

**A Reformed
Semi-Monthly
Magazine**

THE STANDARD BEARER

**Thanks Be To God
For His
Unspeakable Gift!**

Vol. 64, No. 6
December 15, 1987

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Meditation

Cornelius Hanko

God's Unspeakable Gift

*Thanks be to God for his
unspeakable gift.
—II Corinthians 9:15*

*Cornelius Hanko is a minister emeritus in
the Protestant Reformed Churches.*

God's unspeakable gift!
Words fail us when we attempt
to express the value of the
treasure that we carry within this
earthy vessel, the boundless love
that impelled God to bestow this
matchless gift upon us, and all
that it means to us to receive and
possess such an abundant wealth
which endures unto all eternity!

This indescribable gift belongs
to the things that eye cannot see,
ear cannot hear, and could never
enter into the fondest imagination
of man!

It is the priceless gift, which
caused the apostle Paul to cry
out in sheer ecstasy: "O the depth
of the riches both of the wisdom
and knowledge of God! How un-
searchable are His judgments,
and His ways past finding out."
(Rom. 11:33)

THE STANDARD BEARER

ISSN 0362-4692

Semi-monthly, except monthly during June, July,
and August. Published by the Reformed Free Pub-
lishing Association, Inc. Second Class Postage Paid
at Grand Rapids, Mich.

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No, Scripture does not speak of gifts, in the plural, although there certainly are many facets to this precious gem. But he speaks of one gift, God's unspeakable, indescribable gift! Which is none other than *our Lord Jesus Christ!*

"And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16)

Let us confess it in deepest humility and holy wonder: The great gift of God is Jesus, the Christ, God's Son, chosen and appointed to be the Savior and Lord of His people, the heirs of eternal life!

Born of the virgin Mary!

Scripture expresses the wonder of the incarnation in the simplest language when it tells us: "And she (Mary) brought forth her first-born Son and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn." (Luke 2:7)

No room for HIM? We can only respond: Of course not! The heaven of heavens cannot contain Him, how much less the most luxurious or exalted spot in this world. Yes, how much less a place in our human hearts, so filled with all sorts of corruption! For He came unto His own and His own received Him not! Shame on us!

Mary knew the wonder of the child she carried within her! The angel Gabriel had told her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *holy thing* which shall be born of thee shall be called the Son of God." (Luke 1:35)

Elisabeth knew, because the Holy Spirit spoke within her, telling her that the mother of our

Lord had come to visit her. And the shepherds also knew, for the heavenly messenger declared to them: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11). And they heard the song of the angels that filled the heavens: "Glory to God in the highest and on earth peace, good will toward men." (Luke 2:13)

There were so very many who did not know, and there are still so very many, since God does not reveal it to them! But we know by grace, by the testimony of the Scriptures and the Spirit in our hearts!

Priceless gift! My Jesus! My Lord!

From riches to poverty!

"For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor." (II Cor. 8:9)

He is rich! And who shall describe those riches? He is eternally God, the third person of the divine trinity, possessing all the glorious perfections that eternally make up the fulness of the Godhead. Heaven is His throne and the earth is His footstool. The cattle on a thousand hills belong to Him. He is God, the Creator, the Sustainer, the sovereign Ruler over all, blessed forever!

No, He did not, He could not, He might not lay off His riches to enter into the poverty of our sinful flesh. He remained eternally God, yes, even when He lay in His mother's arms. God took on our flesh through the virgin Mary. God incarnate? Who can fathom that?

He being rich became poor! O, so very, very poor!

We have no reason to boast of His ancestry. We hide our faces in shame when we read His genealogy in Matthew 1. We find there a list of sinners, some even guilty of gross sins. This is impressed upon us when we notice

that four women are mentioned. Do you want to hear their names? Tamar, who put Judah to shame in a very sinful fashion; Rahab, the harlot from Jericho; Bathsheba, who is referred to as "the wife of Uriah"; and Ruth, the Moabitess. The Holy One was born from the unholy! Need I say more?

Jesus' mother was a commoner from lowly Nazareth in despised Galilee. His legal father was a carpenter. His family failed to understand Him. His brothers did not believe in Him. He was an offense to the twelve disciples who were daily with Him.

Isaiah describes Him as the Man of Sorrows who was acquainted with grief. His own people, the Jews, hated Him and cast Him out and sought to trap Him and cast aspersions at Him. This hatred increased as they saw His miracles and heard Him preach, so that repeatedly they sought to kill Him. At last their rage against Him burned so furiously, that they took Him prisoner, bound Him in chains, tried Him, mocked Him, spit upon Him, beat Him, condemned Him to death and nailed Him to the painful cross, a spectacle of shame for all to see. Our Lord willingly bore all that suffering for you and me!

But even more than this, He took upon Himself the wrath of God against our sins, the Righteous One for the unrighteous, the Innocent One for the guilty! All His life the burden of the cross, the bitter anguish of being forsaken of Him whom His soul loved more than His own life, weighed with increasing intensity upon His soul. Especially during the three hours of darkness on the cross He suffered inexpressible anguish and torments of hell as a pariah, an outcast of God and of men to bear away our sins and to merit for us eternal union with Him in His glory! We confess in

awesome wonder: God was in Christ reconciling the world unto Himself, nevermore to reckon our transgressions against us. And He as the good Shepherd laid down His life for us. Who can measure the height, the depth, the length and breadth of that love?

For our sakes He became poor, that through His poverty we may be made rich!

Our Savior arose as the mighty Conqueror over hell, sin, death, and the grave to ascend into the highest heavens, where He received a Name which is above all names. To Him were given the kingdom, dominion and power as Lord of His church, carrying out the counsel of God unto the judgment of the world and the salvation of His people.

He sends forth His Spirit into the church, to dwell and abide in us forever. By the power of His Spirit we are made one with Christ, new creatures in Christ Jesus. Paul never wearies of speaking of that amazing mystery, prepared before the foundations of the earth, that we are *in Christ Jesus* as flesh of His flesh and bone of His bone, partakers with Him of all the blessings of salvation. Pause a moment to consider that wonder of grace that we are made new creatures with the resurrection life of Christ in our hearts, we are called out of death into life, converted, given a living bond of faith that unites us in fellowship with Christ, we are assured of the forgiveness of sins, the complete righteousness of Christ, and are led in the way of sanctification to grow in the grace and knowledge of God, to be preserved by Christ's power until we are perfected in the inheritance that is incorruptible and undefiled, that passes not away, preserved in the heavens for us!

Behold what manner of love the Father has bestowed upon us that we should be called the sons of God! It does not yet appear what we shall be, but this we know: we shall be like Christ in His glory, living in intimate covenant fellowship with the Father; and we all, occupying our own places, shall devote all our beings, with all our gifts and talents, eternally to the glory of His matchless Name! God will be our all in all!

God's indescribable gift!

Thanks be to God!

The word for thanks here is "grace." Grace be to God!

Our God is the God of all grace, ever blessed in all His infinite perfections, ever radiating His glory in all His thoughts, words, actions, and deeds. Glory streams forth from Him endlessly, even as we have a faint reflection of it in the sun that shines at noonday. The whole universe could explode in a huge ball of fire and smoke, yet that would not bring an iota of change in the glory of God. He has no need of anything or anyone to make Himself glorious! He is the Adorable One in His own Being, ever gracious, beautiful beyond description, divinely unique, filling heaven and earth with His glory!

God in His sovereign good pleasure reveals His beauty by looking in grace and favor upon His people whom He has chosen unto Himself as His peculiar possession from all eternity. He has chosen Christ, and has given this people to Him as the Good Shepherd, who not only lays down His life for His sheep, but also gathers them, feeds them in the green pastures of His Word, leads them beside still waters, protects, defends and preserves them unto the blessedness that awaits them in the sheepfold of glory. There will be one flock and one Shepherd!

Yes, Christ graces us with every spiritual blessing for time and eternity, now and in the life to come. We, who by nature were sold under sin, children of Satan, bearing the likeness of our father the devil, worthy only of everlasting condemnation in hell, are transformed into sons and daughters of the living God, renewed in the image and likeness of Jesus Christ, and are made heirs of eternal life. We were so very, very poor, worthy only of hell fire. God makes us rich! No not with riches that can be reckoned in thousands and millions of dollars. That is as nothing, compared to the riches of salvation and everlasting life that we possess in Christ Jesus! Our God does the humanly impossible!

As that grace fills our consciousness our hearts overflow with an exuberant: Grace be to God!

We hear the angels singing a new song, the song of Moses and the Lamb.

We hear, as it were, that multitude that no man can number singing before the throne: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

For us it all began when Jesus was born!

Thanks be to God for His unspeakable gift! □

Editorial

As To Dr. David Martyn Lloyd-Jones And Pentecostalism

For this issue we shall take a break from our discussion of evolutionism. For several months I have had on hand the May/1987 issue of *The Free Presbyterian Magazine*, which contains an enlightening article on the teaching of Dr. D. M. Lloyd-Jones on Pentecostalism and on his attitude toward the charismatic movement. This was sent to me by a reader-friend in England and was occasioned by Prof. Hanko's review of the Lloyd-Jones book, *Joy Unspeakable* (*Standard Bearer*, May 15, 1987). The article is from the pen of Roy Middleton.

Evidently in 1986 the Synod of the Free Presbyterian Church of Scotland adopted a resolution warning against Pentecostal Theology. This resolution stated "that it is quite impossible for adherents to the Theology of the Westminster Standards to embrace the distinctive doctrines of

Pentecostal Theology." It also "warned about one of these distinctive doctrines of Pentecostalism, namely the concept of a 'second work of Grace' distinct from, and subsequent to, Effectual Calling. The Synod stated that such a concept is contrary to the Word of God. This latter warning was especially relevant as such views are now being widely disseminated in Reformed circles due to the fact that a 'Second Blessing' concept, the 'Baptism with the Holy Spirit,' is taught in many of the books of the late Dr. David Martyn Lloyd-Jones, and that these volumes circulate widely among adherents of the Reformed Faith."

The warning is probably equally relevant for the U.S., since also in our country Lloyd-Jones's books enjoy a rather wide circulation among Reformed people. This is not to say, of course, that Lloyd-Jones should not be read (though personally I never counted myself among his fans); but it is to say that he should be read with discretion and discernment.

It is rather well-known — and Prof. Hanko also called attention to this in his review — that the Rev. Iain Murray (*Banner of Truth*) takes sharp exception to this criticism of Dr. Lloyd-Jones, and interprets Lloyd-Jones's teaching "as being little more than the Westminster Doctrine of Assurance," according to Middle-

ton's article. All of this became the occasion of some observations by Mr. Middleton in the article referred to.

What follows is a quotation of the first part of Mr. Middleton's observations. The sub-title of this section is "Dr. D.M. Lloyd-Jones' Teaching."

"In 1984 a volume of Dr. Lloyd-Jones' sermons called 'Joy Unspeakable', edited by his grandson Christopher Catherwood, and containing a foreword by the Rev. P. Lewis of Nottingham, was published by the Charismatic Publisher 'Kingsway Publications.' The sub-title of the book is 'The Baptism with the Holy Spirit.'

"The significance of this volume is highlighted by the words of the Rev. Graham Harrison, a Welsh minister in full sympathy with Dr. Lloyd-Jones' position. Mr. Harrison writes, "On more than one occasion the present writer urged the late Dr. Martyn Lloyd-Jones to publish something explicitly on his view of the doctrine of the Baptism with the Holy Spirit. The answer given each time was, 'Yes, someday I must do so. And when I do I know what it will be. I have about two dozen sermons on John 1:26, 33 which I preached at Westminster in the 60s. They represent my definitive teaching on the subject.'" (*The Evangelical Magazine of Wales* Vol. 24:3, June-July 1985, p. 10).

"That Mr. Harrison's assertion is correct is put beyond doubt by a letter from Mrs. Lloyd-Jones, and her two daughters Ann and Elizabeth, to the Editor of "Reformation Today", who had queried the motivation in publishing 'Joy Unspeakable'.

"They write, 'soon after Dr. Lloyd-Jones' death many people, yourself included, gave, in articles and books what they considered to be his true position with regard to the baptism of the spirit. We felt it was right, therefore, that the doctor should be allowed to speak for himself on the subject. We were helped in this by the fact that he himself had said that these sermons on John 1 were his definitive statement on the subject (though of course he had preached and published in similar vein in both his Romans and Ephesians series) so those were our motives in publishing them.' (Reformation Today No. 94 — Nov.-Dec. 1986 p. ii).

"This definitive teaching is contained in 'Joy Unspeakable', and its companion volume 'Prove all things' (Kingsway Publications 1985). With regard to these volumes, Catherwood informs us that in many chapters the bulk of the editorial work had been carried out by his grandfather, who fully intended that these sermons be published ('Prove all things' p. 6).

"Dr. Lloyd-Jones' grandson summarises the content of the volumes in his introduction to 'Joy Unspeakable'. 'My grandfather . . . believed passionately in the baptism with the Holy Spirit as a second post conversion experience. But he equally realised that it has a filling with power that made those who had received it into better witnesses for Christ. His indeed was a Christ centered message, emphasizing that a deeper knowledge

of and relationship with Jesus Christ was at the heart of baptism with the Spirit. Similarly as will be made clear from the forthcoming volume of his sermons on the gifts of the Spirit, while he believed that all the gifts existed today, he refused to hold, on the basis of scripture, that any one gift was necessary as proof of baptism with the Spirit." (p. 13)

"In 'Joy Unspeakable' Dr. Lloyd-Jones defends his second blessing teaching by appeal to the same texts that pentecostals use to defend their doctrine. (i.e. Acts of the Apostles 8:14-17, 9:17, 10:44-46, and 19:6). The Reformed Baptist, the Rev. Errol Hulse of Liverpool, reviewing this volume says 'The doctor builds his case on these texts in typical pentecostal fashion' (Reformation Today No. 84, p. 13-14).

"As is made clear from the summary of his teaching by Mr. Catherwood, Dr. Lloyd-Jones rejected the Reformed Doctrine of the 'Cessation of the Charismata' so carefully enunciated by B.B. Warfield of Princeton (see B.B. Warfield — Miracles Yesterday and Today p. 3-31, 233-247 and the more recent statement by Richard B. Gaffin Jr. — Perspectives on Pentecost — Baker Book House 1979). Errol Hulse writing just after Dr. Lloyd-Jones' death said of him, 'he could not tolerate nor abide what he called the B.B. Warfield position' (Reformation Today No. 62 p. 13).

"In the mid-60s Lloyd-Jones wrote a commendatory note of a book called 'I believe in the Holy Ghost' by Holiness teacher and editor of 'Flame' Magazine, Maynard James. Lloyd-Jones' comment printed on the back of the book is as follows, 'I think the way you have handled the

question of tongues is quite perfect — I cannot imagine a better statement.'

"As to what these views were that Lloyd-Jones regarded as a perfect statement, they can best be summarized as being practically identical to the two British Pentecostal denominations that grew directly out of the so-called Welsh Revival of 1904. This is all the more significant in that these two denominations differ slightly from the larger Assemblies of God on their Theology of Tongues. The Assemblies of God hold that speaking in Tongues is the initial evidence of Spirit Baptism, whilst the two smaller groups deny Tongues speaking to be essential to Spirit Baptism.

"It is evident that Dr. Lloyd-Jones held the view on Tongues that was the prevailing view in the Wales of his youth and early manhood."

Mr. Middleton then presents a brief historical analysis from which we shall quote some pertinent passages. After criticizing the Rev. Iain Murray for historical inaccuracy with respect to the teachings of Dr. Lloyd-Jones in relation to the development of Pentecostalism, Mr. Middleton sets the record straight as follows:

"Dr. Lloyd-Jones preached these sermons (in *Joy Unspeakable*, HCH) in 1964-65 just three years before his retirement in 1968. Hence they were surely expressive of his most mature thought and were preached at just the time when they would have the maximum impact.

"The early 60s witnessed the birth of the Modern Charismatic Movement. The London of the mid-60s saw its two leading Evangelical Ministers differing over the doctrine of the Baptism with the Holy Spirit. Anglican John Stott of All Souls Langham Place (in whose church one of the leading British Charismatics

Michael Harper was Curate) was writing against the second blessing doctrine (cf. his "The Baptism and Fullness of the Holy Spirit," I.V.F. 1964). Dr. Lloyd-Jones, who had already preached a series of sermons on Ephesians 1 in 1954-55, and on Romans 8 during 1960-61, that enunciated his 'second blessing teaching,' was, at the very time Stott was opposing his curate, preaching the sermons that now form 'Joy Unspeakable.'"

The writer next refers to an account by a David Watson, as follows:

"In these critical early days of the Charismatic Movement, a person who would eventually be one of its leaders, was himself going through a crisis experience and did not understand what was happening to him. That person was the Anglican, David Watson, who would in later days introduce dance-drama into his church, and call the Reformation one of the greatest tragedies that ever occurred in the church. Let Watson himself explain what happened next. 'With three friends I went to see a man

whose ministry we immensely respected . . . Dr. Martyn Lloyd-Jones. As we spent the day with him at Westminster Chapel, he began by asking us to share our testimonies with him, since we had all known a fresh working of the Spirit of God in our lives over the last few months. The testimonies had obvious personal variations, but were significantly the same. To our surprise Dr. Lloyd-Jones then shared a very similar testimony of his own, when the Spirit had come upon him shortly after the Hebrides Revival in 1949, through the ministry of Duncan Campbell. He said that it had given him a new authority in his preaching ministry. As we walked a little further he said, 'Gentlemen, I believe that you have been baptized with the Holy Spirit.' (D. Watson — You are my God. Hodder Stoughton, 1983 p. 56-57)."

Mr. Middleton then comments on the above account and concludes this section of his article with a quotation from Lloyd-Jones's grandson:

"This quotation from David Watson provides a most interest-

ing side light on Lloyd-Jones' own 'baptism with the Spirit', which apparently took place under Duncan Campbell who belonged to the Arminian-Holiness organization — the Faith Mission . . .

"As histories of the present Charismatic Movement and sketches of Dr. Lloyd-Jones' life are now being written it is becoming clear that Dr. Lloyd-Jones played a part in encouraging those early charismatics.

"Christopher Catherwood in a sketch of his grandfather's life has written, 'The doctor was always willing to encourage those involved in the Renewal movement. Many of the early meetings of the Fountain Trust took place in Westminster Chapel and leading charismatic Anglicans such as Michael Harper have paid warm tribute to all the help and encouragement he gave them in the early years.' (Five Evangelical Leaders, Hodder and Stoughton, 1984 p. 93)."

There appears to be little doubt, therefore, concerning the charismatic tendencies of Dr. Lloyd-Jones. □ HCH

Guest Article

Steven R. Houck

Presenting The Offensive Gospel

Every true believer is eager to present the truth of the gospel to those who are round about him. He believes and loves God's truth. In that truth He sees the glory and majesty of God. He sees the greatness of God's

wonders and the beauty of God's sovereign grace. Therefore, he wants to tell others of the wondrous truth of the gospel. He wants to see His God glorified through the declaration of God's truth.

Steven R. Houck is a missionary of the Protestant Reformed Churches in Modesto, California.

With this desire, however, there comes a problem. We do not know exactly how to present the truth to others. We want to testify of the truth, but we know that most people do not want to hear the truth. Most people are greatly offended by it. The truth is "a stone of stumbling and a rock of offence," (I Peter 2:8). The apostle says, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness," (I Cor. 1:23). Although the believer loves the truth, most people hate it. The truth is not pleasing to the flesh. The gospel contains many "hard sayings" which are very repulsive to people. The truth exalts God, but it humiliates man and shows him his utter worthlessness. This is not pleasing to man.

Moreover, when we present the truth, we not only have to contend with the offense of the gospel; we must also contend with the false ideas which people have. We do not present the truth in a vacuum. We declare the truth of the gospel to people who believe things which are contrary to the truth. This world is filled with the lie. It is filled with false gospels, false prophets, and false Christs. People by the millions have been deceived into believing the lie of the devil. The apostle described the situation perfectly when he said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables," (II Tim. 4:3-4).

All of this makes us hesitant to present clearly the truth of the gospel in all of its fulness. We do not like to offend people. We do not like people to be against us.

We do not like to tell people that they are wrong. Besides that, we think that if we offend people with the truth, we will never gain anyone to the truth. We only chase them away. How can we ever advance the cause of the truth if we are always chasing people away? There is a great temptation, therefore, to make the gospel as inoffensive as we can. Some will avoid completely the most offensive parts of the gospel. If they do talk about them, they try to soften those "hard sayings" so that they are acceptable. Their presentation of the truth is not clear and sharp. In some cases the truth is presented in such a way that one can seemingly believe the truth and the lie at the same time. This is the plague which afflicts the Reformed community today. No one wants to be distinctively Reformed. It is much less offensive to be broadly Evangelical.

We dare not fall into this kind of thinking. It is wrong to present the truth in such a way that we try to take away the offense of the gospel. We must not avoid or soften the "hard sayings" of the truth. Jesus never did that. He was not afraid to be offensive. He taught the "hard sayings" of the truth even though He knew that it would offend people. His discourse on the Bread of Life was very offensive. We read of the reaction in John 6:60-61: "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?" Many of those who followed Christ did not like what he had said. The truth offended them. But that did not stop Christ. He preached the offensive truth anyway. On another occasion He said to His disciples, "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell

you the truth . . ." (John 16:6-7). Jesus told them something that made them sorrowful. They did not want to hear what He said. But Jesus told them the truth anyway. This is the principle which we must follow. We must present the truth even though the truth offends.

There is a good reason for boldly presenting the truth in the clearest possible way. Jesus says, "And ye shall know the truth, and the truth shall make you free," (John 8:32). The knowledge of the truth makes us free. By nature man is held in bondage to sin and the lie. Man's mind is dark with all the falsehoods and lies of the devil. But the truth frees us from that. The truth itself leads man out of the lie into the truth. It is only through the truth itself that a man can come to believe the truth. When we avoid or soften the "hard sayings" of the truth, we actually hinder a man from coming to the truth. We are keeping from him the only thing which can lead him to the truth. Yes, the truth is offensive. But that offensive truth is "the power of God" (I Cor. 1:24) which sets men free. This is why we must present the truth in the clearest possible way. The more a man understands the truth, the more that truth can free him from the lie.

We must, therefore, take care that we clearly present the whole truth, including all those doctrines which are the most offensive. We must unashamedly proclaim the truth of God's sovereign grace. Boldly we must speak of the predestinating God Who both elects and reprobates. We must tell of the sovereign God Who not only created the world, but Who so upholds and rules this world that His eternal will is always done. The Christ of which we speak must be the Christ of the Bible Who power-

fully and effectually saves His people from their sins. We must not be afraid to speak of the wretchedness of sinful man and his inability to do good. Oh yes, these doctrines are offensive, but they are the heart of that wonderful truth which alone can set a man free.

In presenting these doctrines, we follow the example of Christ and the apostles. Christ spoke of sovereign grace. He said, "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him . . ." (John 6:43-44). The people were murmuring over His "hard sayings," but He preached effectual, sovereign grace to them. He was not afraid to preach election. He said, "For many are called, but few are chosen," (Matt. 22:14). Nor was he afraid to preach reprobation. He told the unbelieving Jews, "But ye believe not, because ye are not of my sheep . . ." (John 10:26). Notice that He did not tell them about reprobation, but He told them that they were reprobate. They were not His sheep. That is a very strong statement. He could say that because He is Himself the predestinating God. One of the strongest statements on the providence of God was made by the apostle Paul. He said of God, ". . . he giveth to all life, and breath, and all things . . . For in him we live, and move, and have our being . . ." (Acts 17:25 & 28). When the apostle said this he was not leading a Bible study class for Reformed people. He was preaching to the heathen of Athens. He preached to unbelievers the offensive truth of God's sovereign rule over man.

There is something more which is implied in the words, "the truth shall make you free."

We must not only positively present the whole truth, but we must negatively refute the lie. In order that we might make that truth absolutely clear, we must present the truth as it stands over against the lie. Just as light appears brighter when it shines in the darkness, so the truth is made clearer when it is presented in opposition to the lie. We must not be afraid of pointing out our error. We must strongly condemn Arminianism and free-willism which are so contrary to the truth. Common grace, a universal love of God, and the "free offer of the gospel" must all be shown to be false. Whatever error we find as we present the truth to our neighbors must be refuted. We must not be afraid of being negative. We ought not to be totally negative. We must present the positive truth. But in this world of lies, the negative must accompany the positive.

In this, too, we follow the example of Christ. He condemned the errors of His day in no uncertain terms. He told His disciples: "Take heed and beware of the leaven of the Pharisees and of the Sadducees," (Matt. 16:6). Over and over again Jesus warned of falsehoods, with the words: "Ye have heard that it was said . . . But I say unto you . . ." (Matt. 5:21, 27, 33, 38, 43). In that way He directly refuted error. He not only warned of the lie, but also of those who taught the lie. He warned of false prophets and false Christs. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," (Matt. 7:17). He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many," (Matt. 24:4-5).

But we can go one step further. Christ was not content merely to point out and warn of

error. He also personally warned and rebuked the very people who held to and taught the errors. We read in Matt. 22:29: "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God." Christ said this to the Sadducees who did not believe in the resurrection. He personally told them that they erred. His words to the Pharisees are even stronger. He said to them, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in," (Matt. 23:13). These are certainly strong words, and they are by no means uncommon. The gospel accounts are filled with such language.

Thus we learn that we too must not be afraid of warning those who hold to and teach error. We are not Christ. We do not know who are elect and who are reprobate. We can not judge the heart. But we are able to compare the beliefs, teachings, and lives of people with the truth. On that basis, in Christian love, we can and must warn them of their error. We can and we must point them to the truth of the gospel. For it is only when a man forsakes the lies and falsehoods of the devil that he can embrace the truth of God's Word. If man is to be free, truly free, he must hear and believe the truth. Let us, therefore, take care boldly and clearly to present the offensive gospel in all of its fulness. This is the calling of all those who love the truth. □

Decency And Order

Ronald L. Cammenga

Special Offices In The Church

"The offices are of four kinds: of the ministers of the Word, of the professors of theology, of the elders, and of the deacons."

Church Order, Article 2.

THE OFFICES INTRODUCED

Article 2 is of an introductory nature. It begins the first main division of the *Church Order*, "Of The Offices." The article indicates the number of the offices in the church and their names. Four offices are mentioned: minister, professor of theology, elder, and deacon.

It is important to notice that the *Church Order* begins its treatment of church government by discussing the offices in the church. It does not begin by discussing the broader assemblies, synod and classis, and narrow down finally to the offices in the local congregation. But deliberately it begins by treating the offices in the local congregation. The significance of this is that the *Church Order* reflects the Reformed view of church government. According to this view, the government of the church resides in the offices instituted by Christ in the local congregation.

Although not specifically mentioned, the idea of office is clearly implied in Article 2. The idea of office is authority to do a certain work. This authority the officebearer has received from and exercises on behalf of Jesus Christ. This authority the officebearer has over and for the benefit of Christ's people.

Significantly the parity or equality of officebearers is implied in this article. The article

speaks of four "kinds" of offices. It does not speak of four ranks or orders of offices. The offices differ from each other in task and the nature of their work, but not in dignity and honor. At the outset Reformed churches reject the hierarchical view of the offices in the church.

THE SPECIAL OFFICES IN THE CHURCH

Article 2 concerns itself with the special permanent offices in the New Testament church.

There were special offices of a temporary nature in the early New Testament church. There was the apostolic office. The apostles were ordained and called by Christ directly. They were eye-and-ear-witnesses of the resurrected Christ. And they were infallibly inspired in their preaching and writing. There were also evangelists. They were helpers of the apostles, who were appointed by the apostles and worked under the supervision of the apostles. An example would be Philip the evangelist, Acts 21:8. There were also prophets in the early New Testament church. They were men with the special gift of prophecy (direct revelation). An example would be Agabus, Acts 11:27, 28. All of these offices ceased to exist in the church with the passing away of the apostles.

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Article 2 of the *Church Order* is concerned with the special offices in the New Testament church which are of a permanent nature. These are three in number: minister, whose special task is to teach the Word and administer the sacraments; elder, whose special task is the rule of the church; and deacon, whose special task is the work of collecting and distributing the alms.

FOUR OFFICES?

A question arises in connection with Article 2 because it mentions four special offices in the church rather than three. Professor of theology is made a distinct office alongside the offices of minister, elder, and deacon.

There is a historical explanation for this teaching of Article 2. The explanation is that it was the position of John Calvin that the professor of theology was a distinct office, separate from the ordinary minister of the gospel.

Calvin based his position on Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Calvin understood the expression "pastors" to be a reference to ministers, and the term "teachers" to be a reference to professors of theology. In his commentary on this passage, he writes:

Some think that 'pastors and doctors (teachers)' denote one office, because there is no disjunctive particle (the word "some", RC), as in the other parts of the verse, to distinguish them . . . I partly agree with them, that Paul speaks indiscriminately of pastors and teachers as if they are one and the same order; nor do I deny that the name doctor does to some extent belong to all pastors. But this does not move me to confound two offices, which I see to differ from each other. Teaching is the duty of all pastors; but there is a particular gift of interpreting Scripture, so that sound doctrine may be kept and a man may be a doctor who is not fitted to preach. Pastors, to my mind, are those to whom is committed the charge of a particular flock. I have no objection to their receiving the name of

doctors, if we realize that there is another kind of doctor, who superintends both the education of pastors and the instruction of the whole church.

Undoubtedly Calvin and our *Church Order*, following the lead of Calvin, are incorrect in distinguishing four special offices in the New Testament church. It is a mistake to make the professor of theology a distinct office from that of the minister of the Word. Calvin's interpretation of Ephesians 4:11 is faulty. The apostle does not say, "and SOME pastors, and SOME teachers," thus distinguishing the pastors from the teachers. But he says, "and some pastors and teachers." The simple grammar of the passage requires us to understand "pastors and teachers" to be referring to one and the same office.

Calvin's position on the number of offices was incorporated in the "Ecclesiastical Ordinances" of the Church of Geneva. In the "Ecclesiastical Ordinances" we find the following:

FOUR ORDERS IN THE CHURCH.

Firstly, there are four official orders which our Lord instituted for the government of His Church: firstly, pastors; secondly, teachers; thirdly, elders, otherwise called the Seignury's delegates; and, fourthly, deacons. If, then, we wish to have the Church well ordered and maintained in its entirety, we must observe this form of government.

That the professor of theology is only an aspect of the office of the minister is the proper Reformed understanding of the special offices. Already in the "Article of Wezel," a predecessor of our *Church Order*, it was stated that the professors of theology had with the ministers one and the same office of teaching, although the manner of their teaching was different. The description given in Article 18 of the *Church Order* itself of the "office" or task of the professors of theology characterizes them as ministers of the Word. Our Belgic Confession Of Faith, in Articles

30 and 31, speaks of but three offices in the New Testament church: minister, elder, and deacon. The "Form For The Installation Of Professors Of Theology" also indicates very clearly that the professor of theology is a minister of the gospel. At the beginning of the form it is stated: "Beloved brethren, it is know unto you that *our brother in the holy ministry*, N.N., has been called by our last Synod to the important office of professor of theology at our Theological Seminary." Later on the form states: "Conscious of this calling our Church has also established a Theological School and called the *reverend brother*, N.N., to devote his talents to this School." Clearly the form presupposes that those who are professors of theology hold the office of the ministry of the gospel.

THE OFFICE OF EVANGELIST?

In more recent years some have gone in the direction of adding the office of evangelist as a fourth special office alongside the offices of minister, elder, and deacon. An example of this would be the Christian Reformed Church. Part of its radical revision of the *Church Order* includes its designation of the office of evangelist as a continuing special office in the New Testament church. Article 2 of the *Church Order Of The Christian Reformed Church In North America* states: "The church recognizes the offices of minister of the Word, elder, deacon, and evangelist. These offices differ from each other only in mandate and task, not in dignity and honor." The Synod of the Christian Reformed Church, 1973, defined the office of evangelist as the ". . . authority to administer the Word and sacraments in the work of evangelism of his calling church." This is an office to which lay persons are generally appointed. The evangelist is recognized as

an elder in the calling church. His task is specifically the planting of new congregations.

As was the case with the professor of theology, we cannot agree with making the office of evangelist a fourth special office in the church. Our position is that since the days of the apostles, the office of evangelist has merged into the office of the ministry of the gospel. The Scriptures themselves make this plain. In II Timothy 4:5, the apostle Paul refers to Timothy, the pastor of the congregation of Ephesus, as an evangelist: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Besides, there are many instances in the New Testament in which the task of preaching the gospel,

the task, that is, of the ordinary minister of the Word, is defined as evangelizing, bringing the glad tidings. In fact, the common word for "to preach" in the New Testament is the word "evangelize."

A NECESSARY REVISION

In sum, we maintain that there are three, and only three, special offices in the New Testament church. The Old Testament knew of only three offices: prophet, priest, and king. Christ Himself occupied a three-fold office: Prophet, Priest, and King. Corresponding to the three offices in the Old Testament and reflecting the three-fold office of Christ, there are three offices in the church today.

In the light of the teaching of Scripture regarding the number

of offices, it would be appropriate to amend Article 2 of the *Church Order*. It would be possible to revise the article so that the word "four" is changed to "three" and the phrase "of the professors of theology" is deleted. Then the article would read:

"The offices are of three kinds: of the ministers of the Word, of the elders, and of the deacons." Or it would be possible to change the wording and punctuation as follows: "The offices are of three kinds: of the ministers of the Word and professors of theology; of the elders; and of the deacons." In this case the article would make plain that professor of theology is not a separate office, but only an aspect of the office of the ministry of the Word. □

Special Report

Jason L. Kortering

Journey To England

Our tri-star jet sliced through the night as we flew from Detroit to Montreal to London on October 28. Being excited and full of anticipation, rest didn't come easily. Dinner was served at 9:30 p.m. and after that the cabin darkened. What does a person do in a confined seat, darkness outside, quietness inside? Meditate, listen to music, watch a video, talk, sleep? After we made a few fitful attempts at snoozing, the voice on the intercom dutifully announced that breakfast would be served prior to landing and all the lights in the cabin came on. Time? 1 a.m. We ate and sure

enough, a glow of light soon appeared and by 2:15 (or 7:15 a.m. London time), we landed at Heathrow. We cleared customs without a hitch and were pleased to see among the rows of signs, "Welcome Korterings". Two smiling Van Baren's were the bearers. With thanksgiving to God, we began our labors in England.

A change of events in our sister church in Larne, Northern Ireland, had forced immediate changes in schedules. Originally, the Bible Presbyterian Church of Larne had asked us to spend ten days in their midst celebrating the occasion of the tenth anni-

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versary of their congregation. Special sermons for the occasion had been prepared, as well as messages for each night, on the Five Points of Calvinism. One week prior to leaving, notice came to the Committee of Contact that the session requested that we not come, due to internal difficulties. This part of our trip was canceled. The committee decided that since our visit to England had been planned by the people there, and public meetings were already announced, it was the part of wisdom to go through with the trip to England. Having completed the labors, we can appreciate that this decision was right. The individuals would have been terribly disappointed had we left them in the lurch. The Van Baren's decided to keep their originally scheduled flight and spend two weeks in England on holiday. Hence the Kortering's joined them at Heathrow.

There was a distinct advantage to this arrangement. The Van Baren's had pioneered with British ways of life. They had "mastered" such mundane things as shifting with the left hand, traffic circles, pounds (money not weight, which is measured in stones) and language. The British may speak the same language, but it gets a bit tricky with the words they choose, especially if a Yorkshire dialect is added.

A warm welcome awaited us when we arrived in Barnsley, just north of the midlands. There Philip and Pauline Rawson and their three children live, and Philip pastors the Measbro Dyke Evangelical Church. Some of our young people may have met their daughter Stephanie who attended the convention this past summer. Besides having good fellowship with the Rawsons and other members of the congregation, and the kindest of hospitality, we were blessed with the opportunity to worship and discuss

the truth of God's Word. Saturday evening, Rev. Van Baren spoke on John 10:28-29, "Preserved in Father's Hand". The next morning Rev. Kortering considered I Peter 1:6, 7, "Rejoicing in Heaviness," and Rev. Van Baren spoke in the evening on II Cor. 3:17, "The Spirit Works Liberty". Monday morning a conference of interested adult members of the congregation and area pastors, including John Hooper, who came all the way from Saltash, and became a dear friend, gathered for a speech by Rev. Kortering on "Common Grace and the Antithesis". During the afternoon meeting Rev. Van Baren spoke on "The Sovereignty of God, Fact or Fiction". When there is kinship in faith, the tie that binds is felt keenly. We are thankful for the ministry of Pastor Rawson, which includes distributing our books and material across the British Isles, ministering to the little flock of about 25 souls, and establishing contact with concerned people who desire that God's sovereignty be extolled. May our God care for his family and bless him richly as he seeks to lead his congregation into a deeper appreciation of the Reformed faith. It is a distinct privilege for our churches to care for this work.

For some years, Prof. Hanko has been corresponding on behalf of the committee of contact with Mr. Tony Horne of Bristol. During this time Mr. Horne has been led by God to publish a magazine, *The Presbyterian*, an excellent attempt to arouse interest in historic Presbyterianism, including allegiance to the Westminster Confession and covenant theology (a thing quite rare in England). The Lord has brought together three men (a fourth is much interested) and they have organized the Bristol-

Bath Presbyterian Fellowship. Their goal is to be used by God to arouse interest, and if possible begin a church in the area. Even though our trip was hastily planned, they sought to take advantage of our presence in two ways. First, they advertised a public meeting on the subject of the church, its membership and government. Rev. Kortering spoke on this subject Wednesday evening. Secondly, they desired to learn of us how our worship services are conducted and how we preach. Rev. Van Baren provided this for them on Thursday evening. In some ways, our experiences here were perhaps the most moving for us. The venue (meeting place) was a small stone chapel built before Columbus discovered America. It was built for the alms houses which surrounded the courtyard. Here on the intersection of a busy metropolis with a large coliseum only a block away, which had concerts both nights, and people attended by the thousands, we met with about twenty-four people in the little chapel. They came from Birmingham, about forty miles to the north, and from Wales, 120 miles to the west. None of them who came were new contacts in the immediate Bristol-Bath area. From this point of view it was a bit disheartening, but the joy of the faith of those present made up for it. It was thrilling to hear them sing the psalms, to testify of their love for God's Word and their willingness to stand alone, if need be, for their faith. They were much appreciative and a bit envious when Rev. Van Baren brought the message on John 10, "Preserved in Father's Hand". Here too, the hospitality was superb, we had many unique experiences by being received in their homes for dinner, by their taking the time to show us about the city, and teach us the history of the church as it unfolded in

that area. It was good for us to have been there. What the future of this small struggling group is, only the Lord knows. It was a time of encouragement, and the committee of contact will consider possible ways that we can be of assistance to them.

Our final place of fellowship was in Bideford, the southern part of England. Prof. Hanko has been corresponding with Mr. John Hooper of Saltash. His uncle is minister of the Northroad Chapel (Evangelical) of Bideford. When the possibility of our coming to England arose rather suddenly, John was asked if there was any possibility of contact in the area in which he lived. This didn't appear likely, so Prof. Hanko was advised to contact Mr. Molland of the Northroad Chapel. He has quite a story about how the Lord led him, a farmer, to become the minister of this church. At that point, the chapel was of the Brethren movement (hence his desire to be called Mr.). Upon personal study, he began to appreciate the doctrines of grace and God's sovereignty, even before he read John Calvin and other Reformed and Presbyterian writers. He was interested in our churches because in his reading he encountered the term "common grace" and he could not understand how there could be such a thing. This interest and the common bond of God's sovereignty brought about the meetings we had with him and his congregation.

Saturday, meetings were planned for the entire day not only, but he had scheduled speeches of 90 minutes in length. At the morning meeting Rev. Kortering spoke on the history of our churches, how they relate to the Reformation and how they came into existence. Special emphasis was placed upon our rejection

of the free offer and our insistence upon the sincere call of the gospel. In the afternoon Rev. Van Baren spoke on "The Sovereignty of God". Sunday morning Rev. Van Baren used for his text John 2:2, "Christ the Propitiation for our Sins" and Rev. Kortering spoke at the evening service on, "The Resurrection of the Dry Bones", Ezekiel 37. Here too, the people had come from quite a wide area (about 20 had phoned Mr. Molland to tell him they couldn't come due to the heavy fog in the area). The Saturday meetings had about 60 in attendance, the services on Sunday about 25-30. What the people appreciate about Mr. Molland's ministry is that he has careful expository preaching on the Bible, a rare thing in England as well. He has a tape ministry in which he distributes as many as 150 copies of his weekly messages. His publication, "The Link," is sent throughout the British Isles, and some to the states. Our fellowship with the Mollands was so wonderful. He is a humble man of God who is interested in learning and being found faithful to God. Hospitality in their home and congregation will be remembered.

In conclusion, we make a few observations. One cannot be an expert on the spiritual condition in Britain by a few days visit, and we do not presume this. Rather, receive them as personal observations.

1. Less than ten percent of the people in England worship on the Lord's Day. In our country, it is less than fifty percent. This must humble us, for the British Isles were at one time part of the Presbyterian Reformation. Now it is thoroughly secular.

2. Historical Presbyterianism is very rare in England. At best, individuals and small groups are trying to regain some interest in it. One cannot help but ask the

question: will God even open the door to consider anew or is it closed? How we must pray for individuals and struggling congregations that they may strengthen what remains and persevere unto the end!

3. Calvinism or the Doctrines of Grace are still taught, but mostly in other than Presbyterian churches. So much independentism and isolation contributes to the ineffectiveness of trying to unite even on the basis of the sovereignty of God. Neo-Pentecostalism is cutting deeply into these fellowships.

4. There is some interest in covenant theology. In this area we are in a position to be used of God by our publications and material for the increase of faith and saving knowledge of the saints there.

We live in the day of little things and the still small voice. May we as churches be warned that our blessings can easily be lost by complacency and spiritual indifference. May the Spirit of Christ keep us alert and faithful. □

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All Around Us

Gise J. Van Baren

Thanksgiving To Whom? The "Cost" Of Orthodoxy Buddhism's Growth In America

Thanksgiving To Whom?

"Diverse religious groups get together for a special Thanksgiving service" read the headline in the religious section of the Grand Rapids' Press. In the name of "unity", Reformed, Roman Catholic, Greek Orthodox and Jewish gathered together for thanksgiving to "god" — a "god" common to all these diverse religions. The article stated:

Unity in the name of a common God was the theme.

Jews sat next to Dutch Reform and Roman Catholic sisters were blessed by the traditional incense of a Greek Orthodox priest.

These four diverse religious groups gathered Tuesday night for a special Thanksgiving service, one that the walls of the Third Reformed Church, 2060 Michigan Ave. N.E., have likely never seen.

The service included hymns of praise, scripture readings and a dialogue sermon by the Rev. Lawrence Doorn of the Third Reformed and Rabbi Michael Rascoe of Congregation Ahavas Israel.

The night was, in Doorn's words, an "experience of worship in celebration of our common American heritage."

The Rev. James Bogdon of Holy Trinity Greek Orthodox Church echoed these thoughts in his opening prayer.

"We, though diverse in tradition and belief," said Bogdon, "come to You on this day of Thanksgiving to offer You all we have and all that we are."

The idea for the unusual ecumenical experiment, one involving both Christians and Jews, was first proposed to Doorn by Rascoe, his neighbor, while the two were standing in Doorn's driveway one night last summer.

Doorn jumped at the idea, and together with Rascoe invited the Greek Orthodox congregation and the Dominican Sisters of Marywood Academy to join in.

The Rev. Gregory Heille and Sister Virginia Smith, partners in the liturgy team at Marywood, helped plan the service.

For all of their lives, the four congregations had worshipped separately right next to each other.

Never before had all four worshipped together.

The chief ground rule in planning the service, Rascoe said, was that nothing exclusionary of any other group was to be included.

"The idea of Thanksgiving is common to all of us," the rabbi said, "and can overcome anything specifically denominational."

If the four congregations involved give a positive response, Doorn said, the service will become an annual event, replacing as it did this year his own church's traditional Thanksgiving celebration.

"I don't know of anything like this in the community, with both Christians and Jews together," Doorn said.

Emphasizing the uniquely American nature of the day, Doorn read President Reagan's Thanksgiving Day Proclamation, and quoted George Washington in his sermon:

"May the Father of all mercies shed light and not darkness in our paths."

Rascoe said, "Coming together tonight is proof enough of what this country can do, of where we are and where we are going . . . We must be grateful for that."

Rascoe is correct at least in his statement: ". . . Tonight is proof enough . . . of where we are and where we are going . . ." But no Christian could possibly be "grateful for that".

Such a "worship" service could be conducted only with this "chief ground rule": "Nothing exclusionary of any other group was to be included." That means, of course, that God could not be named as Triune; He could not be addressed as Father, Son, and Holy Spirit. It means that God, Who sent Jesus Christ, could not be presented as the God Who blesses only through Jesus Christ. The cross could not be mentioned. These could not come to God in thanksgiving on the basis of that cross. That would prove "exclusionary".

So, how could there be true thanksgiving to God?

And has not the Word of Scripture been taken seriously: "Who-soever transgresseth and abideth not in the doctrine of Christ, *hath not God*. He that abideth in the doctrine of Christ, he hath both

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the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." How, then, could there be worship and thanksgiving together with such as have so distorted the truths of the cross as to make necessary the Reformation? And worse: how can deniers of the trinity and of the cross of atonement, join hands with those who claim to believe both? God is not mocked. What must have been excluded in that "worship" service, means that God was not properly thanked; His Name was not honored; His Son was ignored. Shame indeed to all such as participate in this mockery.

The "Cost" Of Orthodoxy

The *Christian News*, Oct. 26, 1987, quotes from the *St. Louis Post-Dispatch*, Oct. 20, 1987, as follows:

Missouri Baptist College is showing three faculty members the door in a dispute over the teaching of evolutionary theory. Every private school has the right to teach its mandate; we do not dispute this. The ability to hire and fire goes with it. But few institutions are so closed off from the rest of the world that when they exercise this right they do not risk inviting public ridicule and, more seriously, sanctions from bodies on whose approval hinges their own credibility.

Thus, by ruling out all instruction of evolution as a scientifically respectable theory of the Earth's origin, Missouri Baptist has made of itself a laughing stock. The degrees of its graduates are compromised, and their chances of obtaining employment as teachers of history and science in public schools are made negligible. By so closely intertwining a narrow, fundamentalist view of science with the school's curriculum, the board of trustees has also possibly thrown into jeopardy its accreditation and thereby undermined the ability of its 903 students to receive government loans and grants for their education.

The school is yet young and has much to learn about the vital role that academic freedom and unimpeded inquiry play in the cultivation of bright, inquisitive minds. Evidently, its directors

place greater importance on obeying the doctrinal dictates of the Rev. Gary Taylor of Tower Grove Baptist Church. As religious policy, this is questionable. As an educational standard, it's abhorrent.

If Missouri Baptist wants to be Rev. Taylor's school, it has embarked on the correct course. But in so doing, it has forfeited its right to be taken seriously as an institution of higher learning.

One notes the threats and intimidation included in the above article. Because a religious college refuses to teach evolution as a "respectable theory of the Earth's origin," it makes itself a "laughing stock". Its graduates ought not to teach history nor science in public schools. Such a school does not deserve accreditation. With that, its students ought not receive any government loans or grants for their education. It has "forfeited its right to be taken seriously as an institution of higher learning".

And though the article insists that this college is obeying "the doctrinal dictates of the Rev. Gary Taylor", the fact is that it evidently obeys the dictates of Scripture — specifically the first chapters of Genesis. One knows that this type of scorn comes upon the faithful church — yet it is rather shocking to see it in print. The courts have declared that the creation account may not be taught as a "scientifically respectable theory of the Earth's origin" in public schools. Yet it is now said that evolution must so be taught in private Christian colleges.

Buddhism's Growth In America

The *Christian News*, Nov. 2, 1987, reminds of the growth of open idolatry in America. It writes (quoting from RNS),

"... Buddhism has taken hold in America.

The most concrete sign yet of Buddhism's emergence as a major religion in the United States will occur during November in Los Angeles when leaders of a variety of American Buddhist groups will meet to create a national organization designed to enhance the spread of the faith in this country.

About 150 Buddhist leaders from around the country are expected to attend the first convocation of the American Buddhist Congress (ABC) set for Nov. 10-12 at the Kwan Um Sa Korean Buddhist Temple near downtown.

The leaders will adopt a constitution, elect officers and pass resolutions on matters of mutual concern to all American Buddhists.

Within a few years, so we are told, Buddhism will outnumber those of the Jewish religion in our country and become the second major religion after "Christianity". Only a few years ago, we were inclined to think of the United States as a "Christian" nation. Now, with apostasy in the ranks of the churches, and the rise of heathen religions, with the rise of atheism and the eradication of all reference to God and His Word in public places, the United States is rapidly becoming godless and antichristian. But all of this is truly fulfillment of the testimony of Scripture which speaks of the signs of the end of time. □

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Taking Heed To The Doctrine

Ronald H. Hanko

The Two Natures of Christ — The Deity of Christ

2. Denials of this doctrine (continued).

Though the false teaching of the sects regarding the divinity of Christ is still a threat to the church, especially because of the deceitfulness of these false teachers, the greatest threat to church doctrine at this point comes not from without but from within. That threat is the neglect of this doctrine by the church herself. Such neglect of Christ's divinity is at least as malignant as the outright denials of this doctrine that characterize the sects, perhaps even more so since it appears relatively harmless and benign. Any denial of the deity of Christ, whether by neglect or open denial, is a deadly threat to the very existence of the church, for the redemption, the life, and the hope of the church are all grounded in the truth that Jesus is the Son of God.

The church today neglects the doctrine of Christ's divinity especially by a one-sided emphasis on His humanity. In the teaching of the church only those attributes of God in Christ that have a reflection in man are mentioned, while such attributes as His sovereignty, immutability (unchangeableness), and independence, especially in judgment, are entirely passed over. One hears only of His love and compassion and His concern for the poor and helpless, but nothing of the Christ Who reveals the wrath of God in crying against the cities of Galilee, beating the buyers and sellers with whips in temple, and cursing an unfruitful nation and its leaders. Even in speaking of His love and compassion, it is not the burning holiness of those attributes as attributes of God that is emphasized, but the weak, sentimental emotionalism of those attributes as they belong to man that is stressed.

The prayers of the church reflect this abnormality also. The church no longer prays to God in and through Jesus Christ, but to Jesus Himself (or to the Holy Spirit), thus consciously or unconsciously separating Him from the Godhead. Likewise, in her singing the church no longer sings of God and His glory in Christ as

the Psalms teach us to sing, but of Christ *alone*, and then with the weak sentiment of the popular hymns and with all the emphasis on that which is most human in Him. It is striking too, that the church in her hymns sings only *about* Christ and not *in* Him, that is, with His own words and songs as the Psalms teach us to sing. This reflects a neglect of His divinity also, since it is by virtue of His power as the Son of God that we are *in Him*. It is not at all surprising, then, that it was Arius, the first great enemy of the truth of Christ's divinity, who said: "Let me make a people's songs, and I care not who makes their laws."

In her preaching the church no longer presents a Christ in Whom all the wrath of God against sin is revealed, and in Whom God shows Himself as the only Saviour, but rather presents a Christ Who is little more than a kind helper or fine example. The cross is reduced to a mere expression of the desire (again a very human desire) to help and save all men. The work of Christ is not seen any longer as the working out of the will of God by Him Who is Himself the counseling and decreeing God, but more

Ronald H. Hanko is pastor of Trinity Protestant Reformed Church, Houston, Texas.

as the working out of Christ's own will on behalf of His earthly brethren over against an angry and threatening God. So a wedge is driven, and driven ever more deeply between Christ and the Godhead; and the church, for all practical purposes, is left without the Christ of the Scriptures, Who is above all else the holy Son of God.

This widespread neglect of Christ's divinity is evidence of an even more serious problem, if that is possible: that is, that the Church no longer needs or wants a Christ Who is God's Son, the Only Begotten God. She has no use for such a Christ because she has in large measure substituted a gospel of man's ability and power for the gospel of the sovereignty and power of God unto salvation. Teaching free will, believing that faith is man's own work, and denying total depravity, she has no need of God in Christ. And abandoning Christ, the Son of God, she abandons her own salvation and safety, and loses her character as the church of God.

J.I. Packer sums it up well:

From current Christian publications you might think that the most vital issue for any real or would-be Christian in the world today is church union, or social witness, or dialogue with other Christians and other faiths, or refuting this or that -ism, or developing a Christian philosophy and culture, or what have you . . . The issues themselves are real and must be dealt with in their place. But it is tragic that, in paying attention to them, so many in our day seem to have been distracted from what was, is, and always will be the true priority for every human being — that is, learning to know God in Christ (Knowing God, p. 254).

3. The importance of this doctrine.

The importance of the doctrine of Christ's divinity cannot be over-emphasized. It lies at the very heart of theology, for one thing. It is, for example, so closely bound up with the doctrine of

the trinity that the two really cannot be separated. This is abundantly clear from the early history of the church. The first heresies with which the church had to deal were the so-called trinitarian heresies, some of which are named in Article IX of the Belgic Confession. Without exception these early heresies either touched on the whole question of Christ's divinity, or involved a direct attack on that doctrine and led, in the history of the early church, directly into the so-called christological controversies.

It is obvious, too, that the truth that Christ is God cannot be separated from His work as Saviour and the whole doctrine of the atonement. He has power over life and death — power to lay down His own life and take it again, power also to conquer death for us and to give us His own everlasting, heavenly life — only because He is the Living God. Only as almighty God was He able to bear the wrath of God against sin, and only as the righteous Lord could He obtain for us righteousness and peace with God. The whole value and power of His sacrifice depends not only on what He did, but on Who He is.

In an even more practical vein, this doctrine as confessed and believed by the church, is the church's unshakeable and forever firm foundation. Built on this foundation the gates of hell cannot prevail against the church. Built on anything else the church is built on treacherous, shifting sand and cannot endure. Notice, however, that the church is built not on the doctrine of Christ's divinity as such, but on that doctrine as it is *confessed and believed* in the church (Matt. 16:13-18). The church which has that doctrine only in her official documents is not built on that doctrine or assured that she shall

last. That doctrine must be alive in the churches, as Daniel says regarding the church in the last days; "But the people that do *know their God* shall be strong, and do exploits" (11:32).

The significance of this doctrine for the church is seen in the fact, on the one hand, that Reformed churches have always recognized the Roman Catholic Church as a church in spite of its long-standing apostasy, while counting Jews and Mohammedans outside the pale of Christianity (cf. the Belgic Confession, Article IX). Because the Jews trace their roots back to the Old Testament, we are inclined to assume that they worship and teach the same God as we do. The truth is that in rejecting Christ as the Son of God they have become as much idolaters as the heathen who have never known Christ. Here also the church has at times neglected the truth of Christ's divinity, and lost her witness among the Jews as well, by telling the Jews that they can retain their Judaism and still be saved, or by speaking to and about the unconverted Jews as brothers in the faith, as the Pope did recently. John points out in II John 9, that a person who does not have this doctrine of Christ does not have God. This is what Athanasius, the greatest defender of this truth the church has ever produced, said about the Arians of his day, "Being Arians, they are not Christians." The church must insist on this in her witness to the Jews and to the sects. We also must insist on it in our witness to those of the various sects who come knocking on our doors, that they are unbelievers and idolaters, who shall die in their sins, unless they repent and are converted to God.

So critical is this doctrine that John tells us in II John 9, 10 that we are not even to have fellowship with those who deny that Christ is God, lest we be tainted with their unbelief or become partakers of their blasphemies. John is not warning against the possibility of our beginning to teach and believe what they teach, but against the possibility of our being partakers of their blasphemy and evil simply by countenancing even in the smallest way their presence. The doctrine of Christ's divinity is the dividing line between Christianity and paganism, church and world, salvation and condemnation.

This, too, the church has forgotten in large measure. And to the extent that she has forgotten it she shows how little she really cares for Christ as the divine Son of God. Everywhere she seeks "dialogue" and fellowship with those who deny Him by Whose Name she is called. To put it in other words, the whole ecumenical movement today, insofar as it includes Unitarians, the Sects, the Jews, the Muslims, and the various heathen religions and philosophies is simply a denial of God in Christ.

The Nicene Creed as originally written gets at the heart of all this when it curses those who deny the deity of Christ. And though the creed is no longer

printed with this anathema, it said therein nothing less than what the Scriptures themselves say. Those who reject and deny Christ, the only begotten Son of God, shall be and are accursed. "He that honoreth not the Son honoreth not the Father which hath sent Him" (Jn. 5:23).

As Athanasius pointed out, the denial of Christ's divinity is "a heresy more than ordinary . . . and harbinger of Antichrist." Let the church, therefore, keep her faith "in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten and not made, of one substance with the Father" (Nicene Creed). □

The Strength of Youth

Barrett L. Gritters

Hard Questions For Young People:

"What Shall I Do After High School?" (2)

Dear Christian parents and young people,

This section of the Standard Bearer has always been written for the young people. The Title "The Strength of Youth" emphasizes the unique strength that young people have in their teens and later.

Although there is a unique strength in young people that needs to be capitalized on, in their lives there are many difficult questions to face and answer. My purpose in this rubric this year is to address some of those questions and try to give guidelines for answering them, so that their strengths may be used to the fullest.

If you have questions you would like to see addressed here, please write to me directly, 8360 Clyde Park SW, Byron Center, MI 49315.

God lead you and bless you as you face your many "hard questions."

Barrett L. Gritters is pastor of the Protestant Reformed Church of Byron Center, Michigan.

Believing that God has a place for each of His children, we are encouraged in our search for work after we finish school. God's place for each of us is our "divine office and calling."

In trying to determine what to do after high school, the old Latin phrase "Ora et labora" (pray and work!) sends us on our way. We pray with Paul, "Lord, what wilt thou have me to do?" and we work with all our might trying to find the answer of the Lord. Not given to answer by signs in the sky, the Lord wills us to work to determine what He would have us do.

While *praying* always, we can use the following three guidelines as concrete helps for us in our *work* of decision making:

1. FIRST, WE MUST DETERMINE OUR CALLING BY OUR ABILITY.

I mean by this that each young person has been fitted by God with *qualifications that match his/her calling*.

Sometimes young people don't even consider what their qualifications are, but simply choose the occupation that their fathers have had. Doing what father has done is not wrong. In fact, sometimes this is an occupation that falls to a young person naturally. A child often has the same skills as the father. Sometimes father makes "taking over the business" quite attractive. But high school students and graduates ought to look farther than dad's work, truck, or office. Seriously consider the abilities you have.

What one did well in high school will help determine what direction one can go for employment after school.

This guideline cannot be followed strictly. My own experience is that I liked and did well in mathematics and the science fields in high school — fields that don't very well apply to the pastorate. On the other

hand, one of my brothers did poorly in math and science in high school, but is now a research and development engineer for a defense contractor building missiles.

Nevertheless, normally, one's abilities in high school ought to be one major factor in determining one's occupation. Given the gift of public speaking, insight into the Word, and love of working with people, a young man ought to consider the ministry. With the qualifications of the ability to express clearly what she is thinking, a young woman can consider rearing children in the Christian school. The teenager with skills in science and biology can investigate what the field of medicine could be. Love for music could direct one to a field of teaching music — an area where Christian school teachers are needed.

Doesn't this emphasize the importance of trying hard in high school? Learn! Study! Work! Pray! Ask the Lord what is right for you. Make daily requests that He open doors in the right direction and close others. Are you trying to find your strengths? (Isn't it true that the young people who enter occupations that need skills in which they did poorly in high school, are those who did not put forth much effort in high school to see what abilities the Lord had given them?)

This also points out the importance of student counseling by qualified teachers in the schools, by concerned pastors in the churches, and by parents who know their children best and see firsthand how they are doing in school. Are we doing this? Are we giving good guidance to our young people? Do we know their strengths and weaknesses?

2. SECOND, WE MUST DETERMINE OUR CALLING IN THE LIGHT OF GOD'S REVEALED WILL.

By this I mean that God's Word will guide us in certain directions and away from others in our search for an occupation. That must almost go without saying. But I will say it anyway.

Let me give just a few examples.

A young man will not train for a job that can give him work only in a place that is away from the church. Elimelech and Naomi tasted the bitter results of running away from God's house so that they could receive food. A starving soul is worse than a starving belly. If you are a photographer, a position on the staff of *National Geographic* would not fit with life in the church. On the other hand, a studio or a position on a local newspaper's staff might be options.

Standing firm on the fourth commandment, a Reformed young man or woman will not take a job that requires work every Sabbath day. The revealed will of God is that we worship Him regularly on the Sabbath Day.

Committed to the truth that the child of God must honor those in authority over him, the young man or woman will not take a job that requires joining with an *ungodly* labor union. (Implied is that there may be some unions that don't compromise Christian behavior.)

Nor should a young man or young woman consider a job, the training for which will take him away from the churches. (But will he or she go to school for a few years where there is no Protestant Reformed Church? Will he make his decision on the basis of whether or not there is a good Reformed church in the area he must be educated? Does this mean that someone could not

consider going to Europe for an education?) Our primary calling (as *thankful* believers) is to be in the church of which we are members. When making a decision of this sort, this is what we keep in mind.

And then there are the gray areas. Will you take a job that involves days and sometimes weeks away from home and family? Will you take a job that means some Sunday travel? Will you take a job that requires some Sunday work? How much is good? Oh, occupation choices are not easy. But these questions must be considered when looking for work. Our first calling is to serve God. Committed to serving God, we must be convinced that the work we choose will enable us to continue to serve Him to the fullest. And this leads to the next point.

3. THIRD, WE DETERMINE OUR CALLING IN CONNECTION WITH KINGDOM SERVICE.

This is last, but certainly not least. What would the Lord have us to do?

True to the Reformed faith and the cause of God's kingdom, the young man and young woman want to serve God in a way that promotes His kingdom. In wanting this, they will ask themselves first whether they can serve Him in a way that *directly* serves His kingdom. "Do I have the qualifications to study for the ministry?" "Would it be good for me to study to teach in the Christian school?"

This is not to say that Christians don't serve God's kingdom if they aren't pastors or teachers. Some get the impression that ministers think only the ministry and teaching are kingdom work. Perhaps we ministers are guilty of fostering that attitude by talking in the pulpit only about gospel ministry and Christian school teaching. There are more

choices, and more good choices besides these.

But every decision made for one occupation and against another must be made with this question serving as a guide: "How can I best serve God's kingdom?" I cannot answer this for you now. But if you have the options of farming or building houses, you have to ask yourself, "In which occupation can I best serve God?" And there is a good deal involved in that question. Sit down sometime with your pastor or teachers or parents and talk about what would be some determining factors. (One might be how many hours the job requires. Another might be how much money can be made in each. How much will you be home with the family? How many evenings could be devoted to church work? Will a certain job give me opportunity to spend more time with my children as they grow up? Will a job take me away from the church, or draw me close to it? If I am able to express myself well, which job will give me better opportunity as a Christian witness? etc., etc.) In every decision, we seek first God's kingdom and its righteousness.

WHAT ABOUT THE GIRLS?

From a certain point of view, the decision the girls face is even tougher than that of the young men. And that adds all the more weight to the need to pray about their decision.

Normally, girls aren't in a position that they have to be the bread winners for a family. Normally, the Lord's will for the young women is that they marry, bear children, guide the home (1 Timothy 2:14). This is not to say that this work of motherhood is easy; it is to say that if this is the Lord's way, the decision of what occupation to take is made.

But sometimes the Lord's way for a girl is that she not marry; or that she marry at an age later than "normal." But how does she know that? Perhaps she desires marriage, but only later sees that the Lord does not bring her a husband. Then what? Also, because it is not always wise for the young girls to marry immediately out of high school, what should they do from graduation to marriage? It is a complicated business with which the adults ought to sympathize.

The choices are many. Should the girl perhaps find a factory job that will pay well, trying to earn money to help her future husband buy a home? In these days of high living costs and rising Christian school tuition, this might be wise for some. Or should she try to find a job that will help her learn a skill that she might use in her home as a mother? Or considering that she might not marry, should she find employment where the pay might begin low, but have both intellectual stimulation and potential advancement, for long term occupation?

SUGGESTIONS

Keeping in mind the guidelines we have already talked about, I will try to give a couple of suggestions. First, if the young women don't go to college (a choice I will recommend next time) they should ask the same questions the young man asks.

*Take the time
to read and
study the
Standard Bearer.*

"What did I do well in and enjoy in high school?" (Enjoy? Yes! It is difficult to glorify God in a tedious job you dislike strongly.) "Do any of the job possibilities lead me in a path outside of the circle of God's will? And, how can I best serve God in my work?"

Second, you should also ask questions that fit your circumstances. If you desire to

marry (and that is good, even if you don't let anybody else know), what job will help you be a good mother and wife in the home? If your desire is *not* to marry, or if the single life is God's way for you (and that can be good, too — see I Corinthians 7:1, 7-9, 32ff!) what work will directly or indirectly help you "care for the things that belong

to the Lord" (I Corinthians 7:32ff)?

The end is coming. The temptation is to say all this doesn't matter much. Just let me work. But let the decisions of the young women be just as serious and premeditated as their covenant brothers. And let your work after high school be for the glory of God's name, *whatever* it is. □

Book Review

Bible Student's Commentary: JOSHUA, JUDGES, RUTH, C.J. Goslinga; Grand Rapids, Michigan, Zondervan Publishing Co. (Regency Reference Library); 558 pp. (hard cover).

Bible Student's Commentary: MATTHEW, H.N. Ridderbos; Grand Rapids, Michigan, Zondervan Publishing Co. (Regency Reference Library); 556 pp. (hard cover). [Reviewed by Prof. H.C. Hoeksema]

Whoever makes it a point to purchase the volumes of the *Bible Student's Commentary* as they come from the press will gradually gather for himself a very useful set of commentaries. This series is an English translation of the Dutch *Korte Verklaring* series. It is published in attractive

format (more attractive than the Dutch series with its multiple small volumes), written in popular style, and written by conservative Reformed scholars. As might be expected in light of the fact that the Zondervan Company publishes it, the NIV Bible is the text which is followed in these commentaries. While I frown on the NIV, its use here is no great hindrance, since at various points differences between versions are noted.

The commentary by Dr. Goslinga on Joshua, Judges, and Ruth is excellent and will be helpful to anyone studying these books. Dr. Goslinga in these commentaries strongly opposes the higher-critical approach and makes no secret of it. I found the introductory material preceding the commentary on Judges very interesting, especially because the author discusses the subject of the chronology of this period (a very difficult and involved subject) rather thoroughly. He rather cogently argues against some of

the conclusions of another Dutch scholar, Van Gelderen.

In the jacket blurb of the commentary on Matthew, you will find the statement, "Professor Ridderbos's commentary on Matthew is considered one of the finest in this series." Perhaps comparisons are odious. Nevertheless, since the publishers suggest a comparison, I feel free to express my disagreement. In casually checking Dr. Ridderbos's comments on some key passages of Matthew, I found myself either disagreeing sharply or not satisfied that the passage was adequately explained. Thus, for example, I was not at all satisfied with the author's explanation of Matthew 11:28-30. Nevertheless, in many respects this commentary is helpful.

Both volumes are recommended. □

News From Our Churches

Ben Wigger

December 15, 1987

The consistory of our Holland, Michigan, Church has formed a new trio from which their congregation is to call one to come over and help them. This trio consists of the Revs. K. Hanko, G. Van Baren and B. Woudenberg.

First Church in Grand Rapids has also formed a new trio from which their congregation is to select one to receive the call of missionary to Jamaica. This trio consists of the Revs. M. De Vries, B. Gritters and K. Koole.

Sometimes we forget what we have as churches, especially in the way of preaching. Pastor Steven Key provided me with the following excerpt from the Southern Presbyterian Advocate, written by Pastor Eugene Case.

"One of the few things we like about going to Grand Rapids for General Assembly is the fact that Grand Rapids is a city in which one can hear good preaching, if one knows where to go. This year the place where several of us went was to the First Protestant Reformed Church. As it happened the General Synod of the Protestant Reformed Churches was meeting at about the same time as the P.C.A. Assembly. The pastor of First Protestant Reformed, being an official of the Synod, found it expedient to ask someone to fill the pulpit for him on the Sunday we were in town. Having no media personalities to turn to (not that he would have anyway), he invited a young man named Carl Haak, pastor in Lynden, Washington, to fill in for him. Pastor Haak is not a media person. He is short of stature and from where we were sitting, he seemed at times to completely disappear behind the pulpit. But Pastor Haak, in the power of God's Spirit, can preach. He preached Psalm 13. He didn't address any of the pressing social or cultural issues of the day. What he did was measure out the comforting truth of God's Word to saints in affliction. When we left there that day, we were not in the least concerned with what was going on in Washington D.C. (as if we gave a rip); we didn't hear the words "abortion,"

"nuclear war", or "free masonry" even once; and we didn't have the impression that Pastor Haak had spent more time the previous week in a news magazine than in the New Testament. Which is why given the choice between our P.C.A. celebrities and Joe Nobody of Bigtoe, Alabama, or Pastor Haak of Lynden, Washington, we will always take the latter."

The Young People's Societies of First Church in Grand Rapids sponsored a Thanksgiving Lecture on Thursday, November 19 in their church. Rev. Joostens spoke on "Observance of Special Days in the Reformed Tradition."

Young Adults aged 19 and older were invited to a Polaroid Party on Saturday, November 21. They were scheduled to meet at Hudsonville Church at 6:30 for instructions. Each person was encouraged to bring along a polaroid camera, if he had one, a flashlight, and his imagination.

On Sunday evening, November 22, the Young People's Society of Grandville Church invited their congregation to a special Thanksgiving Program given by the young people, following the evening worship service. The collection was for the 1988 Convention.

South Holland's Young People's Society went horseback riding Thanksgiving Day. They were supposed to be at the Glenwood Stables at 5:30 A.M. After riding, they were going out for breakfast, and then on to church.

Ben Wigger is an elder in the Protestant Reformed Church of Hudsonville, Michigan.

Lynden's consistory gave their pastor, Carl Haak, permission to speak for our mission group in Modesto, Ca. This was to have been a Reformation lecture sponsored by our Redland's Church.

On Wednesday, November 11, our congregation in Edmonton spent their afternoon and early evening involved in a Car Rally, Soup Supper, and Sing-Song. The first cars were sent out from the church at approximately 12:00-12:30 P.M. A soup supper was served beginning at 4:00 P.M., followed by a Sing-Song. A box was made available for donations to the 1988 Convention.

The subject of the first session of the six week course on Basic Christian Truth, sponsored by our Randolph congregation, was, "Why do Christians Today Still Believe the Bible?"

The council of Faith Church has agreed to a church pictorial directory for 1988.

Southeast's congregation is presently also having their pictures taken for a pictorial directory for 1988.

From Southwest's bulletins we found that delays have continued to set back the time schedule regarding the proposed building program. These delays are due to needed changes in the original building plan. The council did, however, plan to have a proposal ready within a couple of weeks.

And finally from Southeast's "News from de Pew" newsletter: And oldtimer is one who can remember when a pie was set on the window sill to cool — not to thaw out. □

IN MEMORIAM

Friday, November 20, our Heavenly Father took unto Himself our beloved husband, father, grandfather and great-grandfather, ARTHUR BULT, aged 75.

Although we grieve sorely because of our loss, we can, nevertheless, rejoice in the fact that our departed one is now with his Saviour, whom he loved and served.

"Precious in the sight of the Lord is the death of His saints." (Psalm 116:15)

Mrs. Arthur Bult
Nancy Robinson
John and Nancy Bult
Arthur, Jr. and Janet Bult
Gordon and Elaine Ondersma
Charles and JoAnne Bult
23 grandchildren
12 great-grandchildren

First Church of
Grand Rapids, Michigan

RESOLUTION OF SYMPATHY

The Consistory and Congregation of the Loveland Protestant Reformed Church express our Christian sympathy to Mr. and Mrs. Robert Brands and family in the death of his brother, MR. JOHN BRANDS. May they be comforted in the assurance that — "... all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28).

Rev. Ron Cammenga, Pres.
Mr. Larry Nelson, Clerk

RESOLUTION OF SYMPATHY

The members of the Martha Ladies' Aid Society of the Hull Protestant Reformed Church would like to express their sincere sympathy to their

member, Mrs. Egbert Gritters in the death of her brother, JOHN BRANDS.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; so that where I am ye may be also." (John 14:2, 3)

Rev. R. Moore, Pres.
Bonnie Hoksbergen, Sec'y.

NOTICE!!!

Rev. Harbach's booklet, "AN EXPOSITION OF CHRISTIAN LIBERTY", is now available for \$1.50. To place an order please contact Lisa Van Koevering, 772-4957 or Ed Lotterman, 878-9632.

NOTICE!!!

Hope Protestant Reformed Christian School, Walker, MI, is in need of an Administrator/Teacher for the 1988-89 school year. Please contact Gordon Terpstra, (616) 453-1364. His mailing address is: — 600 Kenowa Ave., S.W., Grand Rapids, MI 49504.

RESOLUTION OF SYMPATHY

The Priscilla Society of The First Protestant Reformed Church of Grand Rapids extends heartfelt sympathy to our fellow member, Marie Bult, in the loss of her husband, ARTHUR BULT. We pray that the words of the Psalmist — "Thy rod and Thy staff they comfort me," — may be her daily portion.

Mrs. Eleanore Bol, Pres.
Miss Reka Sietstra, Sec'y.