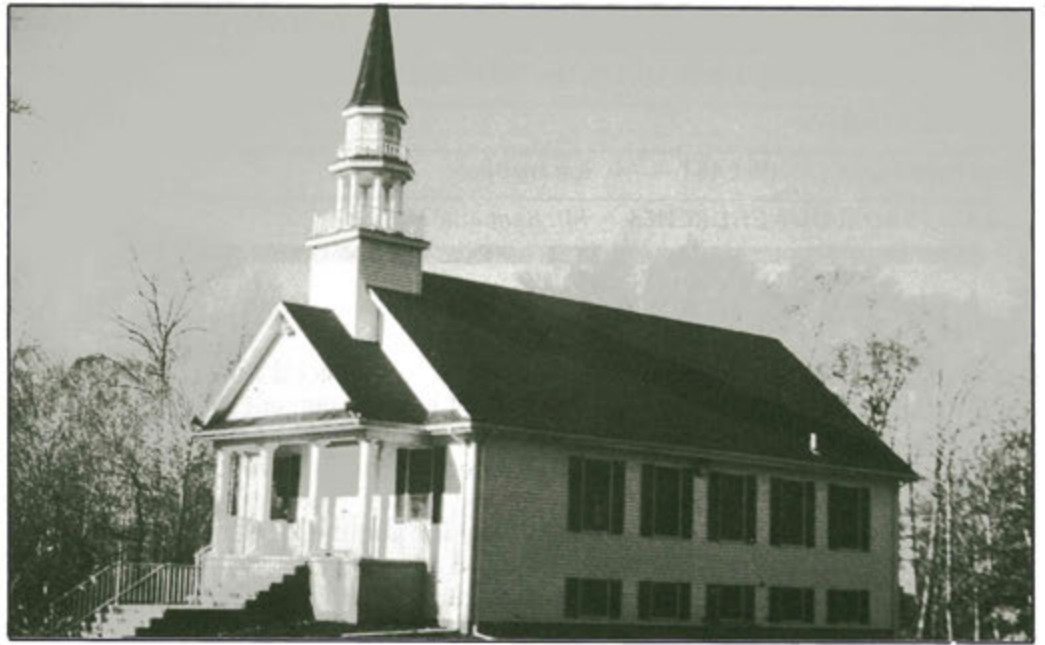


THE STANDARD BEARER

*A Reformed
Semi-Monthly
Magazine*



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February 1, 1989

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In This Issue . . .

Reader response, as we mentioned last time, is a good thing for a magazine. Not only is response a source of encouragement for the editorial staff, but the printing of it can be an interesting feature for our readers in general. We're glad therefore to see that we have again a couple of responses to be included in this issue.

"Letters," however, is not the only way for you the reader to have a part in making this magazine more appealing. We've had several "Contributions" recently, and not all of them have been solicited. In this issue, for example, we have a short account of the dedication of Covenant P.R. Church in Wyckoff. Rev. Flikkema submitted that — *with pictures* — because he saw it as being an event of some significance in our churches and therefore of interest to our readers. We'd like to encourage that. Short articles concerning events of more than local interest will be most welcome. And if you can include a picture or two . . . so much the better. Pictures do a lot to liven up a magazine; and, perhaps more importantly, they can be very helpful as a means of communication. To read about the dedication of Covenant is one thing; to see a *picture of the building* is another. And having both together is of course most desirable.

So, whatever you can do to help us will be much appreciated. If you have any questions about the appropriateness of submitting a particular article, feel free either to ask one of the members of the editorial committee or to write to the editor, at the seminary address.

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Meditation

Rev. James Slopsema

The Trial of Our Faith

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

I Peter 1:7

The churches to which Peter was writing were in heaviness through manifold temptations. We learn later in this letter that this heaviness or grief refers to the severe persecutions the saints experienced at the hand of the world.

We also find ourselves frequently in heaviness through manifold temptations. We too must suffer for Christ's sake in the midst of the world — although we may thankfully add that in our present society this opposition is not nearly as severe as that experienced by the church in the days of the apostles. But in addition to this we also experience the sufferings that come upon mankind in general: sickness, physical infirmities, loss of loved ones, financial difficulties, broken homes

God has a purpose in these sufferings. They are designed to try our faith.

Our attention is called to gold which is tried by fire. So also is our faith, which is much more precious than gold, tried by the sufferings of this present time.

Furthermore, we are assured that this tried and tested character of our faith will be found by Jesus in the day of His appearing, with the result that we will be approved by God, receiving both honor and glory.

What a glorious comfort and encouragement in the face of our present sufferings!

* * * * *

Gold!

How precious gold is! Gold is so precious because of its purchasing power. With gold you can secure food, drink, and clothing. And that's not all. With enough gold a man can enjoy luxury, pleasure, power, security, the esteem of his fellow man. Almost anything earthly can be acquired, if only you have enough gold. For that reason men have worked, fought, and even killed for gold.

But as precious as gold is, our faith is far more precious.

Faith is precious exactly because it brings to us the salvation of God in Jesus Christ. Through the death and resurrection of our Lord Jesus Christ, God has prepared for us a glorious salvation. In Jesus there is the forgiveness of all our sins. In Jesus there is the power of a new life free from all the sin and

misery that characterizes the life of mankind today. In Jesus there is a hope of yet a better life to come in heavenly glory.

This salvation is ours by faith alone. Salvation is not something we must earn. It's not something that can be purchased with gold and money. It's a free gift of God received by faith alone in Jesus Christ. Salvation full and free is promised by God to all and everyone who clings in his heart to Jesus Christ and relies upon Him for all things.

How precious then is our faith!

Daily we must thank God for our faith in Jesus. For even this faith comes from God and not from us.

But the point is that our faith is more precious even than gold. This is true because, as precious as gold is, it perishes, whereas our faith does not.

Indeed, gold does perish. It perishes in the sense that so easily we can lose our hoarded gain of gold and money. We may work long and hard, scrimping and saving to amass to ourselves a fortune of gold; and tomorrow it may all slip through our fingers. Great fortunes have been lost overnight.

Besides that, whatever gold and riches you may manage to acquire in this life will be lost to you when you die. At death you leave everything behind. You won't be able to take so much as one gold piece with you.

Rev. Slopsema is pastor of the Protestant Reformed Church of Walker, Michigan.

This isn't true, however, of our faith. Our faith in Jesus Christ and the salvation it brings us will never perish. The devil seeks to destroy our faith; but God will preserve us in it. Nor do we lose our faith when we die. We carry our faith and salvation with us into eternity to enjoy its blessings eternally. In fact, these are the only things we take with us when we die!

And now consider how short our life here on the earth is in comparison to eternity. Gold is something that pertains only to this life, and will be lost at death — if we don't manage to lose it before. On the other hand, our faith and its salvation is ours to enjoy eternally.

How much more precious is our faith than gold which perishes.

* * * * *

God tries our faith, as gold is tried by fire.

When gold is melted by fire the impurities rise to the top. In this way gold can be tested for impurities. But gold is also purified in this way. For the impurities that rise to the top are easily skimmed off. This is trial by fire. When gold is tried by fire it is tested and purified.

In like manner God tries our faith by the fires of sufferings and affliction, not only to test our faith but also to strengthen and purify it.

This truth must be contrasted to the efforts of the devil to destroy our faith through suffering.

Mention has just been made by Peter of the heaviness through manifold temptations. These temptations refer specifically to the severe persecution the saints were experiencing. Through the fiery persecutions which he brought against the churches, the devil sought to tempt the saints to abandon the Christian faith.

The devil still works the same way today. Whenever we suffer, the devil is nearby to tempt us. If possible he would use our present sufferings to discourage us from continuing in God's ways. He seeks to make us bitter against God so that we turn from God and walk in unbelief. Many of us may presently be struggling with these devilish temptations.

However, God is sovereign over both the devil and our suffering. And He uses the same sufferings, which the devil uses to tempt us so severely, to try our faith.

First, through our sufferings God puts our faith to the test and exposes its weaknesses. Mind you, God doesn't test our faith so that He may come to know the strength or weakness of our faith. God, who knows even the hearts of man, knows the nature of our faith without ever putting it to the test. Our faith is tested through suffering that we may come to know the true character of our faith. What startling revelations about our faith are made to us in the hour of suffering!

But through the trial of our faith God also strengthens and increases our faith. The devil may seek to destroy our faith through suffering; but God strengthens it. The devil may seek through suffering to drive us away from Christ (and sometimes he succeeds for a while); but God uses the same sufferings ultimately to bring us closer to our Lord and Savior, the fount of all our salvation. Consequently, it is through suffering that we grow and increase in our faith. And with the increase of our faith we also are enriched in all the blessings of salvation, the least of which is not mighty works of faith in the service of our God.

The devil tempts; but the Lord tries our faith, as gold is tried by fire.

Now it is true that no suffering for the present is joyous but grievous. Nevertheless, we can

be content and patient in these sufferings, when we bear in mind that God uses these sufferings to try our faith, which is much more precious even than gold that perishes.

* * * * *

This trial of our faith will be found unto praise and honor and glory at the appearing of Jesus Christ.

Jesus Christ is coming again. When He comes He will appear visibly on the clouds of heaven with His holy angels. And He will judge the living and the dead, all according to their works.

In that day the trial of our faith will be found unto praise and honor and glory.

The trial of our faith obviously doesn't refer here to the actual testing of our faith but rather to the tried and tested character of our faith. Through a lifetime of trials and tribulations God strengthens and purifies our faith so that in the strength of faith we live lives of service to God in the midst of this world.

This tried and tested character of our faith with all its fruits will not be lost in the day of judgment. Nor will it be overlooked. It will be found by the Lord Jesus Christ. It will be found unto praise and honor and glory. It will be found unto praise in that Jesus Christ will express His approval of our faith and the works of service that have arisen from it. He will say, "Well done, thou good and faithful servant." But our faith in that day will also be found unto honor and glory in that Jesus will reward our tried and tested faith with its works with great honor and glory in heaven.

This is the ultimate purpose of God in our suffering. God sends suffering, first, that our faith may be tried and strengthened. But

His ultimate goal is that this tried and tested character of faith may be found unto praise and honor and glory at the appearing of Jesus Christ.

Clinging to this by faith we can

patiently bear our present sufferings and burdens.

Were it true that our present sufferings serve no good purpose, we could hardly endure them. Then all that is left for us is bitterness and despair.

But since God uses even sufferings to bring us honor and glory through the trial of our faith, we can endure every affliction and be content. □

Editorial

Another Look at Nonresistance (2)

Note: Part of a sentence was inadvertently omitted in the typesetting of my editorial in the January 15 issue. The first two sentences in the third paragraph should read as follows: Presbyterian Christians in Northern Ireland are under similar pressure. Mobs in the streets, paramilitary organizations, strategic disobedience to certain laws, threats to make the nation "ungovernable," and other rebellious actions are the order of the day as tactics by which Ulster is to be saved for Protestantism and for God.

Protestant Christians tempted to dabble in resistance to the civil government ought to listen to the clear instruction and forceful warning of Martin Luther.

In five treatises written early in the Reformation, between 1522 and 1525, Luther addressed the question, whether a Christian may ever revolt against the authorities. These short works (we would call them pamphlets) are "A Sincere Admonition by Martin Luther to All Christians to Guard against Insurrection and Rebellion"; "Temporal Authority:

To What Extent It Should be Obeyed"; "Admonition to Peace, A Reply to the Twelve Articles of the Peasants in Swabia"; "Against the Robbing and Murdering Hordes of Peasants"; and "An Open Letter on the Harsh Book against the Peasants" (cf. *Luther's Works*, published by Concordia Publishing House and Fortress Press, Volumes 45 and 46). The first of these is a warning against violence in opposing the spiritual authorities — pope, priest, and Roman church; church reformation must be carried out in an orderly manner by the Word of God, not by means of force as advocated by the radicals. But the last four speak directly to the issue of resistance to the state.

These writings belong to any collection of the invaluable, foundational documents of Protestantism. Here Luther develops the truth of the divine institution of the state in contrast to the prevailing Roman notion that the church is the source of all earthly authority. He sharply distinguishes the state and its calling from the church and her calling; there are two swords, the temporal sword wielded by the state

and the spiritual sword wielded by the church. He defines the task of the state to be the maintenance of outward order in society: "... the temporal (government) . . . restrains the un-Christian and wicked so that — no thanks to them — they are obliged to keep still and to maintain an outward peace." The magistrates are "God's executioners and hangmen; His divine wrath uses them to punish the wicked and to maintain outward peace." This is what Paul means by the sword in Romans 13; and this is Peter's teaching in I Peter 2, where he speaks of the state's duty as "the punishment of evil-doers." The state must not, may not, and cannot promote the gospel or destroy heresy. It has neither authority nor competency to rule men's souls. Luther saw clearly, as Calvin did not (with distressing consequences in the history of the Reformed church), that the state has no calling to oppose heresy. Replying to the argument that the temporal power must see to it "externally that no one deceives the people by false doctrines," Luther stated:

This the bishops should do; it is a function entrusted to them and not to the princes. Heresy can never be restrained by force. One will have to tackle the problem in some other way, for heresy must be opposed and dealt with otherwise than with the sword. Here God's word must do the fighting. If it does not succeed, certainly the temporal power will not succeed either, even if it were to drench the world in blood. Heresy is a spiritual matter which you cannot hack to pieces with iron, consume with fire, or drown in water. God's word alone avails here . . .

All that the state must do on behalf of the gospel — and this is a great deal — is to permit it to be preached; “indeed, no ruler ought to prevent anyone from teaching or believing what he pleases, whether it is the gospel or lies. It is enough if he prevents the teaching of sedition and rebellion.”

Luther was not always consistent with his own teaching, particularly in handing over the support and supervision of the church to the government; but in these treatises he is at his biblical best. All Protestant theory on church and state must take Luther's work into account.

Our interest is the Reformer's absolute prohibition of resistance to the state on the part of the Christian citizen. No matter how unjust the rulers, no matter how grievous the misery of the citizens under the sorest oppression, rebellion is never permitted. And rebellion includes making demands upon the authorities under the threat of revolt if the demands are not met. Even if the government forbids the reading of Scripture and of Reformation literature, as well as the pure worship of God, and persecutes those who disobey, the Christian may not resist, i.e., use earthly force against these ungodly magistrates. “Outrage is not to be resisted, but endured.” “Suffering! suffering! Cross! cross! This and nothing else is the Christian law.”

This was Luther's counsel at a time when Germany was erupting in the “peasants' revolt.” Powerful pressure was put upon the Reformer to approve the revolt. The Reformation gospel had been making headway among the peasants. This multitude of workers was looking to Luther for leadership. Indeed, in their manifestos they grounded their demands for freedom in the liberty proclaimed by the gospel of Luther. In “The Twelve Articles” in which the peasants made their demands, they claimed earthly freedom on the basis of their spiritual freedom in Christ: “Christ has redeemed and bought us all with the precious shedding of his blood, the lowly as well as the great, excepting no one. Therefore, it agrees with Scripture that we be free and will to be so.” In fact, they were sorely oppressed — burdened with crushing taxation; worked like beasts; and held in the virtual slavery of serfdom. This, Luther recognized; and because of this he excoriated the rulers, pleading with them to cease their oppression and warning them that they would be responsible for the bloodshed in Germany if the peasants did revolt:

We have no one on earth to thank for this disastrous rebellion, except you princes and lords . . . as temporal rulers you do nothing but cheat and rob the people so that you may lead a life of luxury and extravagance. The poor common people cannot bear it any longer . . . Nevertheless, “the fact that the rulers are wicked and unjust does not excuse disorder and rebellion.”

Why not?

First, resistance is usually fruitless, resulting in worse misery for the rebels than that which provoked their revolution. This is not only a lesson from Scripture, but also the lesson of history. Nor is this merely some natural law

of history; rather, this is due to the judgment of God upon rebels already in this life.

Second, resistance lets loose upon a land the horrors of social and civil disorder. For Luther, as for Calvin, “there is nothing on earth that is worse than disturbance, insecurity . . . violence . . .” “Rebellion is no joke, and there is no evil deed on earth that compares with it.” For preachers of the gospel to encourage resistance, and even to incite it, is grossest dereliction of office. Luther called such preachers in his day — the Munzers, Hubmaiers, and Carlstadts — “murder-prophets.” We have them also in our day, the preachers calling for the mobs to resist the state in the name of Jesus. Though dressed in the garb of a bishop or bearing the title of a Reformed or Presbyterian clergyman, they are murder-prophets. When they are finally successful to unravel the frail fabric of order in the nation so that civil war breaks out, they will stand with bloody hands before God.

Third, resistance is disobedience to the plain calling that God gives the believer in the Bible. Again and again, Luther holds before the revolutionaries the Word of God in Matthew 22:21 (“Render therefore unto Caesar the things which are Caesar's”); in Romans 13:1ff. (“Let every soul be subject to the higher powers”); and in I Peter 2:13ff. (“Honor the king”).

Fourth, resistance is rebellion against the exalted Christ and the sovereign God Whose authority He possesses. The authority of the magistrate is given him “from above,” as Jesus told Pilate in John 19:11. Therefore, the rebel can never prosper, even though his revolution may succeed. For he himself will be damned. “Afterward, both you (the rebels — DJE) and they (the preachers who stirred up the rebels — DJE)

will be damned eternally in hell." Luther flatly declared, "I am and always will be on the side of those against whom insurrection is directed, no matter how unjust their cause; I am opposed to those who rise in insurrection, no matter how just their cause" In a time when churches are proclaiming that God is on the side of the poor and oppressed regardless of their spiritual state, it ought to be loudly preached by the true church that God is not on the side of the poor and oppressed who resist, but is against them.

Fifth, resistance by those claiming to be Christians brings disgrace on the gospel and on the name of Jesus Christ. "In this way the gospel would be brought into disrepute, as though it taught insurrection" This more than anything else weighed with Luther. Surely we feel something of his grief at the dishonoring of Christ's name by such wickedness in our own day. "Christians" murder Moslems in Lebanon! "Protestants" respond to the terrorism of the Roman Catholic I.R.A. by killing Roman Catholics in Northern Ireland! "Evangel-

icals" resort to mob-action to coerce the government in the United States! Christians? Protestants? Evangelicals?

For these reasons, when the revolt of the peasants came, Luther responded with his "Against the Robbing and Murdering Hordes of Peasants" in which he gave the much-criticized exhortation, "let everyone who can, smite, slay, and stab, secretly or openly, remembering that nothing can be more poisonous, hurtful, or devilish than a rebel."

The position of Luther and Calvin that resistance to the state is always forbidden the Christian (which was also the position of Augustine before them) must be the stand of the church of Christ and of the believer today. Those who take another position, justifying resistance by the Christian citizen when the state is perceived as unrighteous or approving resistance as a legitimate means to oppose a specific law that is regarded as evil, should be aware that the implications of their position are far-reaching. The very same argument that justifies resistance to the state also justifies children's resistance

to their parents, if the children judge the parents to be unjust. Not only may the children now refuse to obey a command that would require them to sin, but they may also actively resist, with force, to bring the parents down — to destroy them — or to compel the parents to change some rule in family life which aggrieves the children. This is not far-fetched. For the authority of the state and the authority of the parents in the family flow from the same earthly source. The state is a creation ordinance, originating in the headship of Adam over his family.

Let every soul be subject to the higher powers! This is the Word of the gospel of Jesus Christ, Who Himself submitted to the most unjust rulers. This is a word of sanity in a world and in a church-world gone mad with revolutionary fever. And this is a word that translates into the word that is dearer to the child of God than riches, comforts, earthly liberty, and physical life itself, "Let every soul reverence the Lordship of Jesus Christ and honor the sovereignty of the Triune God." □ -DJE

Letters

A hearty "thank-you" is due for your December 15 editorial "Peace in Church." Anyone who has been a member of a warring congregation can attest to the priceless value of peace and harmony among members. And yet, it strikes me that often we have difficulty discriminating between

"false teaching" and the "chastable" (or matters of opinion). When Scripture is made to speak on every personal preference and tradition, the inevitable result will be war in the congregation. Most of these wars could be avoided if we concentrated our energies into discovering what

God teaches us in Scripture instead of approaching Scripture with our own personal preferences and judgments. (No small task!) A positive and clear presentation of Scriptural truths is the best promoter of peace among members and is surely the best witness to those who dif-

fer with us on doctrinal points. It is only when we are unsure or not convicted of what Scripture says that we resort to character assassination and disputing over words.

Jesus Christ knew that none of us are disposed towards peace and that in our best intentions we are often proud, self-willed, and unwilling to admit and deal with our own faults. That is why

He gave us Matthew 7:1-5 and Luke 6:41-45. The conscientious practice of these truths would have a tremendous impact in our personal, congregational, and denominational lives. I wonder how seriously we take these words of our Lord.

Yours in Christ,
Karen Karsten
Hudsonville, MI

I received *The Standard Bearer* today (Nov. 15, 1988). Love the artwork, the writings, and the tone of the articles. My heart really goes toward the positive and not always the critical. We cannot live in a negative atmosphere all our lives. Keep up the good work!

Frank VanBaren
Loveland, CO

Decency and Order

Rev. Ronald Cammenga

Support and Release

"On the other hand, the consistory, as representing the congregation, shall also be bound to provide for the proper support of its ministers, and shall not dismiss them from service without the knowledge and approbation of the classis and of the delegates of the (particular) synod." *Church Order*, Article 11.

Article 11 is closely related to Article 10, as the opening phrase indicates: "On the other hand...." Article 10 concerned itself with the responsibility of a minister with respect to his congregation. He may not forsake his congregation. If he leaves for another field of labor, he must do this in an orderly way, in keeping with the adopted rules, and with the consent of the consistory of the church he intends to vacate.

Article 11, now, presents the other side of the matter. The connection between the minister and the consistory binds not only the former, but also the latter. It obligates the minister to be faithful to his congregation, not leaving it arbitrarily and without the consent of the consistory. But it also obligates the consistory to be faithful to the minister, not leaving him without proper support during his tenure of labor in the congregation, nor arbitrarily rejecting his service and dismissing him from office.

Although the main subject of Article 11 is the support of ministers, the article also deals with the subject of release of ministers from service in a particular congregation: "... and shall not dismiss them from service without the knowledge and approbation of the classis and of the delegates of the (particular) synod."

PRINCIPLES UNDERLYING ARTICLE 11

Sound, Biblical principles lie at the basis for the stipulations of Article 11.

First, the responsibility for the support of the minister rests with the congregation in which he labors. It is not the duty of the state to provide for the salary and housing of ministers, as has been done when the church was a state church. The minister is not obligated to see to his own support. Nor is patronage by the wealthy the proper means for the support of the minister. But it is the duty of the congregation as a whole to provide for the care of its ministers.

This is the duty that rests with the LOCAL congregation, not with the classis or synod. This is not to say that the classical church visitors, the classis, or the synod may not give advice to churches with respect to the care of their minister. They certainly may. One of the questions put to the consistory at the annual

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church visitation is: "Does he (the minister) receive sufficient income to take care of the needs of his family, taking in consideration the character of his work?" A minister may even appeal to classis and synod if his congregation refuses to give him proper support. But, strictly speaking, the duty of the support of its minister rests with the local congregation. The following Scripture passages bear this out: Lev. 6:14-18; Num. 18:8-32; Deut. 12:11-19; Matt. 10:8-10; I Cor. 9:7-18; II Cor. 11:7-12; Gal. 6:6, 7; I Tim. 5:17, 18.

Second, the congregation carries out this responsibility through the consistory. The article states, "... the consistory, as representing the congregation, shall also be bound to provide for the proper support of its ministers" Since the consistory is the ruling body in the church and is entrusted with the oversight of the minister, it is the consistory that is directly responsible for the minister's support. The consistory must make the determination concerning the need of the minister, which need the minister ought not to be reluctant to make known to the consistory. And the consistory is responsible to see to it that the congregation meets that need.

Third, it is implied in Article 11 that the Reformed view of the office of the ministry is that it is a full-time labor. Those who are called to the gospel ministry are called to labor full-time in the ministry, making the ministry very really their life's calling (II Tim. 2:4). This is stated in the *Call Letter* used in our churches: "Convinced that the laborer is worthy of his hire, and to encourage you in the discharge of your duties, and to free you from all worldly cares and avocations" In years past it was necessary that classes and synods

warn consistories against forcing their ministers to subsidize their income by teaching school, working in ship yards, mining, practicing law or medicine, or working at government posts.

Fourth, it is implied that the responsibility of the congregation is to meet the NEEDS of the minister. It is wrong of the minister to demand from the church an extravagant living, a living that puts him on a par with other "professionals." It is equally wrong of the congregation to support their minister meagerly so that his needs are barely met or not met. The article insists on "proper support."

The method for this support is not laid down in the article. Various methods of support have been used in the past and are in vogue today. The methods of free-will contributions, pew rental, a budget system, periodic drives through the congregation have been used. Some churches today resort to crass money-making schemes which, on the very face of it, have no place in a Reformed church: bazaars, sales, auctions, socials, Bingo, etc.

The best and most orderly way is the budget system. History has shown the value of this method in providing for the support of the ministry. Although some lodge objections to the budget system, it is safe to say that these objections either arise out of a misunderstanding of the budget system, or a wrong application of various Scripture passages to the question of the calling of believers to support the ministry of the gospel. For a lengthy defense of the budget system, the interested reader is referred to a series of articles written by Rev. G.M. Ophoff in *The Standard Bearer*, vol. 9, beginning on page 368.

RELEASE FROM SERVICE

Besides treating the support of the ministry, Article 11 treats the matter of release from service. The consistory is bound to provide for the support of its minister as long as he stands in the service of the congregation. This duty for support is removed when, under certain pressing circumstances, a minister is dismissed from service in his congregation. Such dismissal from service is to be carefully distinguished from emeritation, Article 13 of the *Church Order*, and suspension and deposition from office, Articles 79 and 80 of the *Church Order*.

In the revised *Church Order of the Christian Reformed Church* this matter of ministerial release from office has been made a separate article.

Article 17. Release From Ministry In A Congregation.

a. A minister who is neither eligible for retirement nor worthy of discipline may, because of an intolerable situation existing between him and his church, be released from active ministerial service in his congregation. The consistory shall give such a release only with the approval of the classis, with the concurring advice of the synodical deputies and in accordance with synodical regulations.

b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. Eventually, if no call is forthcoming, he may at the discretion of classis and the synod be completely released from his ministerial office.

There are various reasons for which a consistory might seek the release of their minister. It may be the case that a minister has shown himself to be unfit or unqualified for the work in that particular congregation. A certain minister may prove to be incompatible with a certain congregation. It may happen that because of difficulties in a congregation it is inadvisable that the minister

continue his labors there. In general, Article 11 ought to be used with great reluctance and only when the welfare of both the congregation and minister make it imperative.

The Synod of Utrecht, 1905, made the following decisions, with respect to dismission from service (quoted from *Handbook For Elders And Deacons*, by Wm. Heyns, p. 97):

1) *That it is not permissible in cases which call for the application of discipline.*

2) *That it is neither permissible if the cause of dissatisfaction and strife is with the congregation, and without just grounds.*

3) *That, however, conditions may have come to exist in which dismissal by the Classis is imperative.*

4) *That dismissal puts the minister concerned in a position of being without a fixed charge.*

5) *The matter of provision for his support and, if in the meantime he may come to die, for that of his family, its amount and duration, must be left to the discretion of the Consistory and Classis.*

6) *That since a dismissed minister loses his right to support from the Emeritus Fund, his widow cannot lay claim to pension.*

7) *That each case of dismissal is to be communicated discreetly to all the Classes, with a complete statement of the reasons.*

The article provides for approval of release from office by the classis, with approval also by the synodical delegates, that is, the delegates *ad examina*. The role of the classis is to approve the action of the consistory after a definite decision to release by the consistory, but before its actual implementation. The principle here is that although the

minister's office resides in the local congregation, he also stands connected to the classis and synod.

The status of a released minister is that he is relieved from service (labor) in his congregation. He retains his office and the dignity of the office. He is declared eligible for a call. This usually accompanies notification to the churches of the denomination by his consistory of his dismissal. He is still permitted to preach the Word and administer the sacraments. For a reasonable time he is to be supported by the congregation that dismissed him. If after that time he has not received a call, his support is to be terminated and he is bound to take up some other pursuit in life. In this case, he also loses his ministerial status. □

News From New Zealand

The Dedication of the Covenant Protestant Reformed Church

Contributions

Rev. Rodney Miersma &
Rev. Richard Flikkema

News From New Zealand

Greetings from the sunny South Pacific to all of our fellow-saints elsewhere! It has been several months since our last newsletter appeared which was written during our winter. As I write this letter we are experiencing summer weather with

Christmas Day just around the corner. Celebrating Christmas in the summer is altogether different from what we were used to. It is hard even to think of Christmas without the snow, the cold, the short days, etc. Just imagine yourself observing Christmas on the Fourth of July. The spiritual emphasis is the same, no matter where in the world one lives, for the life of Christ dwells within our hearts whether it is hot or cold outside. Yet one tends to associate certain events with par-

ticular seasons of the year.

Although we were able to have our own little program this year, we do miss the various Christmas programs by the choral societies, schools, etc. By the time you read this, Christmas will long have passed, but you can reflect on this nonetheless. This gives my wife and me the opportunity to thank all of you who have sent letters and Christmas cards to us. Living so far from the homeland causes one to keep a watchful eye for the

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postie on her bicycle to see if there is any mail.

As congregation we are well, appreciating certain aspects of church life which most of you take for granted. We are now able to celebrate the Lord's Supper on a regular basis, after being without for some fourteen years. For the first time since 1971 family visitation (huisbezoek) is being conducted — which for some of our members is the first time ever, since they came from a non-Reformed background.

Having given an overview of our church life in the last newsletter, with a little more of the same in the first part of this letter, I will try now to familiarize you somewhat with the country in which we now live. New Zealand is an island nation comprised of two major islands and one small island, approximately one thousand miles from top to bottom. On the world map it is located in the southern hemisphere in the Pacific Ocean, straight west of the southern part of Australia. Prof. Hoeksema in Tasmania, Australia is about 1200 miles to the west of us as you follow the 41st parallel. Presently we are enjoying summer weather with average temperatures in the 70's. Although tornadoes are almost non-existent (even thunder and lightning is a rare occurrence) there is always the danger of earthquakes. A major faultline runs through Wellington, the South Island gradually sliding under the North Island. We have experienced a number of earthquakes already.

Since it is summertime the children have summer holiday (vacation) which covers the months of December and January. We have been told that during the two-to-three week

period over Christmas and New Year holidays, New Zealand is all closed. Seems that everybody closes his shop and takes a holiday. So if you want anything repaired or ordered you had better have it done early in December or later in January or be left high and dry.

As far as the government is concerned it is basically a social government. This means that the government takes care of you in almost every aspect of your life from the cradle to the grave. But as in most cases when the government takes over, it makes a mess of everything. If you need non-emergency surgery you often must wait for up to a year to get in the hospital. The government owns the airline, railways, shipping, buses, gas, coal, electricity, telephone, post office, banks, and insurance company covering your home, health, car, and life. One could go on with many more examples, but this is a newsletter, not an encyclopedia. Labor unions are in strong control in most areas, which means that there are many strikes, usually when services are needed the most. Recently we were without electricity for a good part of the day because employees at the generating plants went on strike.

Religiously speaking New Zealand is a fairly godless country. About a third of the population claim some form of the Anglican Church as their church home. Liberal Presbyterianism and Roman Catholicism also claim a fair share of the population. Mormonism is coming on strong. Those of the Reformed faith number very few and are scattered far and wide. Various means are being used by our church to contact God's people throughout the island.

As we conclude this letter we pray that it may help to acquaint you with our church and our

needs that as you call upon the Lord in prayer you may do so knowledgeably with respect to us. For those who have the means to come and visit us I can assure you that you will be heartily welcomed by all. May the Lord be with you as you continue in this New Year. □

The Dedication of the Covenant Protestant Reformed Church

This article is written out of joy and thanksgiving to God and with the desire that the churches and readers of *The Standard Bearer* might rejoice with us. God in His grace has given to us our own house of worship! Through the years of our existence the Lord always gave us a place in which to worship Him on the Lord's Day. But not until now do we have our own church building.

The history is very long, spanning some ten years. As early as 1975, two years after the church was organized, the possibility of building our own church was discussed. At that time it was decided that such was impossible. However, the Lord in His goodness made the way possible by providing us with a piece of property, five acres, including a house to serve as a parsonage. Many difficulties were faced immediately, and it was not until March of 1978 that a building permit was obtained. In June of 1979 the work began, and the foundation was laid later that year. Little by little, as the Lord gave us the means, the work continued until the present.

On November 20, 1988 we held our first worship service in our sanctuary. On that particular Sunday morning the sacrament of Baptism was also administered,

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Covenant P.R. Church, Wyckoff, NJ.

through which we were reminded of God's covenant faithfulness in preserving His church among us and providing us with a beautiful building. It was a very moving service, filled with happiness and thanksgiving. On Thursday, November 24, we held our Thanksgiving Day service in our church. As we worshiped and bowed our heads in prayer, we gave God thanks for all His mercies and for our church. Friday evening, December 9, was set as the date for the church dedication. Notices were sent to the churches and invitations to those who contributed financially to the work. We also invited our two former pastors, Rev. A. denHartog and Rev. R. Hanco, to be here for this memorable occasion. It was good to have them and their wives with us. Rev. denHartog was our pastor at the time that the work began, through all the difficulties in obtaining the building permit and until the foundation of the church was laid. During Rev. Hanco's ministry, the structure was built, the rough work in the interior completed and the parking lot

and driveway paved. We take this opportunity to thank them for their spiritual leadership during those years.

We also extend a word of thanks to all those who helped us in the purchase of bonds, to the churches for the offerings and gifts that were given, and for the many prayers that were raised on our behalf. A word of thanks is also to be given to the members of the congregation, who put in many hours of volunteer labor, without which the church could not have been completed. But above all we give thanks to our heavenly Father and faithful covenant God, who heard our prayers and granted our request. He gave us the means; He gave us the strength; through the years He taught us to wait patiently upon Him, and to Him we give the glory. To the praise of the worship of His glorious name we dedicate His house! "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" Romans 11:36. □

ISN'T IT WONDERFUL

*Isn't it wonderful, when you think,
how the creeping grasses grow,
High on the mountain's rocky
brink, in the valley down below?
A common thing is a grass-blade
small, crushed by the feet that
pass;*

*But all the dwarfs and giants tall,
working till doomsday's
shadows fall,
Can't make a blade of grass.*

*Isn't it wonderful, when you think,
how the wild bird sings his song,
Weaving melodies, link by link, the
whole sweet summer long?*

*Commonplace is the bird, always,
everywhere seen and heard;
But all the engines of earth, I say,
working on till Judgment Day,
Never could make a bird.*

*Isn't it wonderful, when you think,
how a little seed asleep,
Out of the earth new life will drink,
and carefully upward creep?*

*A seed, we say, is a simple thing,
The germ of a flower or weed;
But all earth's laborers laboring,
with all the help that wealth
could bring.*

Never could make a seed.

*"Ashamed of Jesus! sooner far
May evening blush to own a star;
Ashamed of Jesus! just as soon
May midnight blush to think of
noon;*

*Ashamed of Jesus, that dear
Friend*

*On whom my hopes of heaven
depend!*

*No! when I blush be this my shame,
That I no more revere His name.*

*Ashamed of Jesus, yes, I may,
When I've no crimes to wash away,
No tears to wipe, no joys to crave,
No tears to quell, no soul to save:
Till then — nor is the boasting
vain —*

*Till then I boast a Saviour slain.
And oh, may this my glory be,
That Christ is not ashamed of me!"*

Loving the Lord Our God with Our Whole Being

In His Fear
Rev. Arie denHartog

Love for God! There is no more noble and holy affection imaginable. Man can ascend to no greater height. He can enjoy no greater joy and ecstasy. To love God is to delight in His knowledge and fellowship. It is to long and yearn after Him as the highest and only good. It is to be filled with personal and warm and zealous affection towards God. To love God is to dwell in the intimate knowledge and blessedness of His covenant. To love God is to have as our greatest desire to live in obedience to Him so that we might enjoy His favor and love. Few have enjoyed the sweetness and intensity of that love for God as the inspired psalm-writer did. Consider his words in Psalm 42:1 and 2: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Or again in Psalm 84:1 and 2: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

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Yet this is and must be the desire of every true child of God.

The object of our love and affection is the Lord our God. It can reach no higher than this. The greatest love among men cannot compare to it. To love God is to know that the Lord of heaven and earth has created us and that He is the holy and blessed and glorious God of heaven and earth. We owe our whole life to Him. All that we are and have we have received from Him. We have nothing of ourselves. He is all and we are nothing. As the Lord our God He has chosen us in sovereign love before the foundations of the world were laid. He has redeemed us through His Son Jesus Christ and reconciled us unto Himself. In the greatness of His love towards us He gave His only begotten and beloved Son to the death of the cross for our salvation. He has purposed finally to bring us unto His own blessed and holy presence and to cause us to dwell with Him forever. To love God is to know all of this and to long for all of this. We love God when we delight in all that He is and all that He has done for us and live in thankfulness and praise to Him. Because He is the Lord our God we must love Him. We are under obligation to love Him. Not to do so is the greatest of all sins; to do so is

the greatest of all good. When we love God we give our all to Him. We forsake all others to have Him alone. We make all sacrifice to Him alone. And yet we know that we can sacrifice nothing of ourselves. We can do nothing for Him because He is the infinitely good God in Himself who has no need. We can do nothing more than return in love the life that He gave us and that He redeemed from destruction. The Lord created us that we might love Him, and in that love enjoy Him. He redeemed us to dwell in the blessed fellowship of His love.

God's love to us is always first. We love Him because He first loved us. We can enjoy the fellowship of His love because He first drew us unto Himself. By nature we are enemies of God. We cannot and do not love Him. There was nothing in our sinful nature that went out to God. Everything went against Him in sinful enmity and rebellion. Such is the awful depravity of our nature. But God loved us first. He loved us with an everlasting and sovereign love. That is beyond all of our comprehension. He loved us even when we were His enemies and reconciled us to Himself through the death of His Son. When we speak of our love to God we can only ever do that in the context of God's love for

us. Even our love for God has its source and beginning in God. Always and again we love Him because He loved us first. When our love for Him falters He revives and strengthens it. We love Him because He has shed forth His love through His Holy Spirit in our hearts. We love Him through the power of His love in us. His love that constantly draws us to Him causes us also to love Him. The greatest wonder and mystery of all is God's love for us; and even our love to God is part of that mystery.

We are commanded to love God. That is the first and great commandment. That is the summary of the entire law upon which all the law and prophets depend. Love for God is the heart of all true religion. Without that love all religion is cold and formal and hypocritical. Always we must remember that this is the first and great commandment. Many today make love for man the chief commandment. They turn the summary of the law upside down. Many pulpits in our land preach love for fellow man more than they preach love to God. Sympathy and compassion for fellow man seems to create a greater response in the heart of man. But our love for God must always be first. Our day is one of humanism and man-centeredness. The law of God teaches us that the second commandment is like unto the first. We cannot truly love our neighbor unless we first love God. Our love for our neighbor is not holy and pure unless it has its origin and source in God. We may not love our neighbor in any other way than in the way of love first for God. Our love for God must determine the whole way in which we love our neighbor. Our calling is always to preach love for God as the first and great commandment. We as God's people must be filled with

that love. We must be an example of that love before men. We must be willing to forsake all other love for the sake of our love for God.

The law of God requires of us that we love the Lord our God with the whole of our being. That is what the Lord means when He says that we must love the Lord our God with all our heart and all our soul and all our mind and all our strength. The word "all" is repeated over and over again in the summary of the law. Love for God demands the totality of our being. Time and again man imagines that he can be divided in his love for God. He imagines that he can love God only with his hands and not with his heart. He imagines that he can love God only with his affections and not with his mind. Our whole being must be lost in love for God and consumed with holy affection and delight in God. Thousands of things distract us from the love of God every day. But all those things have to be put away for the sake of perfect love to God. All that separates us from God and drives us from the love of God must be hated. Love for God can only be a jealous love. Ultimately God alone can be the object of our love. All others we may love only in the love of God. The summary of the law sets before us an awesome and every impossible requirement. No one who has ever seriously considered that summary could possibly imagine that love for God is an easy matter. Even the most holy men while on this earth have but a small beginning of love for God. No one ever, since the time of the fall, has loved God as the law of God requires. Only the Lord Jesus Christ ever loved God with such a perfect love. He loved God even when the billows of the wrath of God overwhelmed Him while He hung on the cross

bearing our sins. He loved God in perfect obedient sacrifice of Himself. He loved God doing the will of God even in the depths of the torments of hell on the cross. His all-consuming affection was to love God, and His only purpose was to obey His heavenly Father perfectly. The love of Christ for God reaches down to us and constrains us also to love God. His love is always before us as the perfect and amazing standard of our love to God. But even more important than that His love is the perfect fulfillment of the commandment to love God. When it was impossible for us to keep the first and great commandment, Christ Jesus fulfilled that commandment for us and in our behalf. The law of perfect love would only curse us and reveal our inability if Christ Jesus had not fulfilled that perfect commandment on our behalf. Through Christ we have been redeemed from the curse of the law and the bondage and slavery of enmity against God. By His Spirit He enables us freely to begin to love God.

Our Lord specified what it means to love God with our whole being. We must love God with all our heart and all our soul and all our mind and all our strength. It is good and necessary for us to consider carefully what the meaning of our Lord's words are in each of these four specifications of true and perfect love for God. We shall, the Lord willing, take up this consideration in our next installment for this department. □

From Holy Writ
Rev. George Lubbers

Exposition of John 21:1-14 (2)

It is the Lord (John 21:7).

What a wonderful, brief confession and joyful recognition on the part of the beloved disciple of the Lord. This disciple was the writer of this Gospel. He ever stays on the background! He is John!

The Greek text can very well be translated "the Lord is He." It is unmistakably the Lord Himself. It is the Lord of glory who stands there on the shores of Galilee in the early morning mists. This hiddenness is part of the "third manifestation." He is the Lord of glory, risen from the dead; He is on the way to be taken up in glory in a few days (I Tim. 3:16). Yes, He is very God in the flesh, who has power over the sea, over the winds, and over the stormy waves. Upon His word the sea becomes quiet and is as a sea of glass, and upon His bidding the fish obey, as do the stars in their courses. He is the Lord of glory, whom heaven must receive until the time of the restitution of all things (Acts 3:21-23)!

Yes, "it is the Lord"!

We shall have opportunity to return to this a bit later.

But for the present Jesus is continuing to manifest Himself with "infallible signs" for forty days till the time of His being taken up into heaven. And one of these signs we have recounted to us in John 21:1-14. When Acts 1:1, 2 speaks of the signs, the writer uses a term in the Greek which means "to show by a sure sign." The term infallible here means "indubitable proof." And such is also the nature of the miraculous catch of fish here in the morning, upon the authoritative bidding of Christ. There is only one thing which faith can conclude from and see in this great net full of great fishes, and that is this, that it is the Lord of heaven and earth who gathers His church out of every tongue, tribe, people, and nation!

Christ is exhibiting Himself here as the one who is continuing His official Mediatorial work which He had finished on the Cross, but which He continued right through His conquering of death and hell, swallowing up death in the resurrection out of the dead. Here too Jesus performs what is written in the volume of the Book "Behold, I come to do thy will, O, God!" Here too Jesus has the hearing ear and the seeing eye. The body is prepared for Him, be it then the resurrected body, in which He may do the will of the Father, that none shall perish of all the

elect, but that they all may be raised up with Him in the last day!

Each of Jesus' manifestations tells us a certain aspect of the resurrection glory in all the saints, which we need to study painstakingly. Basic to each of these appearances is that the *identity* of the glorified Lord is established as a fact. The words spoken by John to Peter ring with the certainty of faith. It is the Lord, none other than He who died for us to purchase us with His own precious blood, redeeming us from all our sins.

Truly, this miraculous catch of fish was a great challenge upon Jesus' word of assurance that upon casting the net on the other side of the ship they would catch fish. Just as Jesus twice cleansed the temple, at the beginning and at the close of His ministry (John 2:1-22; Matt. 21:12-22), so He once and again performed this great sign of the miraculous catch of fish, both at the beginning of the schooling of the disciples and at the beginning of their public ministry in all the world.

TWO DISTINCTLY DIFFERENT MIRACLES (Luke 4:4-7 and John 21:7)

There are ever those who take up their pen and write concerning the wonders of God in a manner which shows that they do not know how rightly to divide the

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Word (II Tim. 2:15)! Paul reminds Timothy that he must strive to be as one who shows himself a good workman before God. He must rightly divide the Word according to sound rules of interpretation. Scripture must interpret Scripture. With this in mind we will attempt to demonstrate beyond any shadow of doubt that there were two separate miracles wrought in this miraculous catch of fish, and that they each contain and teach a distinctively different message.

It would seem that a mere perusal of these two different Scriptural accounts ought to be sufficient.

We offer a threefold studied observation.

In the first place, we know that as to the occasion of each there is quite a difference, both in time and character. In Luke 5:4-7 there was a great multitude that had gathered to hear the word of the kingdom preached by Jesus. Perhaps the sermon was along the chief points of the beatitudes, as He came to fulfill all the promises of the Old Testament prophets. The hungry were fed, and the thirsty had received refreshing waters to drink from the river of God, which is full of waters. At the close of this sermon, which, incidentally, had been proclaimed from Peter's fishing boat, Jesus had instructed Peter to launch out into the deep for a draught of fish.

It was quite otherwise in John 2:1-7. There are no multitudes of people present; no sermon is preached by Jesus from Peter's boat. Jesus stands on the seashore having prepared a breakfast. And Jesus is not with Peter in the boat, but He stands rather on the seashore, in mysterious incognito. This is our first observation.

Secondly, we would observe that, in the former instance, we read that the disciples saw that the nets *were breaking*. They were not simply breaking when the nets were filled, but they were breaking constantly, as is indicated by the use of the tense of the verb used in the Greek text. The disciples might see this happening. Perhaps this breaking of the nets was part of the miracle. But here in the case in our text in John 21:7 the verb indicates that this was a *one time* fact. They did not mend; there was no schism in the net. John intentionally calls attention to this difference. We do well to take notice of this word of the Scriptures.

Thirdly, there was a different reaction on the part of Peter in each of these miracles which were wrought by the Lord Jesus in his fishing boat. In the first instance, when after a night of fruitless trolling of the fishing waters Peter sees the wonder of God worked by Jesus, he falls down on his knees before Jesus, exclaiming, "Depart from me, for I am a sinful man." He reacts as did all the saints who were visited by God in the form of an angel, and who thought that they would die. He has come very near to God, in this man who had earlier been introduced to him as the "Messiah" predicted in the Old Testament Scriptures (John 1:40-42). Surely Peter was a devout believer, already when he first met Jesus, one who waited for the fulfillment of the promise made to Abraham and to his Seed. Yet he did not feel comfortable near to Jesus.

However, now Peter's reaction is quite otherwise. The great catch of fish must have crystallized in his mind as, in a way, a repeat performance here on the sea of Galilee. Swift as lightning it all comes before Peter's mind what Jesus had said in the first

instance: "Fear not: from henceforth thou *shalt catch*." The basic meaning of this verb in the Greek is "to take alive." They will minister the Gospel of the kingdom of heaven, teach men, in every tongue, tribe, people, and nation. It will be the fulfillment of the promise to Abraham: "In thee and in thy seed shall all nations be blessed" (Gen. 18:18; Acts 3:25; Gal. 3:8). Yes, they would be such kind of fishermen that they took men and women to make them alive, rescued from death, hell, and the grave! It had been the great turning-point in the life of Peter and of all the apostles. Perhaps Peter, in these days after the resurrection of Christ from the dead, had been pondering the repeated reference of Jesus to the fact that "there shall ye see me," and also Jesus' sure word, "I will make you fishers of men."

Would it be too much to say that Peter must have often, since being visited by Jesus after the latter's resurrection, reflected on the high points of his following Jesus? O, was there not the fact that he was one of the three disciples, who were taken into special confidence by Jesus at the resurrection of the daughter of Jairus, as well as on the mountain of transfiguration, where he may, with James and John audit the conversation of Jesus with Moses and Elijah concerning His decrease (exodus) at Jerusalem? And was not Peter included in that awful hour of Jesus in Gethsemane, where from the distance of a stone's throw he must see his Lord as a worm and not a man? And had Peter not been singled out in the regions of Caesarea Philippi, when he was told that he would receive the keys of the Kingdom of heaven in His church; yes, after Christ had suffered at Jerusalem?

And now here, in the very sea where he had been told with the

rest that Christ would make them fishers of men, he is not afraid to be with Jesus. Peter has a perfected love which banished all fear (1 John 4:18). Peter is a reconciled and forgiven child of God. He knows to have been redeemed not by corruptible sacrifices of silver and gold, but by the precious blood as of a Lamb without spot or blemish (1 Peter 1:19)! The Scriptures had also been opened to Peter on that "first manifestation" to the disciples in the upper room, as we read in Luke 24:44-48: "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the

law of Moses, and the prophets, and psalms concerning me. Then opened he their mind, that they might understand the Scriptures, and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead on the third day; and that remission of sins should be preached unto all nations, beginning from Jerusalem. Ye are my witnesses of these things. And, behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high!"

From the foregoing it is quite evident that these two miracles of Jesus were not only at different times and occasions, but

that the latter of the two is the capstone of the former. It is in the setting of Christ's manifesting Himself, as the *glorified* Lord, as He readies His apostles, and particularly Peter, for the role of apostleship after He has ascended to heaven at the right hand of God!

As I said before, it was a breakfast together; and it was symbolic of the closest fellowship of the apostles in the witnessing of Christ in all the world! It symbolized the morning of the acceptable day and year of the Lord. In its meaning it reached across the ages till Christ's return as the Son of man with the clouds of heaven! □

Bible Study Guide

Rev. Jason Kortering

Judges — Jehovah Delivers His Unworthy People (3)

After the Lord had given victory over the Canaanitish king Jabin, and his captain Sisera, Deborah and Barak sang a song of praise unto Jehovah. In the opening verses they describe Jehovah their God who alone is worthy of such praise (5:1-5). By contrast, the people chose new gods and forsook Jehovah; and He sent the enemy against them. The call for help went out to the governors. They responded well and God gave victory (5:6-11).

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We have more details how that victory came about. Certain tribes contributed the man power and performed acts of bravery — especially Ephraim, Benjamin, Issachar, Zebulun, and Naphtali. Others, it seems, were cowards. Some among Reuben, for example, stayed with the sheep; Gilead abode beyond Jordan; Dan remained in ships; Asher continued on the sea shore (5:12-22). Even then, the mighty kings of Canaan were defeated. The Angel of Jehovah pronounced curse upon them and destroyed their superior power. The song of Deborah and Barak expresses joy

in Jael who gave Sisera milk and then, when he was asleep, struck a nail through his temples so that he lay dead at her feet. Reference is made to the mother of Sisera who fearfully looked through the lattice, aware of his delay, but consoled by the women as they described how he was busy dividing the spoil. It concludes, "But let thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might" (5:23-31).

The fifth judge mentioned is Gideon. After the land had rest for forty years, the people once

again turned to idols; and this time the Lord made them servants of Midian for seven years. Each year at harvest time, the Midianites came as grasshoppers and destroyed the crops so that Israel was impoverished. They tried to survive by making dens and caves in the earth and by hiding some of their produce (6:1-6). Jehovah sent a prophet to remind the people that He was the one who delivered them from Egypt and cared for them. He warned them not to serve the gods of the land, but they disobeyed (6:7-10).

The angel of the Lord appeared to Gideon as he threshed wheat in secret, and said, "The Lord is with thee, thou mighty man of valour." His answer was, if that is so, why are we in such a sorry state, and where are His miracles? Gideon is then instructed to go in his might and save Israel. He objects that his family is poor, and he is the least of the family. The angel tells him that the Lord will be with him. When he asks for a sign, the meal that is laid out on the rock is set on fire that comes out of the rock when the angel touches it with his staff. The angel disappears and Gideon expresses fear for having seen the angel of the Lord face to face. He is assured of peace, and Gideon builds an altar to Jehovah (6:11-24).

Upon divine instruction, that very night Gideon destroys the altar of Baal and cuts down the grove that is by it and builds an altar to Jehovah upon the top of the rock. The next morning the men of the city discover this act and inquire as to who did it. They learn that Gideon did it, and they request of his father Joash to produce his son that they may kill him. His father mocks them by asking if they have to plead for Baal? If Baal is a god, let him plead for himself.

Gideon's name, Jerubbaal, is derived from this incident. It means, let Baal plead (6:25-32).

The confrontation with the Midianites and Amalekites was set at the valley of Jezreel. Gideon blew a trumpet and called Manasseh, Asher, Zebulun, and Naphtali to come and join him (6:33-35). While he waits, he asks God twice for a sign and receives the sign of the fleece. The first night the dew is on the fleece only; the second night it is on the ground while the fleece remains dry (6:36-40). The people responded well to the call for arms: 32,000 came. Jehovah tells Gideon that the number is too large, lest the people vaunt themselves and say, mine own hand hath saved me. When the fearful are told to return home, 22,000 leave. This is still too large a number, so the remaining 10,000 are taken to the water and instructed to drink. Those who lapped like a dog could go home, while those who used their palms to bring water to their mouths would accompany Gideon. The latter numbered 300 men. God assured them that He would give victory through them. They took food and their trumpet and the rest were sent home (7:1-8).

During the last night before the battle, God told Gideon that if he feared, he should go down into the camp of the Midianites and he would be assured. So Gideon took Phurah his servant and they heard the Midianite tell of his dream, how a barley cake tumbled into the host of Midian and destroyed the tent. His fellow said, "It is nothing else save the sword of Gideon, for into his hand hath God delivered Midian and all the host." Hearing this, Gideon worshiped, returned to the host, and divided his army into three companies of 100 each.

They are given trumpets, and empty pitchers with lamps in them. They are instructed by Gideon that, at the blowing of the trumpet, they must also blow their trumpets, and then they must shout, "The sword of the Lord and of Gideon" (7:9-18).

At the beginning of the middle watch, Gideon led his 100 men to the outside of the camp. When they blew the trumpets, broke the pitchers, and shouted, the others followed. The response was that the Midianites set every man's sword against his fellow, as they fled in terror. Those that escaped were pursued by an organized army of men out of Naphtali, Asher, and Manasseh. Later Gideon sent messengers to Ephraim to ask for help to take the ones on the other side of the Jordan River. They did this and slew Oreb and Zeeb, princes of Midian (7:19-25).

The men of Ephraim complained to Gideon, asking why they were not invited to help from the very outset. They were pacified when Gideon pointed out the importance of their harvesting crops, and by reminding them that they did help capture two princes (8:1-3).

Gideon with his 300 men then crossed Jordan and came to Succoth. He asked that the men of Succoth give bread to them, as they were faint in their pursuit of Zebah and Zalmunna, kings of Midian. But they refused, and he threatened revenge. He came next to Penuel, and they also refused to help him. We learn that these two princes of Midian have only 15,000 men with them, all the others (120,000) having already been killed. At Nabah, Gideon smote the remaining host and took the two kings captive. On his return to Succoth, he taught the men of the city with thorns of the wilderness and briars as he promised, and he killed the men of Penuel. Having

learned that Zebah and Zalmunna participated in the death of his kinsmen at Tabor, Gideon asked Jether, his firstborn, to slay them. When Jether refused out of fear, Gideon did it himself (8:4-21).

The men of Israel wanted to make Gideon their king. This he refused, since Jehovah was their king. He did request that they turn over the gold they had taken from the fallen Midianites. This amounted to 1,700 shekels of gold. Out of this he made an ephod which he put in Ophrah; and Israel went a whoring after it. The land had rest for forty years. Gideon had 70 sons by many wives, and in addition a son by his concubine in Shechem, Abimelech. Gideon died in good old age and was buried in Ophrah. After his death, Israel went again after Baal and remembered not Jehovah nor the house of Jerubbaal (8:22-35).

The uprising of Abimelech demonstrates this. After the death of Gideon, Abimelech went to his family in Shechem and suggested that he could better reign over them than the 70 sons of Gideon. They agreed and gave him 70 pieces of silver to hire wicked men who went with him to Ophrah to kill the 70 sons of Gideon. Only Jotham, the youngest, escaped. The men of Shechem then made Abimelech the king (9:1-6).

Here, Jotham shouted from the top of Mt. Gerizim a parable about the olive tree, the fig tree, the vine, and the bramble. If Abimelech is wrong, Jotham said, let fire destroy him like the bramble. Jotham then ran away (9:7-21). This parable was fulfilled three years later when the men of Shechem turned against Abimelech and followed Gaal, son of Ebed. They in turn were killed by Abimelech, who even burned the tower with over a

thousand men and women in it. When Abimelech tried to take Thebez, he came under the tower to burn it also. But a woman threw a millstone on him and killed him. Hence God avenged the blood of the sons of Gideon on Abimelech and realized the curse spoken by Jotham (9:22-57).

A brief reference is made to the sixth judge, Tola, son of Puah, of Issachar, who dwelt in Mt. Ephraim and judged Israel 23 years and was also buried in Shamir (10:1, 2).

Tola is followed by the seventh judge, Jair, of Gilead, who judged Israel 22 years. He had 30 sons who ruled over 30 cities within Gilead (10:3-5).

Jephthah is the eighth judge mentioned. Once more, the children of Israel had turned to a number of other gods: Baalim, Ashtaroth, and the gods of Syria, Zidon, Moab, Ammon, and the Philistines. In anger, the Lord brought the Philistines and Am-

monites against them. The Ammonites not only troubled the Israelites on the other side of Jordan, but even crossed into Benjamin and Judah. They did this for 18 years. Then the Israelites cried to Jehovah for help. God rebuked them, telling them to cry to the gods of the heathen for help, for they are following them. The people of Israel then confessed their sins and put away these gods (10:6-18).

Gilead had begotten by a harlot a son named Jephthah. His family drove him out of the city of Gilead because he was thus born and he fled to Tob. However, when the city was threatened by the Ammonites, the elders came to Tob to fetch Jephthah to lead them in battle. Only when they promised that they would make him their ruler upon victory did he consent to come along (11:1-11). Jephthah then sent word to the king of Ammon, reminding him of the past and of his injustice in possessing the land of Israel.

Jephthah vowed a vow that if the Lord would give victory, he would offer as burnt offering whatsoever cometh forth from his door to meet him. After defeating the Ammonites in 20 cities he returned home and was greeted by his daughter. He rent his clothes and sorrowed since he could not rescind his vow. She left for two months and bewailed her virginity after which she returned and, according to custom, knew no man. The daughters of Israel went yearly for four days to lament her (11:12-40). Ephraim once again resents not being included in the war. This led to battle between Gilead and Ephraim. At the pass, they were detected by their inability to pronounce "Shibboleth" and were forthwith slain. Jephthah judged Israel six years (12:1-7). □

INSPIRER AND HEARER OF PRAYER

*Inspirer and hearer of prayer,
Thou shepherd and guardian of
thine,
My all to thy covenant care,
I, sleeping or waking, resign.
If thou art my shield and my sun,
The night is no darkness to me;
And, fast as my moments roll on,
They bring me but nearer to thee.*

*A sov'reign protector I have,
Unseen, yet forever at hand;
Unchangeable faithful to save,
Almighty to rule and command.
His smiles and his comforts
abound,
His grace, as the dew, shall
descend;
And walls of salvation surround,
The soul He delights to defend.*

*All praise to the Father, the Son,
And Spirit thrice holy and bless'd:
Th' eternal supreme Three in One,
Was, is, and shall still be address'd.*

Book Reviews

WHAT'S GOOD ABOUT THE GOOD NEWS?, Neal Punt; Northlands Press, P.O. Box 42756, Chicago, Illinois 60642. Available by direct mail at the price of \$5.95 plus \$1.00 for shipping. 142 pages, paper. (Reviewed by Prof. H.C. Hoeksema)

There is nothing basically new in this book in comparison with Punt's earlier book, *Unconditional Good News*. And the two are equally heretical. The book under review here is a simplified and more popular version of Punt's earlier book.

As this book comes from the pen of a man who has signed the Formula of Subscription and is supposedly committed to our Reformed creeds — and I have in mind now particularly the Canons of Dordrecht — I can only characterize it as a *wicked* book. It denies virtually every facet of the truth of salvation by sovereign grace and according to sovereign predestination. It is exegetically false and unsound: it teaches that the Bible does not mean what it says ["All" does not mean "all," but is a generalization to which there are known exceptions.] It even goes so far as to teach the possibility of salvation for those "who live their entire life beyond the reach of the gospel." It teaches universal infant salvation. When one reads a book like this, he rubs his eyes in amazement at the possibility that such rubbish as this can come from the pen of a Christian Reformed minister.

That a book like this gains high praise from Arminians I can understand. But that it receive high praise from men who are supposed to be Reformed is a conundrum to me. And yet in all the promotional material that has been sent me there is name after name of Calvinists (pseudo-Calvinists) who praise and recommend this book highly.

But do not forget that this book is the ultimate product of the error of the general, well-meant offer of the gospel which Punt's denomination adopted in 1924.

I cannot recommend the book. But I do recommend that you order it and read it for yourself — only to learn how bad it is. □

ALL THE SAINTS ADORE THEE, Insights from Christian Classics; by Bruce Shelley; Zondervan Publishing House, 1988; 224 pp. (paper). (Reviewed by Prof. H. Hanko)

The author of this volume is concerned about the fact not only that people do not live very devotional lives in our present world, but also that they do not even know *how* to live such lives if they should desire it. Defining a devotional life as a life of conscious fellowship with God, the author claims that the saints in years gone by can teach us a great deal in this aspect of the Christian's life. He has, therefore, given brief excerpts from the writings of some of the people who have, through the centuries,

gained a reputation of genuine devotion and Christian piety.

The book is divided into six parts: Saints in the early church, in the Middle Ages, in the Reformation Era, in the Puritan period, in the age of revivals, and in modern times. Some of the better known authors who are quoted are: Augustine, Francis of Assisi, Thomas a Kempis, Martin Luther, John Calvin, George Herbert, Blaise Pascal, John Bunyan, John Flavel, Philip Spener, Jonathan Edwards, David Brainerd, Charles Haddon Spurgeon, Andrew Murray, Dietrich Bonhoeffer, Watchman Nee, and C.S. Lewis.

Each excerpt is introduced by a brief essay which gives some of the history and background of the author and introduces him to the reader with a short biography. I found these introductory essays as valuable as the devotional excerpts.

Usually, in my judgment, the shortness of the excerpts detracted from their quality and usefulness. I know it is difficult to find a happy medium, and the author feared undue length; but he probably erred in the other direction.

The book is recommended to our readers as a fine source of devotional literature. □

AN ABLE AND FAITHFUL MINISTRY, by Samuel Miller (Presbyterian Heritage Publications, 28 pp.; \$2.00, booklet). Reviewed by the Editor.

This short but powerful booklet is the text of the sermon preached by the venerable Presbyterian theologian, Samuel Miller, at the installation of Archibald Alexander as the first professor of theology at Princeton Seminary in 1812. The text was II Timothy 2:2: "And these things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Miller's theme was, "That it is the Indispensable Duty of the Church of Christ, in All Ages, to Take Measures for Providing an Able and Faithful Ministry." The description of able and faithful ministers and the explanation of the means that the church should take to provide ministers are valid, and of the greatest importance, for all times. Miller charged the church with the duty "to search for, and carefully select, from among the young men within her bosom, those who are

endowed with piety and talents, whenever she can find these qualifications united" (p. 15). Noteworthy is Miller's insistence that the standards for the ministry not be relaxed, even though he estimated that the Presbyterian Church of that time needed more than 1,000 ministers. This booklet ought to be read by every seminary professor, by every seminarian, by every young man giving thought to the ministry, and by all those involved in taking measures for providing able and faithful ministers for the church — members of theological school committees; members of the consistories; parents of young men; and all members of the congregation. I suggest that Bible study societies use the booklet for discussion at one of their meetings, especially in view of the present lack of men aspiring to the ministry in the Protestant Reformed Churches. Order the booklet from: Presbyterian Heritage Publications, P.O. Box 180922, Dallas, TX 75218. Payment of \$2.00 plus \$1.50 for shipping charges for orders under \$10.00 must accompany the

order. Ask for their catalog. PHP publishes other worthwhile booklets, including the same Samuel Miller on "Fasting." □

FEAR NOT

*Fear not the hour of deep despair!
For sometimes, hope's bright
pinions there
Are plumed in direst, deepest night
For many a shining sunrise flight!
The artist of our souls knows best,
And pencils lights and shadows
where
Each life hath need — or toil or
rest,
Glad joy, and sometimes deep
despair!
The valley's mist, the mountain's
gleam,
The forest gloom, the field, the
stream,
Each varying scene is known to
Him
Who paints — ah, then, shall not
the dim,
Dark hour of grief where souls
must plod
Be known to the Master Painter,
God?*

Mr. Jon Huiskens

Report of Classis East

January 11-12, 1989
First Protestant Reformed Church
Holland, Michigan

Classis East met in regular session on Wednesday and Thursday, January 11 & 12, 1989 at the First Protestant Reformed Church of Holland, Michigan. Each church was represented by two delegates.

The business of this session was not routine as is evident from the length of time that classis spent in session. After receiving reports from the stated clerk, the Classical Committee, and the church visitors, classis entered into the heavy part of its agenda.

First considered was the request from the Covenant Mission Church of Norristown, Pennsylvania for organization. Rev. K. Hanko and Mr. M.A.R. van Brakel were present to represent this group of seven families and five individuals. After hearing the concurrence of the delegates *ad examina* from Classis West (Revs. den Hartog, Kuiper, and Lanting), classis approved this request for organization and appointed the consistory of Covenant, Wyckoff, New Jersey as its committee to implement this decision. Joy was expressed for God's blessing upon this mission church.

Overtures were presented by Southeast and Grandville. Southeast's overture to synod was to propose that the churches be divided into three classes rather than the present two. Classis approved the concept of dividing the churches into three classes but did not approve the purposed alignment of churches, fearing that the proposed Central Classis would be composed of predominantly small churches who would find it difficult to function, especially as it concerned classical appointments. The overture from Grandville was to request synod to appoint a synodical committee to study the feasibility of revising *The Psalter*. This overture was sent to synod with classis' disapproval on the ground that Article 46 of the Church Order had not been satisfied. In addition to the overtures, notice from a brother of his appeal of the 1988 Synod's decision regarding his case was received.

The item which consumed most of the attention of classis was the appeals of four brethren from Southwest Church against the decision of their consistory to

place a large cross on the chancel wall of their sanctuary. The appellants considered this placement to be a violation of the second commandment, particularly the part recorded in the Heidelberg Catechism, Question 96, that states "nor worship him in any other way than he has commanded in his word" (sometimes referred to as the regulative principle of worship). The appellants also considered the placement of this cross to be contrary to the history of the Reformed churches regarding the use of symbols in the church. In addition, the appellants believed that their consistory erred when the cross was erected even though objections had been made to its placement. Classis adopted the advice of its committee of pre-advice, namely, not to sustain the protests of the appellants. Three grounds were given by this committee: "(1) The cross erected by the consistory on the chancel wall is not a violation of the regulative principle of worship implied in the second commandment of the law. (2) The practice of the church in the past to ban

symbols of the cross from the place of worship is not determinative in this matter. (3) The consistory did not err in erecting the cross, even though objections had been raised." The committee gave considerable explanation to each of the grounds above, which explanations also form part of classis' decision.

Holland and Faith requested classical appointments. The following schedule was adopted: HOLLAND: Feb. 5 - Van Baren, Feb. 12 - Kamps, Feb. 19 - Woudenberg, March 5 - Slopsema, March 12 - Gritters, April 2 - Joostens, April 16 - Kortering, April 30 - Kamps, May 7 - Van Baren, May 14 - Key, May 21 - Slopsema; FAITH: Feb. 5 - Joostens, Feb. 26 - Key, March 5 - Van Baren, March 12 - Kamps, March 19 - Kortering, April 2 - Woudenberg, April 9 - Key, April 23 - Slopsema, May 7 - Flikkema, May 14 - Joostens, May 28 - Gritters.

Subsidy requests for 1990 from Kalamazoo for \$6500.00 and from Covenant for \$28,500.00 were approved and forwarded to synod. Expenses of classis amounted to \$1568.00.

Voting ended the session with the following results: Delegates *ad examina*: Rev. G. Van Baren (primus), Rev. B. Gritters (secundus); Classical Committee: Rev. B. Gritters; Synodical delegates: MINISTERS: *primi*: M. Kamps, J. Kortering, J. Slopsema, G. Van Baren, *secundi*: B. Gritters, M. Joostens, S. Key, B. Woudenberg; ELDERS: *primi*: D. Doezeema, D. Huiskens, G. Kaptein, D. Lotterman, *secundi*: H. Boer, W. DeLange, J. Schipper, R. Van Til (SW). Revs. C. Hanko and J.A. Heys were reappointed as church visitors with Rev. H. Veldman as alternate.

Classis will meet next on May 10, 1989 at Hudsonville.

Respectfully submitted,
Jon J. Huiskens
Stated Clerk

HIS LOVE

*It was His love, so boundless, free
That moved the Lord to pardon me
And own me for His ransomed
child,
Redeemed, renewed, and
reconciled.*

*It was His Love impelled my heart
To turn from self and sin apart,
And find in Him the wondrous
power
A Christian life to live each hour.
O wondrous and amazing Love,
O grace that saved and ransomed
me!*

*My heart and life shall sing to Thee
In time and in eternity!*

News From Our Churches

Mr. Benjamin Wigger

February 1, 1989

SCHOOL ACTIVITIES

The students of our Loveland P.R. Christian School in Loveland, Colorado presented their All-School program on December 21. As you might guess, the program had a Christmas theme, "The Four Scriptural Songs of Christmas."

On December 11 the choir and band of Covenant Christian High School presented their Christmas program in our Hudsonville church auditorium in Hudsonville, Michigan.

On December 8 the students of the Hope P.R. Christian School presented their All-School program under the theme, "Behold, He Cometh," at the First Jenison Christian Reformed Church in Jenison, Michigan.

A volunteer committee has been meeting regularly to organize a number of interesting, entertaining, and hopefully profitable projects in order to raise an additional \$50,000 to help finance the Phase 1 building fund of our Covenant Christian High School in Grand Rapids, Michigan. Beginning in January of this year, their first project got under way entitled, "Cans for Covenant." It is hoped that at least 50,000 returnable cans and bottles can be collected from all of Covenant's friends and supporters. Black boxes labeled "Cans for Covenant" have been placed in the Grand Rapids area P.R. Christian Schools, and members from each of the area churches have also volunteered to pick up cans from anyone unable to drop them off at a school.

CHURCH ACTIVITIES

As of January 1st, the starting time of the evening service of our Southwest P.R.C. in Grandville, Michigan has been moved up one hour from 7:00 P.M. to 6:00 P.M. And also beginning in January Southwest added a second nursery. Now along with a nursery for infants, there will be one for toddlers as well.

On Christmas Day, the congregation of our Southwest Church was invited to hear a little extra devotional Christmas music on their new organ. They

were invited to come a little earlier Sunday night and enjoy 20 minutes of music before the service.

The members of the Hudsonville P.R.C. were also invited to come to church on Christmas night a half hour early to join in some congregational singing of Christmas carols, and to enjoy a couple of special numbers presented by their choir.

And the Young People's Society of the Loveland P.R.C. also invited their parents and friends along with the rest of the congregation to a Christmas Singing on Sunday, December 18.

CONGREGATIONAL ACTIVITIES

The Young People's Federation Board sponsored a sliding party on January 11 at Pinery Park in Grand Rapids, Michigan for all the area young people.

I have been informed by our Southwest congregation that they have a number of dedication booklets available from their dedication program held last September. This booklet contains a much more extensive history of our Southwest Church. If you would like a free copy just drop a note to the church at 4875 Ivanrest Ave., Grandville, MI 49418 or call Rev. Kamps at (616) 532-4846.

On December 30 and 31, the young people of our Randolph P.R.C. in Randolph, Wisconsin

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

sponsored a Winter Retreat. Invitations were sent to some sister societies to come and join them, and about 45 young people from Iowa, Illinois, and Michigan did.

The retreat started with registration Friday and some free time in a school gym. After supper at church, the group moved on to the Baptist Assembly Grounds on Green Lake. The remainder of the night was filled with a sing-spersion and devotions followed by games that lasted until early morning. On Saturday, discussion groups met to discuss the idea of a young person's responsibility to make confession of faith, and how we should act to those who have not made confession, and what can be done to get young people to attend more church activities. After these discussions were over the young people could enjoy many winter activities including ice skating and tobogganing.

A special thanks should be extended to both the ladies of Randolph who provided a "banquet" on Friday night for the young people, and to Randolph's Y.P. Society who did a great job acting as hosts for this retreat.

MINISTERIAL CALLS

Rev. R. Cammenga has declined the call he received from the Hope P.R. Church in Isabel, S.D.

Rev. B. Gritters declined the calls he received from the South Holland, Illinois congregation and from the Faith P.R.C. in Jenison, Michigan.

Rev. S. Houck asked for a two-week extension regarding his call

from the Peace P.R.C. in Lynwood, Illinois.

And Faith Church in Jenison, Michigan formed a new trio consisting of the Revs. C. Haak, C. Terpstra, and S. Key; and on January 10 they called Rev. Haak from that group to be their pastor. □

NOTICE!!!

There will be an Office-bearers Conference sponsored by Classis West on Tuesday, February 28, 1989, at 9:00 a.m. at South Holland PRC. Rev. D. Kuiper will be presenting a paper at the morning session on "The Congregational Prayer," and Rev. K. Hanks a paper for the afternoon session on "Psalter Revision." All present and former officebearers from Classis East and West are invited to attend.

NOTICE!!!

Elementary Guidance Counselors Needed — The Educational Standards for the State of Iowa mandate an elementary guidance program for Iowa schools in 1989-90. Several Northwest Iowa Christian Schools are planning a Cooperative to meet the standard. We are seeking to make contact with individuals who are interested in the position(s) and who meet the requirements: an MA in guidance, with elementary emphasis, elementary teacher certificate and 2-3 years teaching experience. To send resumes or request more information, contact Mr. Bruce Nelson, 604 3rd St. SW, Orange City, IA 51041. (712) 737-2274.

NOTICE!!!

Classis West of the Protestant Reformed Churches will meet in South Holland, Illinois, on Wednesday, March 1, 1989, at 8:30 a.m., the Lord willing. All material for the Agenda is to be in the hands of the Stated Clerk, 30 days before Classis convenes. All delegates in need of lodging or transportation from the airport should notify the Clerk of South Holland's Consistory.

Rev. R. Hanks, Stated Clerk

NOTICE!!!

The South Holland Protestant Reformed School is seeking applications for a teaching position at the elementary grade level beginning the 1989/90 school year. Direct all inquiries to:

Lamm Lubbers, Administrator
16511 South Park Avenue
South Holland, IL 60473
(312) 339-6585

or to

James Lanting, Board Sec'y.
16230 Louis Avenue
South Holland, IL 60473
(312) 596-5093

ATTENTION TEACHERS!!!

Hope Christian School of Redlands, CA is seeking to add a teacher to its staff beginning the 1989-90 school year. Teaching assignment would be either grades K and 1, or 2nd - 4th. Those interested may call Ed Karsemeyer (Principal) at school (714-793-1504) or at home (714-793-7166), or Mike Gritters (Secretary of School Board), at (714-739-4439). Applications or resumes should be sent to Hope Christian School, 1309 E. Brockton, Redlands, CA 92374.