easily have built his first advertising campaign around the

slogan, "Try it, you'll like it."

Today's television commercials have merely embellished and glamorized the age-old appeal, according to educator Roy Truby. Testifying before a PTA hearing on television's impact, Truby, then Idaho's superintendent of public instruction, said, "There is what we might call a 'theology of television' developing as a prevailing influence on American society. The ads constantly tell us to seek greater pleasure through more consumption. Philosophers down through the ages, since Aristotle, have rejected this theology as a way of life. But somehow the ads make us feel that to have anything less than too much is non-American."

That effect is intentional. People in the advertising industry know just how to motivate and manipulate. In a CHRISTIANITY TODAY article on TV's impact on viewers (Feb. 16, 1973), D.G. Kehl quoted Ernest Dichter, president of the Institute of Motivational Research: "One of the main jobs of the advertiser is not so much to sell the product as to give moral permission to have fun without guilt."

That is merely the first punch of a dangerous one-two combination: At the same time the gospel of materialism allays all guilt over selfish indulgence, it creates new false guilts and anxieties.

Ring around the collar, bitter coffee, and dingy kitchen floors replace sloth, envy, and gluttony on the list of cardinal sins. Water-spotted crystal, baggy panty-

hose, and the threat of embarrassing foot odor produce fear and trembling among TV's true believers. The danger for viewers, especially Christian viewers who know the Truth, is that our emotional and spiritual concern can be channeled away from pressing human needs and problems.

Beware TV advertising's dual threat: If it doesn't lure us into accepting the false values of materialism, it may convince us actually to care whether or not we can see our reflections in our everyday china.

I'm not sure which would be worse.

In either case, the world's most important message — God's gospel — may go unheard. The most sensational offer of all time may be lost in the commercial clutter.

Well may we take to heart the exhortation of God's Word: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6:10-13)

Good Morning, Alice (3)

Gise J. Van Baren

Alice attended the weddings of two of her nephews in September and October. She had always shown great interest in her nieces and nephews — every year giving a Christmas present to each (until they graduated from high school). Now she attended the weddings of the first two of her nephews to be married. That required, of course, travel from Illinois to Grand Rapids. For the

first wedding she herself drove; for the second one, she rode with cousins. She could still drive a car, but already it was becoming increasingly difficult to walk. And to stand for any length of time required some sort of support as leaning against a wall. Eagerly she attended those weddings, but it demanded a great effort on Alice's part.

Good Morning, Alice:

I'm late this morning! The second load is in the washer, the kids are coloring at the table, and I better

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get going and get this in the mailbox or you won't get it tomorrow.

After all my "heavy" thinking about myself because of Col. 3:11-15, I've chosen Ps. 103:19-22 to get my thoughts on God.

I find myself centering on myself way too often. Even in my prayers — too much of the time is spent on myself. I guess it's because you know yourself and there is so much you have to bring to God. But I have learned that the praise of our God must come first. I guess that's why I found Psalm 103:19-22 for us today; to get off myself and just bless my God. He hath prepared His Kingdom and He rules. You can't even look out of your window without seeing proof that God ruleth over all.

I have to get busy, but I'm going to try to keep that in my mind today — and you can too, Alice. "Bless the Lord, O my soul!"

With love, Your friend.

Please read Lamentations 3:21-23

A special treat was in store after that first wedding in September. Alice was taken on a boat trip with some family members through several of the northern Michigan lakes. It was a time for relaxation, even joking — yet wondering how one can still laugh while knowing that death is so near at hand.

Good Morning, Alice:

I chose this card this morning because while I was doing dishes, I saw five beautiful cardinals flitting around our little tree in the back yard.

Lamentations 3:21-23 is one of those passages that can speak to any child of God in almost any circumstance. It has comforted me in different ways at different times.

I have hope because I remember this promise. My trial cannot consume me because out of my Jehovah's unbelievable mercy, His compassion for me never fails. But because of His great faithfulness, He has new compassions for me every morning.

And, Alice, I am experiencing those compassions more and more since I've been looking up Scripture to share with you. It is my hope that every morning you experience His new compassions.

With love, Your friend.

Please read Prov. 3:5-6

It was the hope that perhaps, just perhaps, the diagnosis of Alice's illness was wrong, or at least to see if there were some new ways of providing help, that led to an appointment at Mayo Clinic at Rochester, Minn. With three of the family, Alice went for a three-day series of tests — including again the "needles" with their electrical charges to determine muscle response. At first she refused to

take this last test — but then relented. Yet she insisted that this was at least as bad as the first test she had taken.

Good Afternoon, Alice:

After a busy Saturday morning, I have a little quiet time to read and write and think; and, thanks to you, I'm filling it with Scripture instead of something else.

"Lean not unto thine own understanding." What a difficult thing! And in all my ways acknowledge Him?

I guess I often think: I can do this, or I can handle that, while vs. 5 tells me this isn't so, but that I have to trust in the Lord.

But more — in all my ways acknowledge Him? Do I acknowledge God when things don't go right with the kids, or do I take them into my own hands? Do I acknowledge God when I do not submit (willingly) to my husband?

I almost think we could carry on with this text for a week in order to examine ourselves. Maybe both you and I can try more to acknowledge Him in all our ways, Alice, and realize that means in everything — in our sorrows, our trials, and our frustrations. Then we will experience the promise more fully too. He shall direct our paths and we will be more content in His way for us.

Love, Your friend.

Please read Rom. 12:12

The diagnosis at Mayo was the same. What else could be expected? It was grasping at straws. But one doctor, Dr. Mulder, was especially helpful and encouraging. There was no known treatment or cure, he said, but there were means of helping the patient to make use of limited muscle strength. And aids were available, such as a foot brace and a cane to assist her in walking with the one lame leg. This doctor referred Alice also to the University of Chicago (where an ALS clinic was recently established) and to Dr. Antell who headed this clinic. Alice was encouraged to use a wheelchair whenever practical to conserve her strength. Of course, the return home was a somber affair. There was now no doubt — the original diagnosis was correct.

Good Morning, Alice:

It's Monday morning already, and do you know we've shared 13 passages together already? Do you have a favorite? I think mine is either Isaiah 12 or Lamentations 3:21-23.

The verse I found this time is really just a tiny part of a whole list of things a child of God must strive for. One could really spend a lot of time examining himself on each verse.

Verse 12 of Romans 12 is maybe both the easiest and at the same time the most difficult. What could come

easier than rejoicing in hope, which to the child of God means that expected certainty of life everlasting with our heavenly Father, seeing and knowing Him through our Savior Jesus Christ.

Add then (God adds) next: "patient in tribulation"; how difficult — to be patient — with a quiet soul enduring that difficulty God has placed on His child to refine him for everlasting life.

But God so wisely adds, "continuing instant in prayer," and thus gives us the means of enduring that tribulation — that we may experience the joy of that hope. As much as we remain close to God in prayer, we will experience that joy which enables us to be patient.

Yes, God is good to us. He not only explains in His Word how we must live, but He also gives us the desire and ability to remain close to Him.

God bless you today, Alice, in your steadfastness in prayer, your patience in your trial, and your rejoicing in your hope.

In Him for Whom we wait, Your friend.

Please read Matt. 14:25-31

On the way back from Mayo, Alice took a month's sick leave from work. But she was resolved to return at the end of the month. She had worked at Stauffer Chemical for many years — and had continued to work until now in spite of growing physical limitations. Alice wanted, above all, to be able to take care of herself both physically and financially. Though she could hardly now use her left hand and leg, and had fallen several times recently, she was sure she could resume her work at the end of the month. But all was not well at the office. Alice was well-liked, and had a sense of humor that all enjoyed. But often during the past

weeks Alice would begin to cry while trying to do her work. Often she needed to take off several hours from her work in order to rest. And the whole office, sympathizing with her, would be upset. There was a measure of relief at the office, therefore, when Alice asked for this leave of absence. Her family was sure that Alice would not return again to her work.

Good Morning, Alice:

I think all young children who know Bible stories are always interested in Peter walking on the water. But, of course, as with all scripture, there is a real depth of meaning for the child of God.

Rev. J. Kortering in his summary of Matthew in the Standard Bearer labelled this section, "power flows from Jesus to Peter as he walks on the water."

God gives us power to live a life of faith as long as we keep our eyes on Him. But when we worry about things in our life, and let earthly, physical things dwell in our minds, we push our realization of the power of God away and the troubled waters easily rush about us. But notice in verse 31, Jesus immediately stretches forth His hand. God is always near to lift us up.

The more we learn to keep our eyes on God, the more we realize His power and the power He gives us.

I know that troubled waters surround you, Alice, and though they are a different kind, a busy "easy" life has its own undertow of waters always pulling me away too.

Let us both pray for each other and strive to keep our eyes on God and realize and use the power He gives us to love and serve Him.

With love, Your friend.

Please read Hosea 2:19-20

TAKING HEED TO THE DOCTRINE

Herman Veldman

The Apostles' Creed (4)

Our Faith In The Triune God (2)

God, besides being one in essence, is also triune. This truth of the Trinity is held before us in our Belgic Confession, in Articles 8 and 9. And our Heidelberg Catechism speaks of this truth in Lord's

Day 8, specifically in Question and Answer 25. We read, in answer to Question 25: "Since there is but one only divine essence, why speakest thou of Father, Son and Holy Ghost?" "Because God hath so revealed Himself in His word, that these three

distinct persons are the one only true and eternal God." This answer, obviously, is very short. Yet, it is very complete. We read, first of all, of *three distinct* persons. And, then, of these three persons we read that they are the only true and eternal God.

First, what is a person? This question is important. After all, the doctrine of the Trinity speaks of the three persons of the divine trinity. A person as among men presupposes a moral-rational being. We may speak of individual flowers, plants, animals, such as dogs, horses, etc. But we cannot speak of these creatures as persons — we do not and cannot speak of a dog, etc., as a "he" or a "she," a "him" or a "her." A person presupposes a moral-rational being, a being that has an understanding of and always reacts for or against spiritual things. Hence, among men we would define a person as an individual existence of a moral-rational nature. We identify our person with our use of the personal pronoun "I." I sleep, walk, talk, etc. And whatever happens to us, as young, middle age, old age, in sickness or death or in the resurrection, our I, person, remains the same — the same person that has become old and dies, was once young. Hence, we are personal beings because we are conscious of ourselves as moral-rational beings, as responsible beings, and that in distinction from all other human beings. I know who and what I am. I am responsible for and the author of my own walk and all my works — never can I throw my responsibility upon another for my sin. I will appear in the Judgment and answer for myself. That marvelous, indescribable something which enables me to know myself, also in distinction from all others, is my person. And that I am a personal being also means that I know who and what God is and that I am answerable to Him.

God is a personal being. Here we stand, of course, before an unfathomable mystery. Now a mystery is not a contradiction, that God, for example, loves and hates the same person at the same time and in connection with the same things. This, we understand, is the mystery of the theory of Common Grace. If we ask the exponents of this theory how God can love and hate the same person at the same time they will tell us that this is a mystery. However, if this be a mystery, it can never be known. Neither is a mystery, fundamentally, an unfathomable profundity, however true it may be and is that God is unfathomable. But a mystery is something that is hidden, that must be revealed. So, the Trinity is a mystery, although surely unfathomable, because it is essentially hidden, lies beyond the scope of all human life, is

strictly divine. The Trinity, of course, is *the* mystery. It constitutes the very life of the living God. However, God has revealed it to us. We, although unable to fathom it, must know it and bow in worship before it. In fact, we know it exactly as utterly unfathomable and incomprehensible to us.

God is triune. The Lord is not essentially three. We do not believe that there are three gods — this is Tritheism. We do not believe that the Godhead is divided into three equal parts, Father, Son, and Holy Spirit. We believe that there is only one God, one divine essence, one divine nature and mind and will and being. But we do believe that God, essentially one, is personally three. This implies, first of all, that God is eternally conscious of Himself. God is a personal God. He is not wisdom, power, etc., in the abstract sense of the word. He knows Himself. God is God, also consciously; He loves Himself, seeks Himself, maintains Himself, judges and will judge all men and spirits in the light of Himself. And that God is personally three implies, in the second place, that this divine consciousness, or this eternal divine essence and fulness is lived in a threefold way. In the one spiritual being or nature of God there are three that say "I." In God are three subjects, three persons who are distinct from one another, so that the Father is never the Son, the Son is never the Father or the Spirit, and the Spirit is never the Father or the Son. The fulness of God or the Godhead is loved by each Person in His own personally distinctive manner.

Secondly, we must call attention to the relation of the three persons to the one Godhead or divine fulness and essence. Now this must not be understood as if each of the three divine persons lives a part of the divine essence or fulness — this would be Tritheism, the theory that there are three gods. Neither must this be understood in the sense that one of these persons is more important than the others, and that the others are, therefore, subordinate unto Him — this, too, would lead to the doctrine that there are three gods, one great God and two lesser gods. But the relation of the three persons to the one Godhead is that each Person lives the entire fulness in His own personal way. This relationship is indicated by their names. The Father is the origin, source; the Son is the image, the eternal image; the Spirit (according to the name: breathed out) proceeds, therefore, from the Father and the Son.

Hence, the first Person is the Father of the Godhead; He generated the Son, eternally. The Father is the Subject of all the divine life, and of all the divine works, as Father; He thinks, wills, loves, counsels, decrees, creates, saves as Father, never as

the Son or as the Holy Spirit. The second Person is the Son of the Godhead. He is willingly, eternally generated by the Father. The Son is the Subject of the divine life, never as the Father or as the Holy Spirit. And, of course, He is eternal as is the Father; one can never conceive of the One without the other. And the third Person of the Trinity is the Holy Spirit. His name is Spirit, and this denotes Him in His personal activity. As Spirit, He is breathed out, proceeds, also eternally, from the Father and the Son.

We, therefore, confess one divine essence, one divine nature, one divine mind and will, one divine life. In that one divine essence and nature there are three that think, will, love, and live, each in His own distinctly personal manner. Hence, we confess the life of the Godhead to take place, eternally, out of the Father, through the Son, and in the Holy Spirit.

Thirdly, we must also call attention to the relation of the three Persons to one another. We have already noted that these three divine Persons are not unequal in rank, as if the one were subordinated to the other — they are all co-eternal and co-equal. The relation of the three divine persons to one another is a relation of perfect and infinite friendship. Friendship, we must understand, is possible only on the condition of two requirements. On the one hand, there must be essential unity. Friends must surely think and purpose alike — if this be not the case, then not friendship but conflict must and will invariably follow. And, on the other hand, there must be personal distinction. The opportunity must be there to reveal the fact that we are truly and essentially one. Hence, we must each be distinctive, have our own personal duty and task to perform. Personal distinction and essential unity are basic requirements for a life of true friendship. How true this is of the living God! The persons are personally distinctive. Never does the one encroach upon the other; never does the one perform the function of the other two — always the Father is only Father, the Son is only Son, and the Holy Spirit is only Holy Spirit. This is true, not only within the essence of God Himself, but also in all His works. And yet, although personally distinct, they are essentially one. They live, each in His own personal manner, the same mind, will, desire, etc.; hence, they are never characterized by conflict, dissension, discord of any nature. The three divine Persons are perfectly and eternally and infinitely divine friends. They live and dwell with one another in the sphere of infinite and eternal love and friendship and communion. Indeed, our God is a covenant God.

* * * * *

Our Heidelberg Catechism treats the doctrine of

the Trinity in Lord's Day 8. In answer to Question 24: "How are these articles divided?" we read: "Into three parts; the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification." These twelve articles whereof we read in Question 24 were set forth by our Heidelberg Catechism in Question 23 of the preceding Lord's Day. We do well to understand this twenty-fourth answer correctly. Viewed superficially, the correct interpretation appears to be very simple. Obviously the Catechism refers here to the three divisions of our Apostolic Confession, our Apostles' Creed. And apparently, we would be inclined to say, each of the three divine Persons is distinguished and described here. The first Person of the Trinity is our Creator; the second Person is our Redeemer; and the third Person of the Trinity is our Sanctifier. The Father (the first Person) creates and does not redeem and sanctify; the Son redeems and does not create or sanctify; the third Person, the Holy Spirit, sanctifies and does not create or redeem.

However, it must be clear that this cannot be the correct interpretation of Answer 24 or of the Apostolic Creed. First, to teach this would be to teach the heresy of Tritheism. On the one hand, does not Scripture ascribe the creation of the world to the Son? The apostle Paul, in Colossians 1:15 and 16, speaking of our Lord Jesus Christ, the Head of His church, writes: "Who is the image of the invisible God, the firstborn of every creature: For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities or powers: all things were created by Him and for Him." Paul, in this verse, obviously writes that the Son of God is the Creator of the world. And the same truth is set forth by the apostle John in his gospel, John 1:1-3, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh (verse 7), and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Besides, the Father, according to Scripture, surely sanctifies — see John 17:17. On the other hand, however, God is triune in all His works: the triune God creates, the triune God redeems; the triune God sanctifies. In fact, it is not even true that in certain works the one Person stands upon the foreground more than the other, performs a more prominent role. The three Persons of the Trinity are co-equal and co-eternal. They are always engaged in all the works of God's hands, the Father as Father,

the Son as Son, and the Holy Ghost as Holy Ghost. He is always the triune God.

The Lord willing, we will continue with this discussion in our following article. God is the triune God. This is so important because it consti-

tutes the possibility of our faith in this triune God. And we must also call attention to the significance of this truth. Is it not remarkable that our Heidelberg Catechism, subjective and practical as it is, devotes a Lord's Day to the doctrine of the Trinity?

IN HIS FEAR

Arie den Hartog

The Christian Family: Nurturing Children in the Lord

The Lord has given to parents the great responsibility of nurturing their children in the love and fear of His name. When we as parents in the providence of the Lord bring forth our children, our task has just begun. Our children come into our homes as helpless babes totally dependent on their parents. They need physical nourishment. They need the care and protection of a warm, loving, and concerned Christian home. Their personality and character must be molded. They must be brought to spiritual maturity so that by the grace of God they grow up to become faithful servants of the Lord in His kingdom and for His glory.

God has given the responsibility of raising children to parents. No other institution or persons can perform this task instead of the parents. Though our Christian schools and our church can render parents assistance they cannot take over the responsibility which God has given first of all to the parents. Both father and mother have a calling to fulfill. Children need the influence of both father and mother for their healthy physical and spiritual development. We believe that scripture clearly teaches that raising the children which the Lord gives must be the full-time occupation of the mother in the home. She has no time to pursue a career out of the home at the same time. The task the Lord has laid upon her is far too demanding and far too serious to give her time and energy to work outside of the home. The proper raising of children

requires the full-time presence of the mother. But it also demands much diligence, much time and effort and devotion on the part of the father. Perhaps this has not been said often enough in our day. Father may not leave this responsibility to mother to perform all alone. She cannot do it alone. Furthermore scripture repeatedly addresses the father of the home when it exhorts parents to nurture their children in the Lord. It must be said on the basis of scripture that the chief responsibility of raising the children still lies upon the father and head of the home. The mother is also in this a help meet to her husband.

As Reformed Christians we believe that raising our children for the Lord is our covenant responsibility. We hold very dear the blessed promises of God's covenant which state that the Lord will be our God and the God of our children after us. We also know however that throughout scripture these covenant promises are joined together with the Lord's commandments and exhortations to parents. When God spoke of His covenant purposes to Abraham He said concerning Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Genesis 18:19). Never is the Almighty Sovereign Lord of heaven and earth dependent upon man for the realization of His covenant purposes. Yet He is pleased to use man and to give to man a calling and responsibility before Him in all things. We reject entirely the no-

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tion that God saves children of believers simply by virtue of the fact that they have Christian parents without regard to whether or not those parents teach and instruct and nurture those children in the fear of the Lord. We reject every notion of presupposed regeneration that assumes that every child born to covenant parents will be included in the kingdom of God even though they grow up to be ungodly. Parents who are not faithful in this very serious calling to raise their children in the fear of the Lord, and parents whose great concern for their children is only that they grow up to be rich and famous in the world for the pride of their parents, can expect only to reap the wrath and judgment of God and the bitter consequences of children that grow up to be rebellious, worldly, and ungodly.

As Reformed Christians we are also deeply aware of the fact that our children are conceived and born in sin. They are born with totally depraved natures. This has tremendous implications for their training and nurture. We do not therefore approach the matter of the training of our children with the foolish notion that they are basically good in themselves and we need only to let them develop on their own with minimal parental interference but only to guide them a little and to guard them a little from the evil influences of the world.

Our only hope in the nurture of our children is the grace and Spirit of God. Our children too must be regenerated by the Spirit of God. This is not something they inherit from their parents. We must earnestly pray for them. They need to be admonished and rebuked in their sin and called to repentance. Our children need to be nurtured in faith and godliness and in doing this we can only depend upon the grace and Spirit of God working in their hearts and lives.

As Christian parents we understand that our children were born as personal, moral, rational, and responsible creatures with a soul as well as a body. They cannot therefore be trained with regard only to their physical and psychological well-being and without regard for their spiritual nature and responsibility. We believe that our children stand in a spiritual relationship with the Lord their God. They need to be taught to know and acknowledge Him in all their life. They need to be taught to love Him with all their heart, soul, strength, and mind and their neighbor as themselves. They need to be taught that there is a spiritual dimension to all of life and that in all of life they must serve and obey the Lord their God and bring glory to His name. Training our children is therefore not merely a matter of outward behavior, as the behaviorist imagines. It involves much more than applying a system of rewards and punishments to get certain

response or action. Our children are so much more than animals because they were created with a personal spirit with a spiritual nature and calling in life.

The nurture of our children is therefore a truly tremendous task. It is a task that has many dimensions to it. We can only in this article suggest some of the main principles. The Word of God tells us that we must instruct our children in the truth of God. We must do this both formally and informally. We must instruct our children objectively about God, about His sovereignty, His greatness, His holiness and righteousness, His love and mercy. We must tell our children about the great and wonderful salvation of our God through His Son Jesus Christ. We must instruct our children about the great truth of God that this world and all that is in it is the Lord's, and we must tell them about the calling and responsibility of every man and woman in this world. We must tell our children about sin, what it is, how awful it is in the presence of the holy God, the need of repenting from sin and confessing that sin before the Lord. We must tell them about the only way of salvation from the judgment and condemnation that our sin deserves in the Lord Jesus Christ. We must teach our children the holy law of God and the great importance of keeping this law in all our life. All of this is recorded in the Word of God, the Bible. We need to teach our children about the absolute infallibility and authority of the Word of God in our life. We must teach them that the Word of God is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17).

We must teach our children this formally in our homes. There must be a system of instruction from the Word of God in our homes. It is true that the church and the Christian school gives us tremendous help in doing this. But this does not absolve parents from their responsibility. We must have regular times of Bible reading and instruction from the Word of God in our homes. It is tragic that this is being crowded out in many Christian homes by the busyness of secular life. We must have regular times of family devotions. Not only must the Word of God be read, it must also be regularly explained and applied to the lives of our children. We may not as parents simply assume that as long as we read the Word of God in our homes our children will somehow of themselves understand that Word of God and of themselves apply it to their lives. For some Christian families the Word of God remains very abstract, and it is not truly lived in the experience and day-to-day happenings in the home because parents do not take time to explain and to

apply the Word of God to the real-life situation of the home.

Much of this instruction is done informally in the home. It is done informally in the very situation and time when it is applicable. This is certainly the meaning of the beautiful passage in Deuteronomy that speaks of the instruction of children in the homes of God's children. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deuteronomy 6:6-9). We need to stop our work at opportune times in the home to give relevant spiritual teaching to our children. We need to interpret events and happenings of the day in the light of the Word of God for them. That is often far more effective than sitting down for a long session of instruction with our children. The spiritual application and perspective of our life must flow forth naturally in our conversation with and our instruction of our children as we meet with various circumstances, trials and afflictions, joys and sorrows. This is one of the great reasons why mother must be home all day with the children. Mother must live with her children and constantly be guiding and instructing them according to the Word of God, as they play and work together and as they interact with one another. This kind of instruction cannot be given in abstraction from the situation of life that gave opportunity for it, some time after work when mother comes home all exhausted and worn out.

The nurturing of our children involves much more than merely objectively teaching them the truth of the Word of God. We must train them actually to live the Christian life. We must show them what it means to love the Lord and keep His commandments. We must admonish them, exhort them, rebuke them, encourage them to live as Christians, we must compel them, motivate them, urge them on. We must foster in them a proper spiritual attitude concerning themselves. We must encourage them when they are discouraged and help them through periods of depression and sorrow. We must teach them to live as mature responsible Christians on their own, build them up in such a way that they are able to make moral judgments and discernments on their own. We must warn them of the serious consequences of sin and teach them to fear the holy and righteous God in the way of obedience before Him. We must communicate to them the hope and joy and assurance

of the Christian life. Much of this training we must do by giving them a godly example to follow. If we as parents walk in sin ourselves we can only expect that our children will follow us. Usually children will develop further in the sins of their father and mother. Children need to see in us a pattern of godliness and spirituality. If we are materialistic and worldly in our home and in our life in general we can expect our children to grow up to be worse. Children have the ability to pick up the attitude and spirit that we display in our life. Do our children see us sorrowful over our own personal sins and humbly confessing and repenting before the Lord? We cannot teach them to do this if we do not do this before them in a practical and spiritual way. Do our children see us as proud and arrogant and uncaring and unloving? They will probably grow up to be worse. Do our children see love and respect between father and mother and each faithfully striving to fulfill his role in the home? This is the example they need to follow. How do our children see their parents reacting to various events and circumstances in life? What do we do when we become sick? Do we become depressed and complain and murmur against the Lord or do we show our children by example to trust in the Lord and how to bear adversity? How do we react to crisis in the home? When we are afraid do we turn to the Lord, cry out to Him in prayer and find our refuge in Him? What are the things that really bring us joy and satisfaction? Are they merely material things or are they the things of the Lord? What attitude do we reflect concerning the church of God? Do we love His church and is our whole life centered in it? Do we love God's people, often seek their fellowship, and when we speak of them do we speak the truth in love or do we gossip, slander, and backbite? Our children will learn from all these things. If we are hypocrites our children will see it, because they see our life as it really is in the home.

A very important part of the nurturing of our children is discipline. We must be faithful to discipline our children. We must not follow the evil and foolish permissiveness of the world. Solomon in the book of Proverbs repeatedly exhorts parents to discipline their children. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 13:24, 22:15). Discipline must be administered in love and for the purpose of correction. It is not to be administered in exasperation and anger because a child has offended us or because he has caused shame to us. Discipline must be administered in such a way that it teaches our children the seriousness of sin and the fear of the Lord. Discipline must be admin-

istered justly and according to the Word of God not in such a way that we break the spirit of our children and cause them to become bitter towards us and discouraged about living the Christian life. Discipline must give to our children order and structure in their life which by the grace of God they learn to abide by. This will be for their good and salvation. An undisciplined child will cause chaos in the home, and bring grief and despair to his parents, but it will also make the child himself miserable and wretched. Children need discipline to drive away sin and bring them to spiritual maturity.

Who is sufficient unto all of these things? How

much we need the grace of God to help us. Nurturing children takes a tremendous amount of patience and perseverance. We are sinful ourselves. Our children are sinful. Very often we must wrestle both with our own sins and weaknesses and those of our children. We must not despair, however, nor must we become bitter against our children and forsake them or cast them away. We must trust in the promises of God and we must continue in faith and prayer with all perseverance. Our great purpose must be to raise our children for the glory of God and not merely for our own glory. The purposes of the Lord will not fail. He is faithful to His promises, for the glory of His own name.

THE STRENGTH OF YOUTH

Ronald L. Cammenga

The Moonies

The 20th century will undoubtedly go down in the annals of church history as a unique era. Some of the peculiar religious characteristics that future generations will mention when referring to our times will be: the apostasy of the Reformed churches in our day, the ecumenical movement, Pentecostalism, the development of the social gospel, the spread of the gospel through modern means of communication to nearly every part of the world, and the women's movement within the church.

But certainly one outstanding feature of 20th century church history is the rise of the cults. No other period of church history has witnessed the appearance of so many and such diverse cults as the period of the 20th century. At no other time in church history have so many religious groups separated themselves from mainstream Christianity and organized themselves in competition to the Christian religion.

One of these recent cults is the "Moonies." Undoubtedly you have heard of the Moonies. Perhaps you have seen the Moonies selling flowers in the lobby of one of our nation's airports, or candy in

the parking lot of some supermarket. Or perhaps you have even been confronted by the Moonies and been the object of their proselytizing efforts. In this article and in the next we want to discuss the history, basic beliefs, and methods of this widespread and influential cult.

The Moonies are the followers of and derive their name from the founder of their organization, the Rev. Sun Myung Moon. Sun Myung Moon was born in a small town in North Korea in the year 1920. He was the son of Christian parents, baptized and brought up by them in the Presbyterian Church. Moon claims that on Easter Day in 1936, when he was 16 years old, he received the first of a series of direct revelations. Jesus Christ appeared to him on a Korean mountainside and informed him that God had called him, Moon, to accomplish a great work. That work was to be the restoration of mankind started by Jesus Himself nearly two thousand years earlier. Through Moon's labors, the church was to be revived and brought to embrace people of all Christian denominations.

It was this experience, according to Moon, that led him to devote himself to long hours of Bible study and prayer. Subsequent to this initial revelation, Moon claims to have received numerous addi-

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tional revelations. In these revelations he claims to have talked to several Bible characters, as Abraham, Isaac, Jacob, Moses, Elijah, Peter, Paul, and John the Baptist, as well as important men in church history, and the founders of other world religions including Muhammad, Confucius, and Buddha.

It was in 1945 that Moon received revelations that convinced him that he had been chosen by God to be the absolute ruler of heaven and earth. It was then that he adopted his present name, which means "Shining sun and moon," and founded the Broad Sea Church in Korea. Because of his radical departure from the Scriptures, the Presbyterian Church of Korea excommunicated Moon in 1948.

Meanwhile, in 1946 Moon was imprisoned by the communists. Moon claims that his arrest was due to his anti-communist position and was a religious persecution. In 1950 Moon was released from prison by advancing American forces. Five years later he was back in prison for a short time, accused of draft-dodging and immorality. He was released when the prosecution could not prove its case.

1954 was a significant year for Moon. It was in this year that he founded the Holy Spirit Association for the Unification of World Christianity, now known commonly as the Unification Church or the Moonies. It was also at this time that Moon became a very successful businessman and began to become wealthy. Moon still carries on interests in the pharmaceutical industry, tuna fish, ginseng tea, and air rifles, alongside his religious activities. It was also in this year that Moon divorced his first wife. He explains that his first marriage broke up because his wife could neither understand him nor accept his religion. We don't find that at all hard to believe.

In 1960 Moon married his present wife, Hak-Ja Han. Together they claim to be the True Parents whom Moonies are expected to call Father and Mother, who have produced eight children of their own, but who are believed to be the progenitors of a far greater family, the Divine Family, consisting of all those who embrace Moon's teachings.

In 1972, in response to another of his many divine revelations, Moon moved his headquarters from Korea to the United States. He settled into a mansion in Irvington, New York from which he oversees the entire organization of the Unification Church. If you read the newspapers, you will know that Moon has recently served a prison term for tax evasion. This imprisonment too is regarded by him and his followers as religious persecution.

With Moon's move to our country, the Moonies have spread across the United States. The Unifica-

tion Church is represented in most major cities across the nation. The members of the cult actively recruit new members, and can be seen confronting passers-by on busy downtown streets or knocking on doors. Good targets for the Moonies are young, inexperienced Christians who have not received solid Biblical training. An important part of the life of the Moonies is their fundraising efforts. Each individual Moonie, and each local organization of Moonies is expected to bring up a certain amount of money each month for the parent group. Great pressure is put on the local organization and upon the individual Moonie to meet his quota. This is the reason why the Moonies can often be found selling flowers or candy, or asking for donations.

Some of the peculiar views of the Moonies are the following.

First, the Unification Church teaches that Moon is the Messiah of God come down to earth in order to create a perfect race. This perfection is supposed to be accomplished by the mass marriages that Moon conducts, as well as through a principle called "indemnity." Indemnity is a means of paying God back for sins committed by oneself or one's ancestors. It is important to notice that a fundamental element of Moon's theology is his teaching that the original sin was a sexual sin. The first sin consisted of Eve's being seduced by Lucifer. When God created Adam and Eve and placed them in the Garden of Eden, according to Moon, it was His intention that they should marry, have sexual relations, and become the True Parents of the perfect family. This divine plan was frustrated, however, by Eve who allowed herself to be tempted into sin by Satan. That sin was not the eating of a piece of forbidden fruit. That's symbolic and mythical. That sin was actually that she had sexual intercourse with Satan, a fallen angelic being. Thus Moon and his followers account for the presence of evil in the world.

Moon and his followers go on to teach that God sent Jesus Christ to be the second Adam, to accomplish what the first Adam had failed to do. His calling was to raise up a perfect humanity through marriage and procreation. As the second Adam He was expected to marry a second Eve and with her produce a race of sinless children. If this had happened, according to Moon, Jesus and His wife would have become the True Parents. But this did not happen. Once again, God's plan was frustrated, for before Jesus could marry He was crucified. What Jesus therefore was prevented from doing he, Moon, has now come to do. Moon refers to himself as "the Lord of the Second Advent." Moon and his wife are the True Parents, the progenitors of the perfect human race.

Secondly, what distinguishes the Moonies is their appeal to a book called *The Divine Principle*. *The Divine Principle* is a 536-page book composed by one of Moon's Korean followers sometime in the early 1950's. It is based on the revelation of Jesus Christ that Moon claims to have had on Easter Day, 1936. *The Divine Principle* claims to be the "new, ultimate, final truth." Moonies, while they don't deny a place to the Bible, appeal to *The Divine Principle* as the final authority for what they believe. Moon himself criticizes the Bible as being vague and ambiguous, filled with symbolic teachings that cannot be understood in themselves. The Bible could never stand alone as setting forth the way of salvation but is itself in need of an authoritative interpretation, which of course *The Divine Principle* is.

Thirdly, the Unification Church distinguishes itself by its peculiar doctrine of God. The main theme of the Unification Church concerns God's will to establish one perfect earthly family. God Himself is believed to be the perfect Father. But a family also needs a Mother. In Moon's teaching this position is filled by the Holy Spirit, Who is said to

be a female spirit. There is no place in the teaching of the Unification Church for the orthodox Christian doctrine of the Trinity. God is single, uni-personal, not triune. Moon's theology is basically deistic.

Next time we hope to examine these teachings of the Moonies, as well as our calling with respect to an organization like the Moonies.

In the meantime, here are some books that you might want to consult for a more detailed treatment of the Moonies.

- Burrell, Marice C. *The Challenge Of The Cults*. Grand Rapids: Baker Book House, 1981.
 Elkins, Chris. *What Do You Say To A Moonie?* Wheaton: Tyndale House Publishers, 1981.
 Enroth, Ronald. *Youth, Brainwashing, and the Extremist Cults*. Grand Rapids: Zondervan Publishing House, 1977.
 Kemperman, Steve. *Lord Of The Second Advent*. Ventura: Regal Books, 1982.
 Levitt, Zola. *The Spirit Of Sun Myung Moon*. Irvine: Harvest House Publishers, 1976.

Book Review

THE TRANSLATORS TO THE READER, the Preface to the Authorized Version; published by Covenant Press, P.O. Box 48, Strathpine North, Australia, 4500; 38 pp., \$2.95 (paper). (Reviewed by Prof. H. Hanko)

This book has been made available to the public because, as the publishers state in the Introduction: "The Preface here published used to be included in editions of the Authorized Version along with the Epistle Dedicatory to King James. Now the latter only sometimes appears, while the former has not (to my knowledge) been printed in any standard edition of the Authorized Version this century. For

this sorry neglect we are the poorer, since it is a well argued defence of King James' translation in particular and of Bible translation in general, and a fine piece of writing besides."

This edition is taken from a 1639 edition of the AV and was checked against an edition of 1611. It includes a very valuable appendix which explains all the foreign words, the difficult words, and the names mentioned in the body of the document.

It is an important historical document and will be of great interest to all those who still love and cherish the King James Version of the Bible. We recommend its purchase to our readers.

Annual Secretary's Report of the R.F.P.A.

With joy in our souls we give thanks to our God for His goodness in giving us another year of publishing the *Standard Bearer*. It is only because of His covenant faithfulness to us as churches that we can publish a paper that is true to His Word. May we

use this paper to gain knowledge of our God, as our Editor-in-Chief stated in his March 1, 1985 editorial: "May we read it, teach our youth to read it, digest it, learn from it, and become established in the truth."

Our Business Manager reports that again in this year we had 1950 copies printed for each issue. He send 765 outside of the West Michigan area, 804 copies in the West Michigan area, and 165 copies to foreign countries. Each year 150 copies are kept and used for bound volumes.

Because of the sale of First Prot. Ref. Church of Grand Rapids, the Board has had to move all the *Standard Bearer* material. Our days of free storage have come to an end. We now rent a room at "Extra Room Storage." The Board thanks First Church for the use of the building for these many years.

A special word of thanks is extended to our Business Manager, Mr. Henry Vander Wal. Because of the diligent labors of this man, our Board has had little to do. It is because of his work that we subscribers receive our magazine on time. It is our prayer that God may continue to watch over him and bless him in the year ahead.

We would like to thank our Editor-in-Chief, Prof. Hoeksema, for his diligent labors. By God's grace he has again in this year made sure that the truth is defended from all the false doctrines that surround us. May he never weary of his task and look unto his Heavenly Father, from whence cometh his help.

We would also thank all the ministers who write

in this paper. We realize that they are busy men, and their time is important, but may they remember that great is the reward of those who labor diligently in the Word.

We have again received many contributions. We are thankful for these, because without them the price of the *Standard Bearer* would have to be increased. We received a good sum of money from the churches; but there are many individuals who give freely of the abundance God has given them. This year we received a nice sum of money from an estate also. We ask that each of you continue to remember us in the year that lies ahead.

We are grateful to those members of the Board who are now retiring — Vern Casemier, Stu Looyenga, James Koole. May God watch over these men in the days that lie ahead.

Last, but by no means least, we ask each of you to pray for those who contribute to this paper, the Editor-in-Chief, the assistant Editors, and those who labor to keep this paper going. May we not just praise God in lip service, but may He be praised from our heart, mind, soul, and strength, that all the glory may be God's alone. "For of him, and through him, and to him are all things, to whom be glory for ever." Rom. 11:36

(w.s.) James Koole, Sec'y.

News From Our Churches

There has been a change in the speakers for the conference on the subject of "Marriage: For Better, For Worse." The speakers will be Rev. Jason Kortering, Rev. D. Engelsma, and Rev. J. Slopsema. Each of these ministers will speak twice. The meetings will be held at the Holiday Inn, Elmhurst, Illinois. Registration forms will be forthcoming. The conference, which will be held November 22 & 23, is sponsored by the Northwest Chicago Mission Field and South Holland's Evangelism Committee. Plan now to attend this instructive and enjoyable conference.

How are Rev. Joostens and his family doing in Jamaica? As was expected, they stayed with the Bruinsmas until they obtained a house for their own use. They are able to get around with a cheaply rented car. But until they have their own ad-

dress, please send your letters to: Rev. Joostens, c/o Rev. Bruinsma, Ferris Heights, Cave P.O., Westmoreland, Jamaica, West Indies. It is obvious as churches that we do take good care of and are concerned for all our missionaries.

Rev. den Hartog has a new telephone number — (011-65-224-8577). This is a direct dialing number to Singapore.

Synod of 1985 instructed the Mission Committee to seek contributions from the churches in an agreeable amount of \$10,000 to cover the medical needs of Missionary Houck and his family through the remainder of 1985. If each family in the denomination were to give \$8.20, the \$10,000 goal would be easily reached. May God bless us that we may give of what is His to support our missionary and his family.

I received a copy of a letter from the Evangelism Society of Southeast Church, Grand Rapids, Michigan that was written to their congregation. There are several items worth sharing with you that you will enjoy reading. "To begin, our radio program has just completed its first year of operation and, as evidenced by listener response and your continued wholehearted support, the Lord has clearly blessed this work. The manager of WMAX tells us that based on calls into the station, our program is one of the two most popular in WMAX's lineup.

"... A special thanks to all who have made a point of taking and distributing radio program cards.

"... Our literature distribution efforts have been very successful, more so than we could have im-

agined. Thanks to the work of Mr. H. Van Hattem (remember 'Van, the Radio Man,' on WFUR?) our pamphlets are currently placed in forty-two area businesses.

"... A Christian Reformed minister in Grandville (Michigan, DH) tells us that he takes copies of Rev. Hoeksema's *God is Our Refuge* along with him when he visits the sick.

"... We recently learned that Pastor Haak's pamphlet, *Our Only Comfort*, is being distributed to the female inmates of a Virginia state penitentiary by the prison chaplain's wife."

Rev. Van Overloop will have visited Southeast to speak about "Mission Methods and Congregational Evangelism" the evening of October 17. Who knows, maybe a tape will be produced of this meeting. It is certain that God has blessed the work of our many evangelism societies and church extension committees over the years.

Grandville Church, Michigan, is seeing the building of the church's parsonage moving at a steady pace. As one young member of the congregation put it, "That hole was huge. It must be a big house." Because of the emphasis on God's covenant, there is something special about building a parsonage for a minister's possibly large family.

First Church, Grand Rapids, Michigan, is a beautiful church to visit while in the G.R. area. Work on the inside is progressing at a rapid rate, so that the rooms downstairs are taking shape. The high peaked roof in the sanctuary reminds me of praying hands.

David Harbach is a teacher at Adams St. Prot. Ref. Christian School, Grand Rapids, Michigan.

IN LOVING MEMORY

On August 21, 1985, it pleased our Heavenly Father to take unto Himself our beloved father, grandfather, and great-grandfather, PETER M. HOEKSTRA, at the age of 92 years. We rejoice that he is in Glory with his Lord and we pray that Jehovah, our Covenant God will uphold us by His Grace and give us peace that passeth all understanding.

"So teach us to number our days that we may apply our hearts unto wisdom." (Psalm 116:15)

Martin and Stella Hoekstra
Eunice Brummel
George and Greda Hoekstra
Donald and Margaret Hoekstra
Ted and Myna Hoekstra
Bernice and Bert Van Maanen

Florence and Ray Brunsting
John and Nelva Hoekstra
Peter and Sharon Hoekstra
Dorothy and Al Mulder
Henry and Hildred Hoekstra
69 grandchildren
149 great-grandchildren

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