

**A Reformed
Semi-Monthly
Magazine**

THE STANDARD BEARER

Yet some sins have such severe physical and psychological consequences that the one who commits such sins becomes a slave to the sins physically and psychologically as well as spiritually. Drunkenness is one of them. It is not a disease. It is a sin. But it is the kind of sin that leads to great slavery, spiritual slavery, physical slavery, psychological slavery.

See: Walking In The Light, p. 470

Contents

September 1, 1988

Meditation — James D. Slopsema	
Strive To Enter In At The Strait Gate	458
Editorials —	
Editor's Notes	461
As To The Christian Heritage Party Of Canada	462
The Creation Record Literal (3)	464
Guided Into All Truth — Thomas C. Miersma	
The Separation Of Faith And Reason	465
Decency And Order — Ronald L. Cammenga	
A Fixed Charge	468
Walking In The Light — Herman C. Hanko	
Drunkenness (4)	470
In Memoriam — George C. Lubbers	
In Loving Memory of the Rev. Clinton Elliott	472
The Day Of Shadows — John A. Heys	
God's Mercy Casts Its Shadow	474
Directory, Protestant Reformed Churches	477
Book Review	478
News From Our Churches	478

Meditation

James D. Slopsema

Strive To Enter In At The Strait Gate

*Then said one unto him,
Lord, are there few that be
saved? And he said unto them,*

*Strive to enter in at the
strait gate: for many, I say un-
to you, will seek to enter in,
and shall not be able.*

*When once the master of
the house is risen up, and hath
shut to the door, and ye begin
to stand without, and to knock
at the door, saying, Lord, open
unto us; and he shall say unto
you, I know you not whence
ye are:*

*Then shall ye begin to say,
We have eaten and drunk in
thy presence, and thou hast
taught in our streets.*

*But he shall say, I tell you, I
know you not whence ye are;
depart from me, all ye
workers of iniquity.*

*There shall be weeping and
gnashing of teeth, when ye*

James D. Slopsema is pastor of Hope
Protestant Reformed Church, Walker,
Michigan.

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.

EDITOR-IN-CHIEF

Prof. Homer C. Hoeksema

DEPARTMENT EDITORS

Rev. Ronald Cammenga, Rev. Arie den Hartog,
Prof. Robert D. Decker, Rev. Barry Gritters, Rev.
Cornelius Hanko, Prof. Herman C. Hanko, Rev.
Ronald Hanko, Rev. John A. Heys, Rev. J. Kort-
ering, Rev. George C. Lubbers, Rev. Thomas C.
Miersma, Rev. James Slopsema, Rev. Gise J. Van
Baren, Mr. Benjamin Wigger.

EDITORIAL OFFICE

Prof. H.C. Hoeksema
4975 Ivanrest Ave., S.W.
Grandville, Michigan 49418

CHURCH NEWS EDITOR

Mr. Ben Wigger
6597 - 40th Ave.
Hudsonville, Michigan 49426

EDITORIAL POLICY

Every editor is solely responsible for the contents
of his own articles. Contributions of general in-
terest from our readers and questions for the
Question Box Department are welcome. Contribu-
tions will be limited to approximately 300 words
and must be neatly written or typewritten, and
must be signed. Copy deadlines are the first and
the fifteenth of the month. All communications
relative to the contents should be sent to the
editorial office.

REPRINT POLICY

Permission is hereby granted for the reprinting of
articles in our magazine by other publications,
provided: a) that such reprinted articles are
reproduced in full; b) that proper acknowledge-
ment is made; c) that a copy of the periodical in
which such reprint appears is sent to our editorial
office.

BUSINESS OFFICE

The Standard Bearer
Mr. H. Vander Wal, Bus. Mgr.
P.O. Box 6064
Grand Rapids, Michigan 49516
PH: (616) 243-2953

NEW ZEALAND BUSINESS OFFICE

The Standard Bearer
c/o Protestant Reformed Church
B. Van Herk, 66 Fraser St.
Wainuiomata, New Zealand

SUBSCRIPTION POLICY

Subscription price, \$12.00 per year. Unless a
definite request for discontinuance is received, it
is assumed that the subscriber wishes the subscrip-
tion to continue without the formality of a
renewal order, and he will be billed for renewal. If
you have a change of address, please notify the
Business Office as early as possible in order to
avoid the inconvenience of delayed delivery. In-
clude your Zip Code.

ADVERTISING POLICY

The Standard Bearer does not accept commercial
advertising of any kind. Announcements of church
and school events, anniversaries, obituaries, and
sympathy resolutions will be placed for a \$3.00
fee. These should be sent to the Business Office
and should be accompanied by the \$3.00 fee.
Deadline for announcements is the 1st and the
15th of the month, previous to publication on the
15th or the 1st respectively.

BOUND VOLUMES

The Business Office will accept standing orders
for bound copies of the current volume; such
orders are filled as soon as possible after comple-
tion of a volume. A limited number of past
volumes may be obtained through the Business
Office.
16mm microfilm, 35mm microfilm and 105mm
microfiche, and article copies are available
through University Microfilms International.

shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
Luke 13:23-28

One from the multitude asked Jesus, "Lord, are there few that be saved?"

From Jesus' answer that follows it becomes apparent that this questioner was of the opinion that only a few would be saved and that he was looking for Jesus to confirm his opinion. It would also appear that this man was of the opinion that he was numbered among the select few to be saved.

In response, Jesus does not even comment on whether there are only few that are saved. Rather, Jesus informs this man and the multitude that only a few of them would be saved, even though they were of the opinion that, belonging to the nation of Israel, they were numbered among the saved.

Hence, they must strive to enter in at the strait gate.

Also today there are those who consider themselves to be numbered among the saved on false grounds. They too will perish in the day of our Lord Jesus Christ, unless they heed the call of Christ.

It is well then that we hear the call of the Lord Jesus: "Strive to enter in at the strait gate."

* * * * *

When Jesus speaks here of the strait gate, He is referring to the gate of the kingdom of God.

The kingdom of God, also called the kingdom of Christ and the kingdom of heaven, is the kingdom Jesus founded at His ascension into heaven. Ever since the ascension, therefore, the kingdom has existed in heaven.

Nevertheless, the kingdom is not yet complete. Its completion awaits the second coming of Christ from heaven and the creation of a new heaven and earth.

This kingdom is one of fabulous wealth and splendor. For to this kingdom belong all the blessings of salvation Christ has earned on the cross. These blessings are fellowship and communion with the ever blessed God.

According to the figure Jesus uses, there is only one door or gate to this kingdom by which we gain access to this kingdom and its blessed salvation.

This door is the righteousness of Jesus Christ. In His great Sermon on the Mount Jesus taught that, to enter into the kingdom, our righteousness must exceed the righteousness of the Scribes and the Pharisees (Matt. 5:20). This implies that the only way into the kingdom is to possess a true righteousness. Now the righteousness which gains us entrance into the kingdom can not be our own righteousness or obedience. That is the false righteousness of the Scribes and Pharisees. The righteousness we need to enter the kingdom is the perfect righteousness of Jesus Christ, which He accomplished at the cross. For at the cross Jesus not only paid the price for sin but walked in perfect obedience to the divine law.

* * * * *

Now Jesus exhorts us to enter into the kingdom at this gate.

This is an exhortation to lay hold of the righteousness of Christ, that we may enter in and enjoy the blessings of the kingdom.

This is not something we are to do at the end of the world when the kingdom is perfected. This is something we are to do in this life. In fact, Jesus calls us here to a daily entering into the kingdom.

This is done by faith alone.

Faith is the gift of God which leads a man to a godly sorrow over his sins. Faith also leads him to confess all his sins before God and to seek forgiveness with God solely on the merits of Jesus' sacrifice on the cross. To put it a little differently, faith is God's work in the hearts and lives of His people, in which God leads them to the cross, to cling to the righteousness of Jesus Christ.

In the way of that faith, the believer finds the righteousness of Christ, enters daily into the kingdom, and enjoys all its blessings and glory.

* * * * *

It is only with great effort that the believer enters the kingdom.

This is suggested by Jesus when He calls the gate to the kingdom a strait or narrow gate. This is also suggested by the exhortation to *strive* to enter at the strait gate. The word here is our word "agony". It is only with great agony that we by faith enter in at the strait gate.

The difficulty of entering into the kingdom is, first of all, the difficulty of turning away from all self-reliance. How proud we are by nature. In pride we are all inclined to rely upon our own works and worth before God. But to enter into the kingdom requires that we come before God, acknowledging our own unworthiness. It requires that we put away all our own works and cling to the righteousness of Christ alone. How humiliating this is! How painful! For the natural man it is completely impossible. For the born again Christian who has the gift of faith it is a daily struggle.

The difficulty of entering the kingdom is also the sacrifice and persecution which the life of faith brings to the believer.

The faith which lays hold of the righteousness of Christ and gains us entrance into the

kingdom is a faith that also leads the believer to live a life of godliness. The fruit of all true faith is good works in the service of God. We may properly call this life resulting from faith the life of the kingdom.

But that life also brings suffering. The life of the kingdom brings hatred and persecution from those who oppose the kingdom of God. Besides, the life of the kingdom requires a great deal of sacrifice. To live the life of the kingdom in faith requires that you sacrifice the pleasures of sin, as well as many other earthly pleasures that are available to the ungodly.

For this reason many have no interest in entering the kingdom. The sacrifice is too great for them. This is certainly true of the natural man. But even the born again believer sometimes wavers as he faces the agony of entering into the kingdom.

Hence, we need to hear the exhortation of Christ: "Strive to enter in at the strait gate."

* * * * *

The urgency of this call is found in the fact that many will seek one day to enter into the kingdom and shall not be able.

This is further explained by Jesus.

One day Jesus, the master of the house of God, will rise up and shut the door of the kingdom. This Jesus will do at His second coming. In a real sense, Jesus shuts the door of the kingdom also at death. For when the door of the kingdom is shut, those who have not entered by faith can no longer enter. This present life is the time of entering in and securing a place in the kingdom.

And Jesus informs the multitudes that when He one day shall rise up and shut the door of the kingdom, many of them listening to Him shall find themselves outside the kingdom. The door will be shut, and they will find themselves outside. And so they shall begin to knock, saying, "Lord, Lord, open to us."

But Jesus informs them that He will not let them into the kingdom. He will answer them, "I know not whence you are." In other words, I do not know to which house or kingdom you belong; but as the master of God's house, I know you have no place here in God's kingdom. You are strangers who have no place here.

But this same multitude, says Jesus, will respond that Jesus does indeed know them. Didn't they eat and drink in Jesus' presence? And didn't Jesus teach them in their streets? This is really an appeal to the fact that they were part of the nation of Israel, the chosen nation of God. For Jesus had come as the Savior of Israel. And being part of the nation of Israel, the multitude had eaten and drunk in Jesus' presence, and Jesus did teach them in their streets.

It becomes apparent here that their membership in the nation of Israel was the one thing the multitude trusted to gain them a place in the great kingdom of God. Rather than cling to the righteousness God provides in Jesus Christ, the multitudes relied upon their place in the nation of Israel to secure them a place in the kingdom.

And so Jesus informs this same crowd that in the day of His return He will tell them, "I know you not. Depart from me ye workers of iniquity." Being workers of iniquity, they demonstrate that they do not belong to the kingdom. They have not lived the life of the kingdom,

which is the life of godliness and service to God. And they have not lived that life of the kingdom because they have not lived by the faith that clings to the righteousness of the cross. No, Jesus will declare that He knows not whence they are. And so they must depart. There is no place for them in the kingdom.

Hence, says Jesus to the crowds, there shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, but you yourselves thrust out.

What a devastating blow this must have been to the crowds who had convinced themselves that theirs was the kingdom exactly because they belonged to the chosen nation of Israel.

And how urgent then became the call of Christ: "Strive to enter in at the strait gate."

So also is this same calling very urgent to those workers of iniquity today who have convinced themselves that theirs is the kingdom because they are members of some church, attend church regularly, assent to the doctrines of Scripture, have their children baptized . . .

Strive to enter in at the strait gate.

For soon the master of the house shall rise up and shut the door. □

The Standard Bearer makes a thoughtful gift for the sick & shut-in.

Editor's Notes

As To The Christian Heritage Party Of Canada

The Creation Record Literal(3)

Editorials

Editor's Notes

Thanks! On Thursday evening, June 16, the Board of the Reformed Free Publishing Association and the Theological School Committee jointly sponsored an appreciation dinner in connection with my retiring as Editor-in-Chief of *The Standard Bearer* and my completion of 29 years at our Protestant Reformed Seminary. At the dinner many kind words were spoken, and a remembrance (an inscribed pewter plate, a pewter cup, and a pewter lamp) was given me. This was followed by an open house at our Hudsonville Church, which many friends attended. Besides, I received many cards and notes from those who were unable to attend. To all concerned I express my hearty thanks and appreciation for your kindness.

Clarification. There seems to be some misunderstanding abroad with respect to my retirement. I am indeed about to retire as Editor of our magazine. I am *not* retiring as professor at our seminary. With respect to the latter the facts are these: 1) A few years ago there was a change made in the Constitution of our Theological School with respect to the retirement and replacement of professors. This change was made in order to avoid the crisis situation which we had in the past, when a professor had to be called, consider the call, move to Grand Rapids, and prepare for his new work — all in the space of less than 3 months. 2) As the rules now stand, when a professor reaches the age of 65, synod begins to make provision for his eventual replacement. This replacement, if he accepts the call, is given a full year to prepare for his new work. 3) Meanwhile the retiring professor, if he is able, continues to work until he reaches the age of 70, when retirement becomes mandatory; and the Theological School Committee is mandated to inquire each year whether the professor can continue to carry his load. 4) At the same time, the new professor not only has a

year for preparation, but even after that can break into his new tasks more gradually. This is the plan which was put into effect at this year's synod, with Rev. David J. Engelsma called to be professor in the departments of Dogmatics and Old Testament, and Rev. Charles Terpstra chosen as alternate. (Before this went to the typesetter, we received the good tidings that the Rev. Engelsma has accepted Synod's appointment.)

* * * * *

Off To Australia. Through our Committee for Contact With Other Churches, the Evangelical Presbyterian Church of Australia (centered in the more northerly province of Queensland and in the island province of Tasmania, to the far south) asked our churches at synod for help in the form of a pastor to serve in the congregation of Burnie, Tasmania for the period of a year. They also asked for a delegation of our churches at their Synod, which meets in September. Synod heeded these requests. The result is that I was granted a leave of absence from my seminary duties for the coming year, and my wife and I will leave, D.V., on August 16 to serve there until August of

1989. Prof. Hanko was appointed as co-delegate to the synod of the E.P.C. He and Mrs. Hanko plan to leave on the same date; and, after a visit to the Protestant Reformed Church of New Zealand and a visit to the Brisbane, Queensland sector of the E.P.C., he will join me in Tasmania when the E.P.C. Synod meets in Launceston in the first week of September. These are significant developments in our relationship with these churches, with whom we have long had contact and unofficial ties. Our hope and prayer is that we may indeed be of help to this small and struggling denomination, and that the ties between them and us may be strengthened. I have promised the Staff of *The Standard Bearer* to report from Tasmania after we are settled there.

* * * * *

Our new address in Australia will be:

Prof. & Mrs. H.C. Hoeksema
59 Bird St.
Montello, Burnie
Tasmania 7320
Australia

If you have thoughts or plans of visiting "down under" (as I know some already do have), you will have a warm welcome from the brothers and sisters of the E.P.C. I know this from past experience. □ HCH

As To The Christian Heritage Party Of Canada

Some months ago I received a request from a long-time reader in British Columbia, Canada to evaluate a new political party which has been formed there, the Christian Heritage Party of Canada. Due to the press of other matters and also due to the fact that I needed more information, as well as time for study of the matter, I could not keep my promise to write about this subject until now. And I did indeed want to keep my promise before I lay down the editorial reins of our magazine at the end of this volume-year.

Most of our readers are probably like me: they do not know much about our neighbor to the north, Canada, and probably pay little attention to it, unless they happen to visit there or unless occasionally Canada gets into the news in its relation to the United States. Probably they know even less about the political system and the political situation in Canada. I may mention a few items in this connection which also stand related more or less to the subject we are discussing. In the first place, in distinction from the political system which we know in the U.S., Canada has what is called a parliamentary system, both on a national level and in its several provinces. In the second place, while I have no statistics at hand, Canada's population is far smaller than that of the United States. At the same time, there was a very large Dutch post-war immigration into Canada, with the result that proportionally, while the percentage of Dutch Canadians is still relatively small, it is undoubtedly considerably larger than in the U.S., and in some areas even able to be influential at the ballot

box. In fact, my correspondent writes in one of his letters to me: "We now have in Canada federal-ly a situation where the three existing parties, Liberal, Conservative, and N.D.P. (socialist) are percentage wise very close; therefore the balance of power could be held by the C.H.P." In this same connection he writes: "None of the existing parties can be supported by a Christian, as they are all Anti-Christian. It may be that it pleases God Almighty to bless our feeble efforts to His honor and to the blessing of Canada in returning us to the Christian values that Canada possessed at its start as a country." In the third place, it is well known that in the Netherlands the Reformed people in many instances formed their own political parties and to some extent still have them. I am reminded in this connection especially of Abraham Kuyper's Anti-Revolutionary Party and of the influence it once had in the Netherlands. I have an idea that at least to some extent the formation of a Christian political party in Canada is to be traced back to the Dutch heritage of some of the immigrants to Canada. In the U.S. no attempt at formation of a viable Christian political party, as far as I know, has ever succeeded.

So much by way of introduction.

My correspondent asks me to evaluate the Christian Heritage Party of Canada. He gives these reasons for his request: "1) I am one of the members of the riding (district? HCH) executive of Fraser Valley East of this party, because I see it as my duty to support the Christian witness in government. However, other Christians disagree with me on this point and argue that all governments and politics are necessarily evil. Therefore a Christian is to stay clear of them.

I like to know your valued opinion. 2) This party is, as all Christian actions here on earth, far from perfect. It is still in its beginning, and the membership has the right to introduce changes and amendments to the existing policies. Therefore your opinion based on Scripture would be a great asset to us. 3) And could you in good faith support such a party, and would you recommend it to your Canadian friends?"

A couple more items of information were furnished me in a second letter. My Canadian correspondent writes that "our party membership in Christian Reformed circles is not great; we are only attracting the more conservative Christian Reformed people. The same can be said for the Canadian Reformed Churches. These two churches as a whole are not with us, contrary to the Netherlands Reformed Churches and the Free Reformed Churches, where most of our Reformed support comes from." No membership figures were furnished me, and no mention was made of non-Reformed membership.

As far as study materials are concerned, I received two booklets published by the Christian Heritage Party; and these together furnish a rather complete picture. The first is a 56-page booklet containing the *Constitution* of the CHP. On its cover is the text of Psalm 33:12, "Blessed is the nation whose God is the Lord." The second is a booklet of 74 pages and is entitled, *Policy And Program*, with the sub-title, "A Blueprint For Restoration" and with the same text quoted. I studied both rather carefully, made notations, and found numerous points at which I either disagreed or had serious questions which would require clarification. If, however, I would offer critique on all these points, I would probably end with

another, equally long, booklet. I will confine my critique, therefore, to a few main points.

First of all, and in general, I do not agree with my correspondent's critics, who argue that all governments and politics are necessarily evil, and that therefore a Christian is to stay clear of them. This, it seems to me, smacks of Anabaptism, of world-flight rather than world-fight. And that is not Reformed. The Christian certainly may, whether through an organized group or as an individual, express himself in the area of government and politics. He may vote. He may express his opinion to his congressman or senator or member of parliament or county or city commissioner, etc. And if he so desires, he may also organize politically; and he may run for office. These things are not in themselves wrong.

In the second place, the important point to remember is that it is the calling of the child of God to act *Christianly*, also in the area of politics and citizenship. And for the Reformed Christian, this implies certainly that he must act on the basis of and in harmony with *Reformed* principles. He must not simply be pragmatic and utilitarian, but must live and act out of *principle*. That is not easy and simple in the complex world in which we live, but very difficult and problematical. As a practical matter, when it comes to voting, for example, it often means that he must choose whoever is the lesser of two evils and must make his choice on the basis of the question which man (or men) will be best as far as toleration of the church and of God's people in their life and walk in the midst of the world are concerned. For example, I do

not like to vote for a man with strong socialist tendencies or for a man who is a big friend of worldly unions. Besides, if you act politically according to Reformed principles (speaking now of group action), you must not expect to gain power and influence. You must expect to be small and of no account. The place of God's people in the midst of the world is small and narrow; and as we move toward the end of all things, we must expect that place to become smaller and narrower, until finally there will be no standing room left for the child of God.

In the third place, and in connection with the above, I believe that the *basis* of the Christian Heritage Party is too broad. The "Party Principles" appear in Article I of the Constitution, and it is required that every member supports these principles. Here they are:

Party principles are based on these Biblical ethics and are unalterable:

- a) We believe there is one Creator God, eternally existent in three Persons, Father, Son, and Holy Spirit. We believe in the Lordship of Jesus Christ.
- b) We believe the Holy Bible to be the inspired, inerrant written Word of God and the final authority above all man's laws and government.
- c) We believe civil government to be under the authority of God.
- d) We believe the purpose of civil government is to ensure freedom and justice for a nation's citizens by upholding law and order in accordance with Biblical principles.
- e) We believe that decision-making processes by civil government must not in any way contravene these Biblical ethics.

Now I have questions even about these statements. Why, for example, does point "a" speak of the "Lordship" of Jesus Christ, not of His "Kingship"? Is this possibly to accommodate possible members who deny that Christ is King, except over the Jews? Secondly, what is the Biblical basis of the mention of "freedom" in point "d"? Scripture

speaks of submission and subjection and obedience to kings and governors and to the higher powers. And I know, of course, that "freedom" is the watchword of democracy. But what is meant by this "freedom," and what is its Biblical basis? Is there a suggestion here that democracy is the Biblically endorsed form of government in distinction, say, from absolute monarchy?

But put aside the above questions.

It is plain to me that there is nothing distinctively Reformed about these principles. They are at best a bare-bones Biblical basis, acceptable to any true fundamentalist or evangelical. There is no reference to Reformed principles. There is no reference, for example, to Article 36 of the Belgic Confession of Faith. I fear that these principles are deliberately broad, though Biblical, in order to attract party members on a broadly evangelical basis. And this is, of course, for the sake of *numbers*. A political party, in order to have power, must have numbers. Politics in democratic systems, after all, is a matter of the half-plus-one, the majority. And I have no objection to numbers as such. My objection is to numbers at the expense of *principles*.

I could go on. I do not believe that Canada was once a Christian nation (except, perhaps, in a nominal sense), as is suggested in CHP's literature. I do not believe that Canada has a "Christian heritage" as a nation. I do not believe that "economic prosperity is a blessing of the Lord" as such; blessing is not in things. I do not believe that Psalm 33:12 can validly be applied to the nations of the world today. In the Old Testament it was true of Israel,

the theocratic kingdom; and in the New Testament it can be applied only to the kingdom of heaven and to the people of God.

These are just a few of my thoughts on this subject.

Perhaps my correspondent will be disappointed because of my comments. But he asked for my evaluation, and he stated that he valued my opinion. And I have given it frankly.

My concluding advice is: if you want to form a Christian political party, make it uncompromisingly Reformed. But then do not expect it to be popular. □ HCH

The Creation Record Literal (3)

At the conclusion of my previous editorial on this subject, I referred to the fact that there are those who have rejected the period theory because of its obvious exegetical flaws and because it does not really help them in getting rid of Scripture's very definite and specific time-frame in connection with God's creative work. They prefer to get rid of any kind of literal time-frame whatsoever, and at the same time, of course, to get rid of the successive order of the creative works described in Genesis 1. In order to accomplish this purpose they have turned to what is called the "framework hypothesis." As we have seen earlier, Howard Van Till adopts this hypothesis in his book, *The Fourth Day*.

What is the "framework hypothesis?"

We shall let one of its promoters describe it. Dr. Nico H. Ridderbos, in his book, *Is There A Conflict Between Genesis I And Natural Science?* (Eerdmans, 1957) writes, p. 45:

By the framework-hypothesis I mean the following. In Genesis 1 the inspired author offers us a story of creation. It is not his intent, however, to present an exact report of what happened at creation. By speaking of the eightfold work of God he impresses the reader with the fact that all that exists has been created by God. This eightfold work he places in a framework; he distributes it over six days, to which he adds a seventh day as the day of rest. In this manner he gives expression to the fact that the work of creation is complete; also that at the conclusion of His work God can rest, take delight in the result; and also (cf. pp. 40-42) that in celebrating the Sabbath man must be God's imitator. The manner in which the works of creation have been distributed over six days is not arbitrary (cf. pp. 32-35).

As I indicated, Howard Van Till adopts this theory, page 84, and fits it into his corrupt view of Scripture: "The chronology of the narrative is not the chronology of creation but rather the packaging in which the message is wrapped. The particular acts depicted in the Story of the Creator are not the events of creative action reported with photographic realism but rather imaginative illustrations of the way in which God and the Creation are related." (pp. 84, 85)

In so doing he also gets rid of the questions of the time and manner of creation and consciously rejects both the concordistic and literalistic (his term, HCH) views, p. 92:

In place of the fundamental question of the covenantal prologue — "Who is the God of Abraham and Moses?" — both the concordistic and literalistic interpretations substitute the semiscientific question, "By what mechanism and in what time frame did God create the world?" Both of these chronological interpretations treat the seven-day structure of the Genesis 1 narrative as if it were a temporal specification rather than a literary framework, and in so doing, they fail to distinguish between the content and packaging of Scripture, between the story elements and the message being conveyed by the story.

Notice concerning this theory:

1) That it rids Genesis 1 of its historical character completely. All that is left is a vague, unde-

finer message that God is the Creator, and that He created.

2) That Genesis 1 is called "a story of creation," not an account, and that it is blatantly claimed that it is not the author's intent "to present an exact report of what happened at creation." For this we have the word of Ridderbos and Van Till over against the author, the Holy Spirit!

3) That the knotty problem of the "days" is not solved, but flippanantly disposed of. There were no days, except in a purely literary sense; and the whole question of the exact historical event of creation and the time of creation and the duration of the creative work is left wide open for theistic evolution. The framework hypothesis solves all the troublesome problems of the theistic evolutionist, in effect, by getting rid of the problems.

Now submit this theory to the test of Scripture.

Put away your tinted evolutionary eye-glasses; put out of your mind so-called scientific evidences. Simply read Scripture, and let Scripture speak. Then the framework hypothesis simply does not fit the text of Genesis. No one in his wildest imagination

would guess that Scripture is employing such a so-called literary device. The framework hypothesis is a cunningly devised fable.

What an altogether strange impression the infallible and perspicuous Word of God in Genesis 1 must make on the unsuspecting reader if the framework hypothesis is true! How impossible it becomes for the ordinary child of God to read any historical account and to grasp its fundamental meaning and message if this is the way Scripture must be read! One would always have need of an expert theologian and exegete if the Scriptures were to be read in this fashion. One would always have to be suspicious that Scripture does not mean what it plainly seems to say.

Sometimes an appeal is made to "the book of the generation of Jesus Christ" in Matthew 1 in an attempt to find Scriptural support for the possibility of such a framework interpretation. However:

1) There is no literary framework in Matthew 1. Matthew 1 is precisely what it purports to be: the book of the generation of Jesus Christ.

2) Matthew 1 makes no claim to be a complete genealogy of Jesus Christ. And while it skips various generations, it is nevertheless a progressive genealogical line from Abraham to Christ.

3) According to its own testimony (vs. 17) Matthew 1 purposely presents a schematic arrangement of the generations of Jesus Christ in three groups of fourteen generations.

4) We have the evidence of Scripture itself in the Old Testament concerning the generations omitted in Matthew 1.

Hence, the conclusion is clear that in Matthew 1 you do not find an instance of Scripture fraudulently foisting a story which is not exact upon an unsuspecting reader, as is the case with the framework hypothesis in Genesis 1.

The conclusion of the matter, therefore, is that if we hold to the fundamental rule that Scripture is its own interpreter, none of these errant theories concerning the meaning of Genesis 1 can stand. □ HCH

Guided Into All Truth

Thomas C. Miersma

The Separation Of Faith And Reason

Thomas C. Miersma is pastor of First Protestant Reformed Church, Edmonton, Alberta, Canada.

We have been considering the development of modern philosophy in its relationship to the development of the modern view

of the doctrine of Scripture. That view, as we saw in connection with Immanuel Kant, fundamentally denies the possibility of

revelation; it sets human reason above Scripture and subjects Scripture to the mind of man. The result is a fundamental divorce between reason and faith. The only place which Kant could find for religion was a certain feeling or sense of obligation and duty, of moral necessity. This sense or feeling had no basis in objective factual reality, the realm of pure reason and scientific inquiry, but belonged to the practical experience of human life and man's relationship with the world. Kant had found a place for morality, in the feeling of right and wrong, in the human conscience. As this basis for morality does not lie in an objective revealed standard of right and wrong, good and evil, but in man's own sense of right and wrong. It is inherently relative. If man's sense or feeling changes or differs from generation to generation, right and wrong also change. Morality becomes purely relative.

Kant's approach, however, while it had a certain regard for virtue and good order in society, really had no place for religion or the worship of God. It belonged to the theologian Schleiermacher, a contemporary of Kant to find a place for religion. Schleiermacher did not depart from the basic philosophical principle of rationalism: that man's reason is the standard of objective truth; and like those before him he denied, for example, the reality of the miracles, but he found a place for religion in man's experience of dependence upon God. Religious experience and feeling become the substance of religion and of a faith which is wholly subjective. The Bible, particularly the gospels, becomes the fruit of the disciples' experiences of Jesus set down and recorded.

As these experiences were personally illuminating and powerful, they were the means to renew their minds and understanding and to inspire them to think in new and holy ways. Thus revelation becomes merely man's experience of God.

The effect of this upon the doctrine of Scripture and inspiration is far-reaching. Schleiermacher's approach substantially reduces inspiration to the elevation of man's mind and spirit by his religious experiences. It is fundamentally no different than the inspiration which motivates and guides a poet, artist, or composer, though it is a religious experience. Scripture is no more God's Word of truth but a word of man religiously elevated by his experience of God, an experience which we may also receive from it. The Bible contains God's word, but one cannot say of it that it is God's word. Moreover that word is relative. It depends upon our subjective experience of it. The doctrine of inspiration is changed. The principle is rejected that "holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21), so that what was spoken and written was God's Word, spoken by His Spirit, and not the word of man, though given through holy men. Instead, the principle of inspiration becomes that men being moved personally by the Spirit also spoke of their experience and insight. Scripture becomes a record of man's subjective religious experience, which though in itself the word of man, contains God's word.

The result of this approach to Scripture is to separate faith and reason, Scripture and revelation. Scripture as a book, the Bible, is a human document, filled with human errors, expressing human experiences in imperfect language. The religious experience it communicates of a

transcendent being, god, cannot be fully expressed in human language; and the authors therefore must resort to poetic flights of language and mythological narrative constructions to tell the story of their experience of god and his work. Moreover the authors, as men found in a certain place and time, are men shaped by their culture and limited world view, which also affects their writings. The Bible becomes a book which is to be treated psychologically and as a literary document.

Schleiermacher himself did not go as far as we have indicated in the above description. In fact he was attempting to battle with the philosophy of his day. But he did so upon rationalist grounds and erred in doing so, with the result that he became the father of modernism. At the root of this approach to Scripture is a fundamentally different conception of faith in its relationship to Scripture from that which we hold as the Reformed view.

We maintain with the Heidelberg Catechism, LD VII, Question and Answer 21, that faith is a certain knowledge and hearty confidence. By the knowledge of faith is meant first of all that faith is rooted in the objective revelation of God's Word set forth in Scripture. Scripture is word for word the Word of God. The truth is set before us in it. The direct, plain teaching and instruction of Scripture is the only rule of faith and life (Belgic Confession of Faith, Article VII) with divine authority. The plain teaching and directive of Scripture in its unity is truth, propositional truth. The history set forth in it is sacred, revelatory history, but it is so as history. Jesus Christ as He is set forth in the types and shadows of the Old Testament and upon the pages of the gospels is revealed to us in exactly what is said concerning Him.

This truth is the content of faith. And while the knowledge of faith is more than a mere academic apprehension of this truth, it is rooted in its objective character. The knowledge of faith, the certain, assured knowledge of faith, is a believing knowledge, which is not only acquainted with the contents of the Scriptures but which receives them by the work of the Holy Spirit with the sure and certain conviction that they are God's Word, the truth, and therefore also the truth for me. Jesus set forth in the Scriptures is what the Scriptures say He is. He is my Savior. This bears the fruit of a hearty confidence in the love of God. Faith is therefore knowledge and confidence. It is not a mere feeling, but has an objective foundation. Its contents are known with the mind; it is a reasonable faith whose truth can be studied, systematically developed and set forth, both as far as doctrine is concerned and also as the rule of life. It is not relative. The objective foundation and the inward subjective appropriation, truth and experience, are in perfect harmony.

The modernist definition of faith arising out of Kant and Schleiermacher is quite different. Faith is not knowledge and confidence but revelatory experience and confident feeling. It is inherently non-rational. Knowledge, if it has any meaning in connection with faith is the knowledge of experiential illumination, on the order of an Oriental mysticism like that found in Hinduism. Faith is the subjective emotional response to this revelation. Objective truth as a standard outside of man, having authority over him, does not exist. Faith and reason are separated from one another and really have nothing to do with one another. Reason and knowledge, objective truth, belong to the realm of human science and

are subject to the bar of human judgment. On this plane the Bible is a human book. "Faith," however, finds it a medium of mystical revelation, a source of religious experience and feeling. The Scriptures then are not God's Word, but contain it, and become God's Word to us only when we experience them. The result is two separate and distinct lines: reason and faith (feeling and experience), which have nothing to do with one another. The Bible may be a tissue of lies, mythology, or what have you, and it fundamentally makes no difference. What matters is the leading of the spirit, so-called, and our experience that God is speaking to us. This mystical conception of Scripture is the fundamental fruit of the separation of faith and reason. The result is that in the history of the doctrine of Scripture, following the rationalistic aspect of this philosophy put into practice, we find the Bible subjected to all the speculative ingenuity of human reason exercised in unbelief. The Bible is reduced to a compilation of sources repeatedly edited by different men. It is treated in the Old Testament as a combination of various pagan influences. The worship of Israel is reduced to a variation of the cultic practices of the Canaanites. The prophets are explained as merely religious zealots or fanatics, and their writings are explained in sociological-political terms. The New Testament becomes a collection of documents fabricated by the early Christian church out of remembrances. Paul and Peter belong to different and antithetical schools of theology. The disciples' belief in the resurrection of Christ is regarded as the result of a kind of group or mass

hysteria arising out of a refusal to accept Jesus' death. The historicity of any part of the Bible is practically denied unless proven by the science of archaeology.

At the same time the irrational line of faith continues to find in the experience of Jesus and of God set forth in the Bible new inspiration for modern religious life. Jesus becomes an idea, not a person, a political revolutionary which inspires us to social and political revolution, a personal metaphor of human experience as one who suffered. Faith has been reduced to mystical experience, in itself irrational, a matter of mere feeling, a leap in the dark. Scripture, like any other literature, becomes a source of inspiration, quickening the spirit of man to higher thoughts beyond himself.

Between the Reformed view and that of the modernist there is no common ground. We believe and confess the God of the Scriptures Who has revealed Himself in His Word. The god of modernism, of the new hermeneutics, is an idol. The Jesus of man's imagination, of modern religion, has nothing to do with Jesus Christ our Lord. For the same reason the battle lines which are presently drawn within the Reformed churches over Scripture are fundamentally a matter of faith and unbelief and of the worship of God and the worship of idols under the guise of Christian terminology. □

Decency And Order

Ronald L. Cammenga

A Fixed Charge

"No one shall be called to the ministry of the Word, without his being stationed in a particular place, except he be sent to do church extension work." *Church Order*, Article 7.

Article 7 stands closely connected to the preceding articles. Article 2 specifies the number and nature of the special offices in the church. Article 3 requires that those who preach the gospel must be lawfully called to this office. Articles 4 and 5 stipulate that this calling to the ministry is to proceed from the local church, under the supervision of the consistory. Article 6 adds that this lawful calling shall also apply to those who minister in institutions of mercy or some other special field of labor. Article 7, now, lays down the rule that the call to the ministry is the call to a definite place of labor in a particular congregation.

BACKGROUND TO ARTICLE 7

This article was occasioned by the fact that in the early history of the Reformed churches there was a considerable number of itinerant preachers. These men were self-appointed, refused to be affiliated with any particular local congregation, and traveled from place to place according to their own whims.

At the time of the Reformation there were innumerable itinerant priests in the Roman Catholic Church who offered their services for sale to hunters, sailors, merchants, and travelers. These itinerant priests were called "walking Levites." They were also employed on the Crusades in order to administer the sacraments to the crusaders.

At the beginning of the Reformation this same practice found a place in the Reformed churches. Appeal was made to the example of the apostles and evangelists of the early New Testament who went from one place to another. What was forgotten was that the offices of apostle and evangelist were special and temporary offices in the New Testament church. Even the apostles were sent out by the local church, Acts 13:1-4.

Early Reformed synods ruled against the practice of the itinerant preachers and adopted decisions on which our present Article 7 is based.

The Synod of Dordt, 1574, was one of the first to introduce restrictions. It ruled that preachers without fixed charges should submit themselves to a classis for examination. If they successfully sustained the examination, they could be declared eligible for a call. And if they received a call, they could be properly installed into office in a particular congregation.

In spite of the decision of the Synod of 1574, abuses continued. In light of this, the Synod of Dordt, 1578, reaffirmed the decision of 1574 and warned those who were still engaged in itinerant preaching and those congregations who continued to make use of their services.

The Synod of Middelburg, 1581, was a bit more lenient. The original Article 7 was really formulated by this Synod:

No one shall be called to the Ministry of the Word, except he be stationed in a church which he shall serve.

This same Synod, however, ruled that if exceptions to the rule were necessary, they ought to be approved by the classis and synod.

The Synod of 's Gravenhage, 1586, approved two specific exceptions to the rule adopted by Middelburg, 1581. The first exception concerned those who labored among churches dispersed through persecution. In

Ronald L. Cammenga is pastor of the Protestant Reformed Church of Loveland, Colorado.

this situation it was often impossible for a group of believers to be officially organized as a congregation and call a minister. The Synod spoke of "gemeenten onder het kruis," that is, "churches under the cross."

These were especially persecuted believers in lands where Roman Catholicism still held sway. The other exception was applied to those who were engaged in mission work, where it was necessary to move from place to place.

PRINCIPLES IMPLIED IN ARTICLE 7

The first principle implied in Article 7 is that the call to the ministry proceeds from the local congregation. This was explicitly taught in Articles 4 and 5, and clearly underlies the stipulation of Article 7. No man may set himself up in the office of the ministry of the gospel. Hebrews 5:4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Romans 10:15, "And how shall they preach, except they be sent?"

The second principle is that the office of the minister of the gospel resides in the local congregation which has called him. Condemned is the practice of the Roman Catholic Church of ordaining men in general, without uniting them to a local congregation. Condemned is also the ordination of ministers by a classis or synod. This was done for a time by some Reformed churches, and in certain instances is still done today. Early in the history of the Reformed churches in the Netherlands this was the practice in some of the provinces.

In this connection, we ought not misunderstand the language of our present Article 7, when it speaks of ministers "being stationed" in a particular place. This is not to be understood in a

Methodistic or Episcopal sense of the word. The language here is unfortunate. The article is to be understood to teach that no minister shall be called to the ministry of the Word without his "taking up labor" in a particular place. Just as one cannot be an elder or deacon unless he is an elder or deacon in a local church, so one cannot be a minister of the gospel without being a minister in a local congregation.

In close connection with this, the third principle underlying Article 7 is that the call by a local congregation always implies a definite connection to that congregation and its consistory. Ordinarily this means that the minister's sphere of labor is confined to that congregation. Even when the minister is not laboring directly in that congregation, he is connected with it and is under the supervision and discipline of its consistory. This applies when a minister is laboring in another congregation on a classical appointment. This applies in the case of a minister-on-loan. This also applies to missionaries.

Never is a minister free to labor wherever he pleases, under no direct supervision of a specific consistory.

THE EXCEPTION PROVIDED FOR IN ARTICLE 7

The exception made is that of a minister who is called to do church extension work. Originally the article read: "... except he be sent to gather churches here and there."

This exception was applied to two situations. First, it was applied to ministers of refugee churches. These were churches made up of groups of believers who had fled their native land because of persecution. Secondly, it was applied to those who labored for the formation of new churches in regions still under the sway of Rome.

The change in the language of Article 7 to "church extension work" applies the exception specifically to missions. In the nature of the case, the labors of the missionary are not fixed to a particular local congregation. He is laboring for the establishment of congregations. His field of labor is broader than a specific congregation, and he may be required to go from place to place.

Even then, this exception must not be misunderstood and mis-applied. It does not allow mission work to be carried on without the lawful call. Article 7 stands in the context of Articles 3-5. Missionaries, too, must be lawfully called and ordained to the ministry of the gospel. This principle is overlooked or deliberately set aside in much mission work today.

Neither does the article permit the calling and ordaining of missionaries by a classis or synod. This is often done today. Although the synod regulates the denominational mission work (Cf. Article 51 of the *Church Order*, as well as the constitutions of the Domestic Mission Committee and the Foreign Mission Committee), synod does not call and ordain missionaries. This is always done by a local congregation on behalf of the other churches of the denomination.

The article does not either deny the principle that the missionary stands in a direct and very definite relationship to the local congregation which calls him. This is a misunderstanding of the article. The missionary is an officebearer in the congregation that has called him and ordained him. He is subject to the supervision and discipline of that consistory. □

Walking In The Light

Herman C. Hanko

Drunkenness (4)

But in connection with the sin of drunkenness there is a certain anomaly. On the one hand, experience proves that confession and repentance alone do not necessarily free one from the sin; and on the other hand, it is possible, through the work of Alcoholics Anonymous, e.g., to be freed from drinking without actually being saved. That is, one can be freed from his "drinking problem" without confessing his sin and seeking forgiveness in the cross. And in addition to this, it is also often true that the one who has escaped from the sin of drunkenness can never touch a drop of liquor again, for if he does he will be back immediately in his old sins. As one person put it, he remains a drunk all his life,

only he is now a non-drinking drunk: "Some people would rather be crazy than be called a drunk. It's still something that people are ashamed of. There's a terrible stigma involved in saying: 'I am a drunk. That's what I am. I'm a successful, charming, effective drunk that's sober, and I'm one drink away from a drunk'" (*U.S. News & World Report*, Nov. 30, 1987, p. 63).

In a certain sense of the word, therefore, the question is: what is the line between addiction and non-addiction? This is the question which is repeatedly faced by those who deal every day with this problem. Alcoholics Anonymous has, e.g., drawn up a rather elaborate testing procedure on the basis of which they determine whether a person is indeed addicted or not. I have had occasion to be involved in this sort of thing. AA sets up certain criteria to determine whether addiction is indeed present in a person, regardless of his own protestations.

In a recent issue of the *Grand Rapids Press*, Dr. Donahue addressed this problem and listed current thinking on it. He writes:

I'll tell it like it is, for you (he was answering a question sent in by a reader, H.H.) and a lot of others in your age group who, studies reveal, are having alcohol problems.

Here are some questions to ask yourself:

Have you tried to cut down on drinking and failed? Do you feel guilty about

your drinking? Are you annoyed at criticism about drinking? Have you ever taken a drink as an eye-opener in the morning? A yes to any of these indicates a problem

What about quantity of liquor drunk as a guide to problem drinking? Many ask me this. It's difficult to quantify.

Four beers a day can spell trouble. Each 12-ounce bottle is equivalent in alcohol to six ounces of wine or 1.5 shots of 80 proof whiskey. Some can tolerate more than others, and women tolerate less than men before getting into liver trouble, for example

The person quoted above, a sober drunk, says this:

The best question to ask yourself or ask about someone you love: Is drinking distorting any part of my life — my working life, my social life, my family life? If it is, then you've got problems. Also, if you are secretly worried about your drinking, chances are you have reason to be worried. All alcoholics are, in their own souls, worried about their drinking. They may deny it; it is a disease of denial

The Bible speaks of the fact that the sinner is a slave of sin. This is immediately evident in some sins, perhaps not so completely evident in others. While it is a fact that the depraved sinner, apart from grace, is a slave to sin in a very fundamental sense of the word, any given sin can also become such a master in a person's life that he becomes a slave to that very sin.

The depraved sinner is a slave to sin because his nature is corrupt and even his will is bound in sin so that he cannot even so much as will the good. This is the fundamental slavery of sin with

Herman C. Hanko is professor of Church History and New Testament in the Protestant Reformed Seminary.

which the whole human race is infected. But individual sins can also become our masters. Life is full of evidences of this.

If a person gives himself over to the sin of lying, he can become slave to that sin. The world speaks of compulsive liars or congenital liars; but the point is that lying becomes so dominant in his life that it becomes a way of life so that he lies even when there is no reason to lie. I once knew a man of this sort. He lied in everything he said. He lied because he seemed incapable of telling the difference between the truth and the lie. He lied when there was no apparent sense to it.

The same thing is true of fornication. A man may give himself over so completely to fornication that he becomes a slave to this sin. A man who had walked in the way of fornication once said to me (and it was a cry that rose from the very depths of his soul): "Reverend, I'd give my right arm to be free from this sin, but I cannot escape its clutches."

The world speaks of kleptomaniacs, i.e., people who are compulsive thieves. But surely one can practice theft so often that the sin gains a certain dominance in his life so that he steals even when there is no point to it. Theft has control of his conduct, and he steals for no apparent reason and steals things which he does not want or need.

Gambling is such a sin. The world has even set up organizations, some called Gamblers Anonymous, to try to help people who gamble constantly to the point where they bring economic ruin on themselves and their families.

Drug use leads to severe addiction, even of a physical kind, so that the drug addict who desires to escape from drugs suffers terrible withdrawal symptoms, and, like the drunk, can never touch drugs again without reverting back to his old ways.

It seems as if this terrible slavery of an individual sin can be true of any sin. If a person gives himself over to hate, hate can come to dominate his life so completely that it becomes an all-controlling principle determining everything he does.

Yet some sins have such severe physical and psychological consequences that the one who commits such sins becomes a slave to the sins physically and psychologically as well as spiritually. Drunkenness is one of them. It is not a disease. It is a sin. But it is the kind of sin that leads to great slavery, spiritual slavery, physical slavery, psychological slavery.

What are the psychological and physical reasons for this would make an interesting study in its own right, a study for which I lack the competence. But it is clear that some sins bring with them physical and psychological consequences which are grave and serious. These physical and psychological consequences, the harm done to the body and soul by these sins are of such a kind that other help is needed for a person to escape from them.

None of this means that there is no hope for the drunkard, no hope for the drug addict, no hope for the fornicator — even if he should do irreparable harm to his body and soul by his great sins. There is always hope in the cross of Jesus Christ. The blood of atonement was shed for the greatest of all sinners, and the price of Christ's suffering was so great that no sin is left unpaid for. The cross is an amazing and

wonderful gift of God. So complete is the atoning sacrifice of our Savior that no sin known to man (other than the sin of impenitence) is so great that it cannot be covered by the blood that flows from Calvary. To the sinner, chained in the seemingly unbreakable shackles of sin, there is hope, blessed hope, in that cross of Calvary. There is forgiveness and pardon. There is escape from sin and a power to break sin's chains. For one who flees to that cross there must not be a moment's doubt but that the blood of atonement has secured both pardon and deliverance.

But God has so ordained our lives that the humbled and repentant sinner may need help to escape from his sin. He may need the help which only his pastor, the elders of the church, and his fellow saints can provide. He may need their constant support and assistance. He may have been so harmed by his sin that the rest of his earthly life he stands on the brink of committing the same sins over again, and needs constant assistance to walk the path of obedience. The world has its organizations to assist drunks to stay sober. But the world knows nothing of the power of Calvary and the great blessedness of the work of Christ through the church and through the communion of the saints. They help drunks, but never lead them to escape hell. There is no reason why the church cannot bring the message of pardon in the cross to penitent sinners not only, but also to give them the help and support they need to walk the pathway of life that leads to heaven. □

In Memoriam
George C. Lubbers

In Loving Memory of the Rev. Clinton Elliott

It was with mingled sorrow and joy that we received the tidings that Rev. Clinton Elliott, the oldest minister in our Jamaican church, had been taken home to glory. He must have been alone at home and walking in his backyard, when the angels came to carry him home to glory in their chariot.

We sorrow that a friend, a dear brother and affectionate colleague, was taken from our presence here on earth. He even addressed me in his letters with the familiar "dear brother George." Now he will no longer need to write his endearing letters, in which he often poured out his deep concerns for the churches in Jamaica. In his inimitable Jamaican lingo he would describe both his physical and spiritual needs. He knew that he was speaking to an understanding heart. Often I pondered the possibility for me to fly to Jamaica, if only to have a face to face conversation with this dear brother in Christ. It was not so to be!

On the other hand we rejoice in silent thanksgiving, that at long last the Lord has taken his weary servant to his reward of grace in glory. We feel confident that he received his desire to be with his Lord, his "personal Savior", Who he knew was faithful to the end!

When he was still a young man, a fisherman in the Caribbean Sea, and while on a certain day he was far from land upon the deep sea, his boat capsized into the stormy sea, and he was in great fear that he would perish. The Lord rescued him. He never ceased to give thanks to God. It was then that he vowed that henceforth his life would be in special service to Christ in the preaching of the gospel. Since he was a man of some native ability and with great tenacity of faith, he applied himself hungrily to the study of the Scriptures, as his bread of life. Yes, by the mercies of God he fulfilled his vow to the end!

Rev. Elliott was a very personable man, even sometimes in rash forthrightness calling a spade a spade. Not everybody was his friend. It was especially when he had to deal with domineering "church-mothers" that tactfulness was somewhat thrown to the wind. Yet withal, Rev. Elliott had undying and

faithful friends. Those whom he loved he loved fervently.

It was a pleasure for Mrs. Lubbers and me to hear him approaching. Often on Monday evenings, he would appear hot and weary from the long "journey". He came partly afoot up the long slopes, and as much as possible by Minibus and Omnibus, and in a pinch by taxi. At our humble, yet peaceful home he would find also a spiritual oasis. There he would find a clean bed and water on tap in what had been the "maid's-room". It was his little prophet's room, with bed and table. He also loved Mrs. Lubbers' cooking.

As a preacher, Rev. Elliott never excelled in being able to teach the Reformed faith systematically. Yet withal, his principle in his preaching had to be against the teaching of Arminian freewillism. He always spoke with great appreciation that brother John Heys had taught him, and that he had honorably finished the course. Incidentally, this course was basically the instruction which Rev. Heys had given on "Church Hill" in Lucy, Hanover, Jamaica. It was complemented by a certain correspondence course which Rev. Heys developed and sent to Rev. Elliott and other students, which they returned for

George C. Lubbers is a minister emeritus in the Protestant Reformed Churches.

correction. This course was verified to be correct by the approval of a subcommittee of the mission committee!

Rev. Elliott loved to sing our Presbyterian Psalter. How his soul reveled in Psalter numbers 1 and 53, as well as others. However, he never ceased to pour out his soul in such hymns as "Amazing Grace" or "Sweet Hour Of Prayer". I can still hear his sonorous voice singing acapella. My soul felt very akin to these humble saints, and we joined to magnify the Lord with them. However, it was especially when the Jamaican saints lifted up the lofty strains of "Holy, Holy, Holy, Lord God Almighty," that we felt this kinship. Suddenly the, shallow choruses were forgotten, when our hearts were lifted up to truly celestial heights.

Jamaica is a warm and often very humid climate, as "a little island in the sea". Daytime study is really not possible about mid-day. Brother Elliott lived in a humble house, a structure which we would not be willing to live in, but it was his retreat amidst the grapefruit, banana, and coconut trees. Here, too, he kept a few chickens. It was here that he would rise shortly after midnight; he would sit at his table and with lamplight pore over his Bible, study his text with the aid of a few books, among which the chief was *Young's Analytical Concordance*. He would prepare his sermons, and take off early Saturday morning for an all-day journey from Islington to the Southwest part of his beloved Jamaica to preach and "break bread", and sometimes to baptize in the Caribbean Sea.

Yes, we see the spiritual pilgrimage of an itinerant preacher.

Rev. Elliott had been married to a woman when a young man. Much later in life, after many years of separation by legal divorce, he ever spoke of "Martha". Yes, he had seen her once or twice since her second "husband" had died. Martha was not happy with her life. She had refused to live with Rev. Elliott and to put up with his life as an itinerant preacher. Subsequently the loneliness and the ever-present temptations of the Jamaican mores had evidently induced her to seek another man. I always observed in Rev. Elliott a man who lived a chaste and godly life.

Rev. Elliott moved in 1984 from Islington to Cave, Jamaica. Here too he plied his know-how in the culture of fruit trees and vegetables in his very little backyard "acreage". He loved to befriend the little children with a little gift, such as a piece of sugar cane.

It was here at Cave where he lived in the proximity of Rev. Wilbur Bruinsma and family, and also near to the few remaining churches which he too had served, and who had remained faithful. He lived a lonesome life. It was here that at the age of 84 his strong body had to succumb to the power of sickness and finally death. He died alone with God. His body was found in the backyard of this little house. No doubt, the angels came and carried the poor man in Abraham's bosom. No man heard his farewell. It was not necessary. The Lord himself delivered him from body of this death. Just recently Rev. Elliott wrote his farewell words. It was his last and most touchingly beautiful letter. The letter here follows:

Cave P.O.

3-3-88

"The Rev. and Mrs. Lubbers and all Family and Friends,

"Greetings in the Name of Jesus our soon-coming King we soon shall see; every eye shall see not (before) very long, as Peter writes: all things must come to pass as it is written, then comes the end. Our eyes have seen many, many . . .

Dear brother and sister Lubbers: oh, I would it could be possible that you would visit us again. So many things I could say. But the time is short.

"Thanks for the tape. The word cheer me on in my old age; ever as Christians, in the Old Testament hope of their journey to the Celestial City. They were pilgrims. We have no abiding city here, but one out of sight. The builder and maker is God.

"Dear brother George, I am still sick. But the head not yet on pillow. (*) I have to be going to the doctor for medication injections monthly. Sometimes the rest at night is good; it goes and comes. The nerves the same. I have to be thankful to God for whatever way he chooses.

"Thanks for the gift.

"I hope I can on the tape to Rev. Bruinsma and Rev. Williams.

"Dear brother George: brother Myron Moody and his family always writing me and sending me a little gift. It encourages me to be faithful to the end.

"May we as children of God and saints be ready for the great election day above, when Jesus shall call all the nations to receive our reward (1 Peter 1:8 f.f.).

(was signed) Yours faithfully,
Clinton Elliott"

It is a good and sincere farewell! The angels heard this good confession often and rejoiced over a poor sinner who repented in grace.

Here we let it rest till Jesus comes. □

(*) The Jamaican quaint and picturesque metaphor for dying.

—Upon request of First Church
Jamaican Committee

The Day Of Shadows

John A. Heys

God's Mercy Casts Its Shadow

A shadow can present us with a warning, and even of a warning that is very serious. The shadow cast when the sun is sinking behind the western horizon can warn us that it will soon be dark on this earth, and that the work we are performing will have to be finished very soon. Walking alone on a dimly lit street, where robbery has taken place repeatedly, and seeing a shadow approaching from behind may fill one with great fear. Thus also when Adam and Eve heard God coming in the cool of the day wherein they had eaten of the forbidden fruit, it filled them with great fear and made them try to hide under the trees of the garden of Eden. And remember that, as we saw last time, the sin of Adam and Eve did not seem such an evil deed;

and yet it was a shadow of the gross wickedness in the world today, which will reach its climax in the day of the antichrist. There is plenty of violence and of breaking the entire second table of the law today. But those who break the first table as well are developing in sin, and the shadow of what is coming is becoming more ominous.

However, there are also shadows that make one's heart leap for joy. When waiting for a son, who has been on a fierce battlefield for many days, and is now coming home, his shadow, as he approaches the front door of your home, will make your heart beat with joy. And for us today, seeing that shadow of Christ and His cross, that shadow of God in His sovereign grace approaching fallen Adam and Eve, brings comfort and gladness to the child of God. Not only did God come with the blood of animals — most likely sheep — but also with those skins to clothe them and cover their nakedness; but His very approach to them was such a blessed shadow of His mercy, His kind compassion upon those who turned not only away from Him but against Him.

Yes, there was a shadow that fell upon Adam and Eve before God came in the cool of the day. They put on fig leaf aprons and

went to hide in the darkest place that they could find in that beautiful garden of Eden. The shadow of impending doom which they deserved was there. A shadow of the day when all men shall appear before the judgment seat of Christ hung over that garden. Adam and Eve had every reason to be terrified.

But what a beautiful shadow, what an encouraging shadow it is for us, when we see how God came to fallen man! What a shadow we see there of what He will do, and how He will approach us in the day when Christ returns upon the clouds of heaven and sends every man and angel to his everlasting destination!

They had shown contempt, denied Him, took the position that He is not God, and that not He but Satan spoke the truth. They had revealed hearts that had no love at all for God, but hated Him for telling them not to do what would have benefitted them so much that, as Satan said through the serpent, they would be gods and would not have to listen to Him. We ought not to any degree try to minimize the awfulness of that sin of Adam and Eve. Had God Himself not said that it would bring death?

John A. Heys is a minister emeritus in the Protestant Reformed Churches.

He spelled it out very clearly to Adam. He would not simply be driven away from the tree of life, but would die. He would die spiritually that day; and physically begin to go into death with his body; and his guilty soul would be cast into the lake of fire.

Certainly we can and must say that Satan deceived Adam through Eve and the serpent. But that does not deny the fact that Adam was not forced to perform an act of hatred towards God, and made to go contrary to God's will. He knew very well that to disobey God was to turn his heart from Him, rather than have his heart go out with thanksgiving and love to the God Who made Him and gave Him so much blessedness.

But bring before your mind what God did some years later in the days of Noah. He came with an awful flood that killed all on this earth, except eight souls who at His bidding built the ark and believed Him, when He condemned all the devilry that Satan had already achieved on this earth. Recall what He did to Sodom and Gomorrah and to Uzzah, who touched the ark when David was trying to bring it back to Jerusalem. And even long before this, consider what He did to Korah, Dathan, and Abiram in the wilderness; and to Pharaoh and his host, when they tried to follow the Israelites, who were crossing the Red Sea on dry land.

What tender mercy it was when God came to fallen Adam and Eve! What compassion did He show to these enemies who had opposed Him in His holy law! He came with a question and not with a flash of lightning, an earthquake, or tornado. He came Himself and not through an angel with a flaming sword;

which He did send later, after giving His elect such a rich and precious mother promise. They heard Him walking in the garden in the cool of the day; and then they heard Him call to them:

"Where art thou?" And after more questioning, although He knew all that they did, and did not need information in order to decide what to do to them, He came with that rich promise of His grace. He came to them with Christ. That He did by words that assured them that The Seed of the Woman would deliver them completely from the devil's hand; but that He did also later on, when as we read, He gave them those coats of skins, obtained through the shedding of blood.

What He did here the day man sinned was a beautiful shadow of what He did when He sent His own Son into our flesh, and shed His blood so that we might be clothed with the robes of righteousness which He prepared in Christ. And there is something here that ought to be emphasized and not minimized. Look at that promise that He gave to all the seed of the woman, that is, to all the elect. Those words were addressed to the devil, although to him it was not a promise but an awesome prediction. To the seed of the woman it was the promise of a complete spiritual victory. Not only would there be complete deliverance from the curse, but also — and that is stated literally and not by implication — that they would be given victory in the spiritual sense, meaning that they would again love God and hate the devil. This truth is often overlooked and/or pushed far into the background. But what God promises here is that there will be enmity in the hearts of His elect against the devil and all his devilry. That is mentioned first; and that is of utmost importance. The human race is going to be divided into two kinds of

people from a spiritual point of view. Some will love God and hate Satan. Some will be left in their sad, spiritual state so that they will hate God and love all that the devil led man into seeking.

Satan is going to be punished. His head is going to be crushed. That is a better translation. It is not going to be a mere bruising that in time will be healed. And it is a crushing of the head, which means death! Christ's heel is going to be crushed. The idea is that His walk of life on this earth will be ended, and was ended by His cross. But it also means that all the seed of the woman are going to have their heels crushed so that they cannot walk anymore in sin! O, yes, in this mother promise we do have a shadow of what we will have in the new Jerusalem. What comes first in our salvation is having our hearts delivered from the love of sin and filled with love toward God. Without that there can never be given us by God deliverance from the curse, that is, from the punishment of the sin, which we deserve. A thief may, after his punishment in prison has ended, go right back to his evil and be imprisoned once again. The authorities simply failed to stop that wickedness. God never fails in anything He sets out to do. And He tells Adam and Eve here that He is going to realize a complete victory for them. The crushing of Satan's head will stop him from working in our hearts. Our sinful heel will cause us in this life to cripple in sin, and be sorry when we have walked in hatred towards God. There will be a different walk of life for us. And when we get new, resurrected bodies like that of Christ, we will walk only in love toward God.

Let us take hold of that truth. Let us see that shadow of God's mercy that has compassion upon us and saves us from SIN and not simply from the punishment of sin. His mercy does not simply deliver us from what we brought upon ourselves by our sin, but also from that which makes us perform these deeds that demand punishment. Of course, this is an act of His everlasting, unchangeable love and grace. But God's mercy, that is, His compassion, His pity upon His elect seed of the woman, is so evident in the way He deals with us, and in what He promises us. And did not Jesus teach us this in His parable and in what the publican prayed? He cried out: "God be merciful to me the sinner." Yes, that is the Greek word. It is not simply a confession that he is a sinner; but he cries out in the realization that, because he knows only what is in his own heart and mind he is *The* sinner, the biggest sinner he knows. And he cries for mercy, which implies of course, also for God's love and grace.

What an important and beautiful shadow we have then in the way God approached those who manifested their hatred towards Him. The psalmist in Psalm 103:17 declares: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children." That is true; but what is also true, and was shown us in what happened there in the garden of Eden, is that God's mercy makes us fear Him. And in His mercy here God told Adam and Eve, by implication, for these words were

addressed to the devil, that He would make them fear Him in the sense that they would believe in Him, and no longer believe the devil's lies. So often in the Old Testament the word fear is used for faith. And that we believe in God and in His Christ not only assures us that His mercy is upon us, but also that this fear came to us in His mercy.

And let us also appreciate the fact that it is in His mercy that God causes us to know our sins. He has every right to consume us in His wrath the moment that we have a sinful thought in our minds. He need not wait until we put that sinful thought into a sinful act of the body. He had every right to destroy both Adam and Eve the minute that they reached out to pick that fruit. He did not need to wait until they took the first bite. He could have cast them at once into the lake of fire, and created a new man and woman to populate His earth. But no, having eternally chosen them in Christ, seeing them as purchased by the blood of Christ, because He wanted them to be with Him in covenant fellowship in the new creation He eternally planned, He dealt with them in the most wonderful mercy, as well as love and grace, that we could ever invent or plan to have upon this earth.

We can, foolishly and sinfully, call all this fiction rather than fact. We can be atheistically evolutionistic and distort what God moved Moses to write in Genesis 1 - 11. But God Himself had written for us a fact that comforts us in our sins and fleshly opposition to Him. Here in this shadow of His mercy after man's first sin, we see how merciful He is. And merciful means full of mercy. How full that mercy is we will never know fully. For it stretches out infinitely into the everlasting life that is coming. But we can and ought to take with us this rich and wonderful manifestation of it the day when we first turned against Him.

Yes, the day sin began on this earth God showed us what He would do in His Son and in His mercy. His Son's blood would be shed, and His righteousness and holiness would clothe us and bring us into a richer covenant fellowship than Adam and Eve knew before they fell into sin. □

The Standard Bearer makes a thoughtful gift for members of your family, friends, and neighbors. Give a gift of the Standard Bearer.

Directory, Protestant Reformed Churches

Covenant Prot. Ref. Church
454 Pulis Ave.
Franklin Lakes, N.J.
(Meeting in United Meth. Church)
Services: 11:30 & 7:00
Phone: (201) 790-4732

Byron Center Prot. Ref. Church
8840 Byron Center Ave.
Byron Center, MI
(Meeting in Byron Center Chr. Jr.
High School)
Services: 9:30 & 5:00
Phone: (616) 878-3255, 534-1927

Hope Prot. Ref. Church
1580 Ferndale, SW
(Corner of Riverbend & Ferndale)
Walker, MI
Services: 9:30 & 7:00
Phone: (616) 453-3253, 453-2524

Kalamazoo Prot. Ref. Church
4515 Green Acre Dr.
Kalamazoo, MI
Services: 9:30 & 6:00
Phone: (616) 381-3385, 349-4420

Randolph Prot. Ref. Church
229 Hammond St.
Randolph, WI
Services: 9:30 & 2:00
Phone: (414) 326-5642

Hull Prot. Ref. Church
1204 Third St.
Hull, IA
Services: 9:30 & 7:00 (May to
Sept.) 9:30 & 1:30 (Oct. to
April)
Phone: (712) 439-1326, 439-1283

Hope Prot. Ref. Church
Isabel, SD
Services: 9:30 & 2:00
Phone: (605) 466-2450

Hope Prot. Ref. Church
1307 E. Brockton Ave.
Redlands, CA
Services: 10:00 & 7:00
Phone: (714) 792-0307, 792-4923

First Prot. Ref. Church
2800 Michigan St., NE
(1/2 Mi. SW of I96/M44 inter-
change)
Grand Rapids, MI
Services: 9:30 & 6:00
Phone: (616) 247-0638, 245-4339

Southwest Prot. Ref. Church
4875 Ivanrest Ave., SW
Grandville, MI
Services: 9:30 & 7:00
Phone: (616) 532-6876, 532-4846

Faith Prot. Ref. Church
7194 20th Ave.
Jenison, MI
Services: 9:30 & 7:00
Phone: (616) 457-5848

First Prot. Ref. Church
290 E. 18th St.
Holland, MI
Services: 9:30 & 6:30
Phone: (616) 396-8303

Pella Prot. Ref. Church
410 Franklin St.
Pella, IA
Services: 9:30 & 7:00
Phone: (515) 628-4747

Doon Prot. Ref. Church
6th Ave. & N. 2nd St.
Doon, IA
Services: 9:30 & 2:00
Phone: (712) 726-3382

Loveland Prot. Ref. Church
709 E. 57th St.
Loveland, CO
Services: 9:30 & 6:00 (Oct. to
May) 9:30 & 7:00 (June to Sept.)
Phone: (303) 667-1347

Lynden Prot. Ref. Church
108 Beernink Lane
Lynden, WA
Services: 10:00 & 8:00 (summer)
10:00 & 2:00 (winter)
Phone: (206) 354-4337

Southeast Prot. Ref. Church
1536 Cambridge, SE
Grand Rapids, MI
Services: 9:30 & 5:00
Phone: (616) 452-7047

Grandville Prot. Ref. Church
Wilson Ave., SW
Grandville, MI
(Meeting in Grandville High
School)
Services: 9:30 & 7:00
Phone: (616) 538-2575

Hudsonville Prot. Ref. Church
5101 Beechtree Ave.
(1 Blk. East of Public High
School, 32nd Ave.)
Hudsonville, MI
Services: 9:30 & 7:00
Phone: (616) 669-0755

South Holland Prot. Ref. Church
16511 South Park Ave.
South Holland, IL
Services: 9:30 & 6:00
Phone: (312) 333-1314, 596-3113

Trinity Prot. Ref. Church
214 Barker-Clodine Rd.
Houston, TX
Services: 9:30 & 6:00
Phone: (713) 492-0844

Edgerton Prot. Ref. Church
3rd & Maple St.
Edgerton, MN
Services: 9:30 & 7:30 (March to
Nov.) 9:30 & 2:00 (Dec. to Feb.)
Phone: (507) 442-4441

First Prot. Ref. Church
11533 135th St.
(Mt. Zion Lutheran Church)
Edmonton, Alberta, Canada
Services: 11:15 & 3:00
Phone: (403) 455-9803

Immanuel Prot. Ref. Church
C & E Trail and 50th Ave.
(St. Cyprian's Anglican Church)
Lacombe, Alberta, Canada
Services: 12:00 & 4:00
Phone: (403) 782-4089

Book Review

SOLVING MARRIAGE PROBLEMS, by Jay E. Adams; Zondervan Publishing House, 1986; 122 pp., (paper) \$6.95. (Reviewed by Prof. R.D. Decker)

This Zondervan publication was first published by Presbyterian and Reformed Publishing Co. in 1983. We reviewed that edition in the September 1985 issue of *The Standard Bearer*. Jay Adams is Director of Advanced Studies at Westminster Theological Seminary in Escondido, Cali-

fornia. The book is intended for pastors and other Christian counselors, but may be profitably read by any Christian. One does not always agree with Adams' views, especially his view of divorce and the remarriage of divorced persons. Nonetheless, Adams' approach is Biblical and he insists that marriage problems are caused by sinful living patterns which can be changed and ought to be replaced by Biblical living patterns. God's Word is our guide in dealing with these sin problems in marriage and it is

the Holy Spirit Who enables us to live in obedience to God's will in marriage. Adams deals with some of the more common causes of marriage problems: communication breakdown, mishandled anger, self-centeredness, *et. al.* Other subjects discussed in the book are: The Counselor's Own Marriage, What Causes Marriage Problems, Unbiblical Concepts in Marriage, Particular Sinful Living Patterns, How to Discover Marriage Problems. Recommended for pastors and elders especially. □

News From Our Churches

Ben Wigger

September 1, 1988

The consistory of the First P.R.C. in Holland, Michigan presented a trio of the Revs. B. Gritters, C. Haak, and M. Kamps to their congregation. On July 25th Rev. C. Haak was chosen and a call was extended to him to become Holland's next under-shepherd.

The congregation of the Hope P.R.C., in Isabel S.D., formed the following trio: Revs. R. Hanco, S. Houck, and J. Kortering. From

that threesome Rev. S. Houck was extended a call to come over and help the group in Isabel.

We also extend our congratulations to Rev. and Mrs. Wilbur Bruinsma, our missionary to the island of Jamaica, in the birth of a baby girl, Megan Dael, born June 12.

Rev. Bruinsma was scheduled to preach in First P.R.C. in Grand Rapids, Michigan, on July 3, at which time he expected to baptize their new daughter.

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

As many of you may know by now, in response to a request from the Evangelical Presbyterian Church of Australia to help them in their shortage of ministers, Prof. H.C. Hoeksema will be sent to their Burnie, Tasmania congregation for one year. Prof. Hoeksema and his wife planned their departure for August 16, the Lord willing.

The consistory of the Pella, P.R.C. in Pella, Iowa decided to purchase some books and pamphlets from the Reformed Free Publishing Association for resale on a consignment basis at Gosselink's Christian Bookstore in Pella. The consistory felt that this was one way in which the congregation in Pella could be a witness of the Reformed faith in the community.

The congregation of the Loveland P.R.C. in Loveland, Colo. enjoyed the preaching of the Rev. J. Heys, pastor emeritus of the P.R. churches, while their pastor and family enjoyed a camping vacation. While in Loveland, Rev. Heys also presented a slide program on New Zealand, featuring especially our sister church in Wellington.

Loveland is also busily working on completing the kitchen in the basement of their new church.

The Southwest P.R.C. in Grandville, Michigan has set September 9 as the date of the dedication of their organ and new sanctuary. More about this event later.

The members of the Covenant P.R.C. in Wyckoff, New Jersey set aside one week day per month during the summer months to discuss the tapes of the Conference on the Family, held in South Holland.

The last payment has been made on the property and parsonage of the Grandville P.R.C. in Grandville, Michigan. As you might imagine, attention is now being focused on making plans for their new church building.

Once again the Evangelism Committee of the South Holland P.R.C. in South Holland, Ill. has a "new" pamphlet you might be interested in writing for: "God So Loved the World", an explanation of John 3:16, by Prof. H.C. Hoeksema. It is a reprint of an earlier pamphlet. Changes in the new pamphlet include a new cover; a new title; and addition of an appendix by Rev. D. Engelsma. The color of the cover ("blood-red") was chosen deliberately in keeping with the text of John 3:16. Want a copy? Just drop a note to the Evangelism Committee, 16511 South Park Ave., South Holland, Illinois 60473.

Rev. A. den Hartog, pastor of the Randolph P.R.C. in Randolph, Wisconsin wrote in a recent bulletin about the Norristown Mission. He says: "The Norristown Mission is an exciting one. Those who attend the mission are from diverse back-

grounds, but they are all united in their love and enthusiasm for the truth of the Word of God as it is preached by Pastor Ken Hanko. Because some members come from as far as 100 miles away, everyone takes his lunch at the hall where the worship services are held."

Randolph's organ committee has also found what seems to be the best organ for their church. It is an Allen Computer Organ, model 221.

The Board of Covenant Christian High School in Walker, Michigan, is going ahead with Phase 1 of a three-phase building project that is tentatively scheduled to be completed by the year 2000. Phase 1, when completed, is to consist of new construction on the west side of the school building, and some much needed remodeling.

This three-phase building project is the direct result of a study which relates to the rapidly expanding student body, projected from current enrollments in the elementary schools which feed students into Covenant. Enrollment projects show an increase from 121 students this fall to approximately 300 by the year 2000.

With school begun, or about to begin soon, a final thought from the bulletin of South Holland, Ill: "Learning may be usefully employed; but if learning ever forgets that it must sit at the feet of Jesus, it will be a curse instead of a blessing." Robert Haldane □

Notice!!!

The Southwest Protestant Reformed Church of Grandville, Michigan, is in need of \$100,000.00 to finance the construction of their sanctuary building project.

Those interested in loaning \$1,000.00 or more for periods of five, ten or fifteen years at an interest rate of 7½ % are requested to contact Mr. Phil Lotterman, 871 Rushmore St., Jenison, MI 49428 for particulars. (Phone (616) 457-0005.)

THE STANDARD BEARER

P.O. Box 6064
Grand Rapids, MI 49506

SECOND CLASS

Postage Paid at
Grand Rapids, Michigan

LEAGUE MEETING NOTICE!!!

The Eastern League of Men's & Ladies' Societies will begin the Fall Season, the Lord willing, Tuesday, September 13, 1988, 8:00 P.M. at the Holland Protestant Reformed Church. Rev. M. Joostens will speak regarding "Temptations in our affluent society." All members and others interested in this topic are urged to attend.

Ruth H. Bylsma, Secretary
Eastern League of Men's & Ladies' Societies

WEDDING ANNIVERSARY

On September 7, 1988, the Lord willing, our parents, MR. AND MRS. BEN BOSMAN will celebrate their 40th wedding anniversary.

We thank God for these years they have had together and rejoice with them for being so blessed.

We pray that God will continue to bless them in the years to come.

Richard and Nancy Bosman
John and Libby Bosman
and 6 grandchildren

WEDDING ANNIVERSARY

On August 17, 1988, our parents and grandparents, MR. AND MRS. CORNELIUS KAMPS celebrated 40 years of marriage. We give thanks to our Heavenly Father for the love, guidance and instruction they have given us. May God continue to bless and keep them in the coming years.

"Yea thou shalt see thy children's children, and peace upon Israel."
(Psalm 128:6)

Carey and Lois Kamps
David and Karla Kamps
Terry and LaVonne Kooienga
Jim and Sandra Westing
Dave and Ruth Gunnink
Larry and Lynn Van Overloop
Jonathon
and 21 grandchildren

RESOLUTION OF SYMPATHY

The Consistory of the Lynden Protestant Reformed Church extends its sympathy to Mrs. Orta den Hartog and her family in the death of her husband JOHN DEN HARTOG on Tuesday, July 19, 1988. We commit the bereaved of heart to our faithful God and Father who hath sworn through the mouth of his prophets — "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate." (Psalm 34:22)

Rev. C. Haak, Pres.
Mel Yonkman, Clerk

RESOLUTION OF SYMPATHY

The Consistory and Diaconate of the Lynden Protestant Reformed Church extend their sympathy to our fellow office bearer, Mr. Jim den Hartog in the death of his father, JOHN DEN HARTOG. May the sorrows of death be swallowed up in the victory which is ours through Jesus Christ our Lord. (1 Cor. 15:57)

Rev. C. Haak, Pres.
Mel Yonkman, Clerk

RESOLUTION OF SYMPATHY

The Adult Bible Society of the Lynden Protestant Reformed Church convey their Christian love and sympathy to our sister, Mrs. Orta den Hartog in the death of her husband, MR. JOHN DEN HARTOG.

As John's confession was that he belonged, in life and death, to his faithful Savior, so may our sister experience the peace passing understanding as we confess with the Psalmist — "As for me, I will behold thy face in righteousness: I will be satisfied, when I awake, with thy likeness." (Psalm 17:15)

CONGRATULATIONS

Congratulations to Professors R.D. Decker and H. Hanco in the attainment of their Th.M. Degree from Calvin Seminary. May the Lord bless the further education of the professors as they teach young men to be undershepherds in our churches.

Rev. M. Joostens, Stated Clerk

WEDDING ANNIVERSARY

We rejoice with our dear parents, HENRY AND LORNA VANDER VEN-NEN, as they celebrate their 35th wedding anniversary on September 4, 1988.

We are grateful to our Heavenly Father for providing us with God-fearing parents, and pray that He will be near to them and bless them throughout life's journey.

"For the Lord is good, His mercy is everlasting, and His truth endureth to all generations." (Psalm 100:5)

John and Linda Van Uffelen
Dan, Lora, Jeff, Sarah
Daryl and Sharon Kuiper
Kristin, Katie, Jonathan
Todd and Cindy Miedema
Melissa, Leanne
Jeff and Kathy Terpstra

ANNUAL MEETING

September 15 is the night! Plan now to attend the Annual Meeting of The Reformed Free Publishing Association. 8:00 P.M. is the time! Three board members will be elected from the following nomination: Rod Brunsting, Vern Casmier, Leon Garvelink, Arnold Haveman, Peter Koole and Neal Pastoor. Rev. M. Kamps will speak. Plan to be at The SouthWest Protestant Reformed Church September 15!

Secretary of The R.F.P.A.

RESOLUTION OF SYMPATHY

The Consistory of the Randolph Protestant Reformed Church expresses its sympathy to Pastor A. den Hartog and family in the passing of his father, MR. J. DEN HARTOG on July 19, 1988.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labours, and their works do follow them." (Rev. 14:13)