

# THE STANDARD BEARER

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*A Reformed  
Semi-Monthly  
Magazine*



Council of the Bethel Protestant  
Reformed Church.

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May 15, 1989

# Contents

May 15, 1989

Meditation — Rev. James D. Slopsema <b>THE OUTPOURING OF THE HOLY SPIRIT</b>	363
<b>EDITORIALLY SPEAKING . . . — Prof. David J. Engelsma</b>	365
Editorial — Prof. David J. Engelsma <b>STILL THE SPIRIT OF TRUTH</b>	366
<b>LETTERS</b>	368
Contributions — <b>JESUS BUILDS HIS CHURCH: THE ORGANIZATION OF BETHEL PROTESTANT REFORMED CHURCH — Rev. Ronald J. VanOverloop</b>	396
<b>A BRIEF HISTORY OF THE NORTHWEST CHICAGO MISSION — Mrs. Alice Stob</b>	370
In His Fear — Rev. Arie denHartog <b>LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS</b>	372
The Day of Shadows — Rev. John A. Heys <b>A DISAPPEARING DISTINCTIVE DIFFERENCE</b>	374
Decency and Order — Rev. Ronald L. Cammenga <b>SUPERVISION OF THE MINISTRY</b>	377
From Holy Writ — Rev. George C. Lubbers <b>EXPOSITION OF JOHN 21:15-19</b>	379
<b>BOOK REVIEW</b>	381
<b>NEWS FROM OUR CHURCHES — Mr. Benjamin Wigger</b>	382

## Inside this issue . . .

The church celebrated Pentecost this past Sunday.

Reformed churches have always honored the Holy Spirit and His work. They have, too, long observed His outpouring as the Spirit of Christ on the day of Pentecost. But to how many of us is Pentecost "remembered" as, say, Christmas is remembered, or Easter? Perhaps it's because of what the world has done to Christmas and Easter . . . but, could it be that, in spite of the fact that we would be quick to ascribe to the Spirit the complete work of gathering the church, we are not really very clear on the practical, personal significance of Pentecost?

John 14:17 speaks of the Spirit of Pentecost as the Spirit of *truth*. Is that, to us, merely a bit of abstract theological terminology? Or are we able to articulate its *meaning*? And, if the latter, what are its implications in our *lives*?

Do we as Reformed believers "seek the riches that are in the risen Christ"? Do we as elders take seriously our responsibility to be watchmen on Zion's walls? Do we as ministers fervently desire a spiritual congregation? And if so, what in each instance do we *do* about it?

As Prof. Engelsma suggests in his editorial, it's by one's approach to matters such as these that he tells a lot about whether or not he really believes the Spirit still to be the Spirit of *truth*. There is another "Spirit" in the churches today. Lest we also be bewitched by the different voice with which this "Spirit" speaks, we must be clear on Pentecost, and on Who the Pentecostal Spirit is. Don't miss, in this issue, "Still the Spirit of Truth." □

**Cover page: left to right — Deacon Alan Meurer, Deacon Fred Iwema, Missionary Ronald VanOverloop, Elder Alfred Stob, Elder Richard Reyenga.**

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## Meditation

Rev. James Slopsema

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# The Outpouring of the Holy Spirit

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*But this is that which was spoken by the prophet Joel;*

*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:*

*And upon my servants and upon my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.*

—Acts 2:16-18

As the 120 disciples of the ascended Lord were assembled on Pentecost in an upper room in Jerusalem, three very unusual things took place.

First, there was the sound as of a mighty rushing wind that filled the whole house. Then, cloven tongues as of fire sat upon each of the disciples. Finally, the disciples all began to speak in other tongues the wonderful works of God.

Very quickly a multitude gathered to hear the disciples speak. Some doubted, saying, "What meaneth this?" Others mocking said, "These men are filled with new wine."

Then Peter arose and explained to the crowd what they were witnessing. These men were not drunk, as some suppose; for it was only the third hour of the day. Rather, what the crowd witnessed was the fulfillment of the prophecy of Joel.

Long ago the prophet Joel had spoken of a day when God would pour out His Spirit on all flesh. The result would be that young and old, male and female, bond and free would have visions and dreams. And they would prophesy.

This, according to Peter, was now being fulfilled before the very eyes of the multitude.

And still today, as a result of the outpouring of this same Spirit of Pentecost, both young and old, male and female prophesy, speaking of the wonderful works of God.

\* \* \* \* \*

Joel was a prophet of God to Judah during the reign of King Joash. This was a time of growing apostasy in Judah. Consequently, the prophet Joel was sent of God to warn Judah of God's judgment. There would be a time of captivity for Judah. But in the way of repentance Judah would be restored to the land to enjoy great prosperity.

In that connection the prophet Joel proclaimed that, after Judah's return from the captivity, God would pour out His Spirit upon all flesh.

To pour out means to bestow abundantly. It has the idea of a steady, gushing stream, over against a small trickle. In like manner, God has proclaimed through the prophet Joel, after the captivity He would pour out His Spirit.

The Spirit of whom the prophet Joel spoke is, of course, the Holy Spirit of God. The Holy Spirit is very important in the work of salvation. It is the Spirit that resides personally in the hearts of God's people. And therefore it is through the Spirit that God in Christ bestows to us all the blessings of salvation. Thus, for example, it is by the work of the Spirit that we are born again, brought to faith in Christ, sanctified to live a godly life, brought to the assurance of our salvation . . .

According to the prophecy of Joel there would come a time when this Spirit would be poured out upon the church. Prior to this time of outpouring there would be only a trickling of the Spirit. The Spirit would reside in the hearts of God's people and bestow upon them the blessings of salvation. However, this would be in relatively small measure. But one day there would be a pouring out, a gushing forth, of the Spirit, so that the church would enjoy the blessings of salvation without measure.

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



And according to the prophet Joel this outpouring would be on all flesh. In the days of Joel the prophet, and for centuries before him, the work and blessing of the Spirit was for the nation of Israel alone. This was because Israel was God's chosen people. However, the prophet Joel spoke of a day when God would have His people in every nation, tribe, and tongue, so that the Spirit would come upon all flesh.

And when the Spirit would come upon all flesh, He would be poured out upon them without measure.

\* \* \* \* \*

According to Peter this prophecy of Joel was fulfilled on Pentecost. What the crowd heard and saw was the result of the outpouring of the Holy Spirit.

Certainly this was an appropriate time for God to fulfill the word of the prophet and pour out His Spirit. For centuries the church had only had God's promise of atonement. The saints had brought their offerings to the house of God and burnt them on the great altar. But these had not paid for sin. The bloody sacrifices of sheep and goats and oxen had merely spoken of a greater sacrifice yet to come. They were promises of God of an atonement to come. And it was on the strength of that promise that the church of the Old Testament enjoyed the indwelling of the Spirit and the blessings of God's salvation. But the church possessed only a trickling of the Spirit; for she had only the promise of atonement.

But now God has fulfilled His promise. He has sent His only begotten Son to the agony of the cross to accomplish the perfect payment of sin, thereby laying the only foundation for the salvation of the church. And Jesus has

not shed His blood as an atonement merely for the sins of Israel. He gave His life for the sins of the whole world. Christ's atonement extends to a church destined by God to be gathered from every tribe, tongue, and nation under heaven.

On the basis of this atonement God raised Jesus from the dead on the third day, exalted Him to heaven 40 days later, and then 10 days later poured out the Spirit upon the church.

For this reason Peter also spoke of the "last days."

It is interesting to note that the prophet Joel proclaimed, "And it shall come to pass *afterward* . . ." Peter, however, doesn't quote this word-for-word but, as do many of the holy writers of the New Testament, also interprets the prophet, "And it shall come to pass in the *last days* . . ."

The viewpoint of the New Testament is that Pentecost marks the beginning of the last hour on the clock of history. This is the last hour exactly because of Christ's atonement for sin. With the shedding of the blood of atonement all things are ready for the final destruction of the ungodly as well as for the final salvation and glory of the church.

Hence, Peter, in quoting the prophet Joel, speaks of the last days. And, quite appropriately, it is in these last days that the Spirit is poured out upon all flesh.

\* \* \* \* \*

According to the prophecy of Joel, all those who receive the outpouring of the Spirit would prophesy.

The prophet Joel spoke of sons and daughters, of young men and old men, of servants and handmaidens (i.e., male and female slaves). By this the prophet meant all classes of men.

Joel proclaimed that when the Spirit would be poured out upon them, they would prophesy, see visions and dream dreams. These three (prophecy, visions, and dreams) were all closely related to each other. Visions and dreams were means whereby God revealed Himself. Those who received the revelation of God in visions and dreams would also proclaim that revelation and, thereby, prophecy.

According to the prophet Joel all these things would be the fruit of the outpouring of the Spirit. Not just a selected few would receive revelation and prophecy. The Spirit would be poured out upon all flesh and they would speak the word of the Lord in prophecy. All would be prophets.

We see how this was fulfilled immediately after Pentecost. The fruit of the outpouring of the Spirit was dreams and visions through which God continued to reveal Himself to the church. These visions came not just to the Apostles but to sons and daughters, young men and old men, servants and handmaidens. And that revelation, received

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## Augustine, on Rebuke

Far rather would I be censured by any one whatsoever, than be praised by either the erring or the flatterer. For the lover of truth need fear no one's censure. For he that censures, must needs be either enemy or friend. And if an enemy reviles, he must be borne with: but a friend, if he errs, must be taught; if he teaches, listened to. But if one who errs praises you, he confirms your error; if one who flatters, he seduces you into error. "Let the righteous," therefore, "smite me, it shall be a kindness; and let him reprove me; but the oil of the sinner shall not anoint my head."

—On the Trinity, II, I, Preface.



from the hand of God through the Spirit, was joyfully spoken in prophecy.

However, there came a time when the dreams and visions ceased. With the completion of the New Testament Scriptures God's revelation to the church was complete. God had no new thing to proclaim to the church

or the world. Hence, the dreams and visions ceased.

But the prophecy continued and still continues down to this day. For the fullness of the revelation of God has been infallibly (inerrantly) preserved in Holy Writ by divine inspiration. And the Spirit of Pentecost so leads the saints that they understand this revelation of God, rejoice in

it, and proclaim it with thankful hearts.

Our calling then is clear.

We are to live in the power of the outpouring of the Spirit.

We do this when we diligently study the Word of God, make it our business to know its teachings, and then in gratitude confess it before men. □

## Editorially speaking . . .

The worship service held on the northwest side of Chicago on the evening of March 29, 1989, to organize the Bethel Protestant Reformed Church, was a joyful event — a highlight in the church-life of those who participated. In the goodness of God, believers and their children enjoyed the fruit of the organization of a Protestant Reformed church upon the mission-work of the church — the wise, diligent work of Missionary Ronald Van Overloop; the zealous, unstinting labor of the South Holland PRC; and the full cooperation of the denomination in money, in prayers, and in supervision through the Mission Committee.

We rejoice with the saints of Bethel!

As the husbandman of James 5:7 waits for the precious fruit of the earth, and has long patience for it, so you waited for the precious fruit of a church that faithfully proclaims the Word of God according to the inspired Scripture as interpreted by the Reformed confessions. God has rewarded your patience and granted your desire.

Now you join your two sisters in Lynwood and South Holland as cities of God, shining with the light of truth and holiness in the spiritual and moral darkness of a great city of man and in the doctrinal and ethical gloom of churches whose candlesticks are being removed from their places.

May you yourselves enjoy fellowship with God and with each other in the light (a "house of God" — a real "bethel"!); and may your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

### The Shepherd

"Although the road be rough and steep,

I go to the desert to find my sheep."

But none of the ransomed ever knew

How deep were the waters crossed,

Nor how dark was the night that the Lord passed through

Ere He found the sheep that was lost.

—Anonymous

Those who might wish to communicate with the Bethel church can write the clerk, Mr. Alfred Stob, at 1960 Stockton Ave., Des Plaines, IL 60018.

As we go to press for this issue, we are saddened by the news of the very serious illness of Prof. H.C. Hoeksema, who has been diagnosed as having cancer throughout his body. He and Mrs. Hoeksema have returned home from Tasmania, cutting short their stay in Burnie, where they had been working on behalf of the Evangelical Presbyterian Church. May God mercifully sustain our brother, his wife, and their family by the Spirit of the exalted Christ so that they know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). □

—DJE



A strange "Spirit" is abroad in the churches today. It is acclaimed as the Holy Spirit of God, indeed as the Holy Spirit in a fullness of power, a treasury of gifts, and a glory of operations such as have not been experienced by the church since the day of Pentecost. But this "Spirit" is strange. It behaves oddly.

The strangeness is not its mysterious character. Like the wind, the Holy Spirit is mysterious, as Jesus pointed out in John 3:8: "The wind blows where it wills, and you hear the sound of it, but cannot tell whence it comes, and whither it goes: so is every one that is born of the Spirit." But this "Spirit" has a strange "sound," or voice. It is not only that it talks in tongues, although one who has learned from II Corinthians 12:12 and Hebrews 2:3, 4 that the miraculous works and extraordinary gifts of the Spirit were apostolic — attached to the apostolic office and intended to attest apostolic doctrine — will be suspicious of a "Spirit" that suddenly reintroduces miracles after 1800 years. But the voice of this "Spirit" is radically different from that of the Holy Spirit Who is made known to us in the Bible and with Whom we have become familiar by virtue of His dwelling in the church for almost 2,000 years.

The peculiar "Spirit" of our day is a critic of Scripture. It exposes Genesis 1-11, with the doctrines of creation, the fall, the original gospel-promise, and the flood, as unhistorical, unreliable, and false. With a kind of hissing sound, it asks church members, "Yea, has God said?"

It adds to the Bible. Sometimes it does this by giving people special revelations directly from heaven. At other times it leads learned scholars to reveal to the church truths that are not found in Scripture, usually at the expense of truths that are found there, e.g., the truth of the headship of the husband in marriage and the family. In this way, this "Spirit" judges Scripture to be insufficient.

The strange "Spirit" displays an indifference towards, if not a disdain for, doctrine. The confession of sound doctrine is by no means the main mark of the churches in which this "Spirit" is mightily at work. Pure preaching of the truths of Scripture is not primary in the worship services where this "Spirit" presides. Rather, it encourages its people to regard doctrine as cold, loveless, divisive, and dead. It brushes the church's creeds aside as irrelevant to the church's present situation. It is either unwilling or unable to teach people to distinguish between truth and error, much less to love truth so that they embrace it at any cost and to hate the lie so that they repudiate it. Men and women

filled with this "Spirit" are either happily ignorant of doctrine or sharply antagonistic to it.

One striking feature of this "Spirit's" unconcern with doctrine is its perfect willingness to dwell richly and work powerfully in churches that preach the lie and in persons who receive and confess the lie. This seems to bother the "Spirit," or hinder its work, not at all. Explaining the apostle's teaching in I John 2:20 ff., that the believer has an anointing of the Holy Spirit so that he knows the truth and so that he detects the liar who denies that Jesus is the Christ, Calvin insists, correctly, that this liar is not only the one who outrightly denies the Godhead of Jesus, but also the one who denies that Jesus is a complete Savior by sovereign grace alone: *Then broke out Pelagius, who, indeed, raised no dispute respecting Christ's essence, but allowed Him to be true man and God; yet he transferred to us almost all the honor that belongs to Him. It is, indeed, to reduce Christ to nothing, when His grace and power are set aside. So the Papists, at this day, setting up free-will in opposition to the grace of the Holy Spirit, ascribing a part of their righteousness and salvation to the merits of works . . . have a sort of fictitious Christ . . . We now see that Christ is denied, whenever those things which peculiarly belong to Him, are taken away from Him (commentary on I John 2:22).* But the strange "Spirit" of our time is not at all displeased with Pelagius' son, Arminius; indeed,



this "Spirit" seems to delight in the doctrine that the honor of Christ in saving sinners is shared by the sinner himself who co-operates with Christ by making the decision for Christ by free-will, upon which his salvation hangs.

By means both of ignorance of and contempt for doctrine, our modern "Spirit" is accomplishing a most astonishing union of people and churches. Protestants of the widest and sharpest doctrinal differences are now able to come together in the unity of this "Spirit" in worship and in the fellowship of the Lord's Supper. It even unites professing Protestants and Roman Catholics who remain faithful to the Roman Catholic Church.

Feeling is the main thing to this "Spirit," if indeed feeling is not all. Worship is emotional excitement before God. Joy in Christ is feeling good. Love for the neighbor is a warm, accepting, tolerant feeling. The peace of the church is the member's feeling for the other members, especially his or her deep feeling for the others.

A strange "Spirit," this!

For it is not the Spirit of truth. By its own cheerful admission, it is not the Spirit of truth.

The Holy Spirit of God, however, the Spirit received by the glorified Jesus to be the Spirit of Christ, the Spirit poured out on the church on Pentecost, the Spirit with Whom we have become familiar after some 2,000 years of church history under the new covenant — this Spirit is the Spirit of truth. Three times in the great passage of promise concerning the Spirit, John 14-16, Jesus calls the Spirit, "the Spirit of truth" (14:17; 15:26; 16:13). Truth is His nature. Truth is His business. Truth is His unmistakable, identifying mark — His "sound," or voice.

The Holy Spirit is truth, for He is God; and God is truth.

In the Triune Being of God, the Third Person eternally conducts a full, thorough examination of the reality of the Godhead. He is always studying the Truth in order to know It (Him) with huge delight. "The Spirit searches . . . the deep things of God . . ." (I Cor. 2:10).

The Holy Spirit can no more ignore, minimize, or despise the truth than He can deny Himself.

In keeping with what He is in Himself, the Spirit is the Spirit of truth also as the Pentecostal Spirit, sent by Jesus to the church. He came as the witness to the truth. He came speaking. That which He speaks is the truth, namely, Jesus the Christ as made known in the gospel which is now written in the inspired scriptures of the New Testament, as well as in those of the Old. By this means, He teaches the elect church, guiding her into all the truth. By this means, He also convicts the world of sin, righteousness, and judgment.

Always, the Spirit has been the Spirit of the Word, of Scripture, of doctrine, of preaching, of confessions, of intellectual knowledge of propositions that are in harmony with the reality of God. He inspired Scripture (writing! a book!). He moved prophets and apostles to teach. He created the church a confessing church. He put in the church the office of "pastor and teacher." He guided the church in rejecting heresies and in approving and understanding right doctrines (orthodoxy!) by the formulating of creeds. He illumined the minds of countless men, women, and children to know the sound words of Scripture.

That He came as the Spirit of truth was evident at once on the day of Pentecost. The Spirit-filled believers spoke the wonderful works of God (and not their

wonderful feelings). Peter preached a sermon — a doctrinal, Biblical sermon. Thousands were converted by believing the message. The first thing said about the life of the church after Pentecost is that it was a life of adherence to right doctrine.

It is as the Spirit of truth that He is of any benefit to the church and to the Christians. Every blessing that the Spirit gives, He gives by means of the Word. He works faith — by the truth; He forgives — by the truth; He makes men and women holy — by the truth; He comforts the distressed and fearful — by the truth; He preserves believers to eternal glory — by the truth; He unites the saints — by the truth.

The Reformed faith confesses the indispensable instrumentality of the truth for the saving work of the Spirit in Question 65 of the Heidelberg Catechism, when it says about the faith by which alone we share in Christ and all His benefits that it is worked in us by the Holy Spirit "by the preaching of the gospel." The Reformed believer who makes this his or her own is really saying, "I believe in the Spirit as the Spirit of truth."

We should act accordingly.

As a believer, do I seek the riches that are in the risen Christ? I should! I must attend to the Word and doctrine, to the truth. I must see to it that I am a member of a church that maintains the truth. I must use the means of grace diligently. I may leave this church, whether for a church that corrupts the truth or for no church at all, for no reason. I may not despise the lively preaching of the truth. To do so is to forfeit the presence, operations, power, and gifts of the Spirit, if not to "do despite unto the Spirit of grace," (Heb. 10:29; cf. v. 25), for He is the Spirit of truth.



As a preacher, do I desire, ardently desire, a spiritual congregation — a congregation of saints who love God and who love each other for God's sake (which is different from, though it includes, having deep feeling for each other)? I should! I must give myself to preaching and teaching. There will never be a spiritual church where the truth is not faithfully preached. There cannot be. If there is, the Spirit has ceased being the Spirit of truth.

As a body of elders, do we take seriously our responsibility to keep the flock of Christ? We should! We must above all else make sure that the preaching on the Sabbath and the catechism instruction during the week are the sound, faithful explanation of God's Word. This will guard and build up the church, not because preaching and teaching in themselves have this power, but because the Spirit is the Spirit of truth, making Christ's words spirit and life.

What then must we make of the strange "Spirit" of our day — indifferent to doctrine; friend of the lie; critic of Scripture; contemptuous of creeds; disparaging of pure preaching?

One of two things must be true. Either the Holy Spirit of Jesus Christ has changed recently, so as no longer to be the Spirit of truth, or this strange "Spirit" is not the Spirit of Christ.

But the Holy Spirit cannot change. He is still the Spirit of truth. □ —DJE

## Letters

"Ye shall know them by their fruits." I see two trees. One is called "Christian Resistance," the other, "Christian Submission." The "Christian Resistance" tree has borne the fruits of the Protestant Reformation, the Bible in our own tongue, the Puritan revolution, the Scottish covenanters, and the American Revolution. The "Christian Submission" tree has borne the fruits of popery, no Bible, tyrannical persecution, infanticide, sodomy, and feminism. Even so, every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. The tree is known by his fruit . . . Cancel my subscription to *The Standard Bearer*.

Robert Dominico, Jr.  
Belle Vernon, PA

### Response

"Resistance" in this discussion is revolution by the citizen against civil government. It is the sin named and warned against in Romans 13:2: "Whosoever therefore resisteth the power, resisteth

the ordinance of God: and they that resist shall receive to themselves damnation." "Christian resistance" is a contradiction in terms, like "holy idolatry," or "evangelical adultery," or "theistic evolution." Revolution is not now, has never been, and never will be good fruit produced by the Spirit of Christ from a good tree. —Ed.

I want to thank you for the stand you have taken on "Operation Rescue" in the pages of *The SB*. I make this statement both as a member of the Orthodox Presbyterian Church and as the vice-moderator of the Camden County chapter of the Christian Action Council . . . Mr. Clarke is correct that Samuel Rutherford did make a departure from the Reformed religion when it comes to the civil magistrate. Mr. Lanting hit the nail on the head when he said, "The distinction between civil disobedience and civil rebellion is being ignored by

many evangelicals today" . . . "Operation Rescue" is bad because it is antinomianism. The evangelical folks who are part of "Operation Rescue" do not understand the . . . 5th Commandment . . . We want no part of a left-wing or right-wing social gospel. We want the gospel of the Reformation . . . As always I read all of *The SB*. It is really helpful. I love it. Keep up the good work for our Savior and King.

Mark J. Williams  
Haddonfield, NJ

Was there ever a "War for Independence" against the lawful government in the history of the world which was justified? I would say yes; and that puts me in the camp of those who agree with Calvin. I am referring to the "80 Year War," fought between Spain and the Republic of the Seven United Netherlands in the years 1568-1648. Luther was influenced by the Peasants' Revolt,



which, like the French Revolution, was done by the people in the street, with devastating results. In The Netherlands, however, it was a totally different situation. There the governor of the land (Holland and Zeeland), Prince William of Orange, of blessed memory, knew of the plans of the Spanish Inquisition to lay waste the Church in Holland in short order, as they had done in Spain. What was his duty now? Should he just protest, which he did, and let it go at that, while

the people were being slaughtered before his very eyes? No! I dare say by God's grace he chose, as being the lower magistrate, to cut the tie with Spain, declare Independence and start the war. Imagine, a tiny country against a world power!

We all know the miraculous outcome. We also know the haven of freedom The Netherlands became for thousands of the oppressed from other parts of Europe. We had better know that it was in the midst of that war,

during the ceasefire, our fathers put the weapons down and hosted the Great Synod of Dordrecht, which produced the Canons we so highly esteem.

In closing, I again like to submit to you that I firmly believe there were extreme cases in world and church history where the LOWER MAGISTRATE had the duty to defend the people against their own government.

Case Veldman  
Wyoming, MI □

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## Jesus Builds His Church: The Organization of Bethel Protestant Reformed Church

*Rev. Ronald VanOverloop*

### A Brief History of the Northwest Chicago Mission

*Mrs. Alice Stob*

## Contributions

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### Jesus Builds His Church: The Organization of Bethel Protestant Reformed Church

On March 29, 1989 that which was known as the "Northwest Mission" in the Protestant Reformed Churches became "Bethel Protestant Reformed Church." The new church is located in the northwest suburbs of Chicago, Illinois, with the worship services being held in rented facilities in Elk Grove Village.

The organization of this mission field into an established, local congregation culminated six years of prayers that the Lord of the harvest would bless the labors performed.

The institution of this new congregation was under the supervision of the Council of the South Holland church (as a committee of Classis West, which gave the final approval to the request to organize). This Council extended a call to worship to their congregation and to those involved in the Mission field for the evening of Wednesday, March 29.

Prof. David Engelsma, who had been involved with the work directly and indirectly as the former pastor of the Protestant Reformed Church in South Holland, conducted the worship

portion of the service. His text was Matthew 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." His theme being *I Will Build My Church*, he spoke first of the building, then of the foundation of that building, and finally of the safety of the building. His beautiful exposition was instructional and comforting to everyone present.

South Holland's diaconate took the offering, which they designated for the Benevolent Fund of the new congregation. The amount collected that evening was \$1,253.85.

Missionary Pastor Ronald Van Overloop, who has labored in this mission field for almost five

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*Rev. VanOverloop is a missionary-pastor of the Protestant Reformed Churches.*





**Congregation of the Bethel Protestant Reformed Church, presently meeting in Elk Grove Village, IL.**

years, shared the responsibilities of the institution of the Mission with South Holland's present pastor, the Rev. Charles Terpstra.

The membership certificates and requests for membership were presented totaling twelve families and three individuals. This breaks down as 27 confessing members and 24 children. These people were then asked to give testimony of each other as being faithful in attendance and upright in faith and in walk. After this testimony was given, there was the election of two elders and two deacons. These men were immediately ordained and installed into office. The Formula of Subscription was then read and publicly signed by the newly elected and installed officebearers. God is to be praised for raising up men who are committed to defending and propagating all the points of doctrine contained in the three Creeds of Reformed churches.

On behalf of the consistory responsible for this institution of this local congregation of Christ, Pastor Terpstra read the following declaration, "In the Name of the Lord Jesus Christ, we declare that the Bethel Protestant Re-

formed Church is now instituted as a true church of Jesus Christ on the earth." He followed this declaration with a brief review of the history of the work and with appropriate comments of congratulation and encouragement. Letters of greetings and congratulations were read from the denominational Mission Committee, the Stated Clerk of Classis West of the Protestant Reformed Churches, and from two sister-congregations. Pastor Terpstra then led the (now) two congregations present in a prayer of thanksgiving and supplication for God's blessing.

A wonderful time of fellowship followed the service, during which the new consistory held its first meeting.

Jesus, the Head of the Church, does build His Church. God be praised! □

### **A Brief History of the Northwest Chicago Mission**

*Alice Stob, a housewife, is a charter member of the newly organized Bethel Protestant Reformed Church in the northwest suburbs of Chicago. She is the pianist/organist of the congregation. She is also one of the founding members who met in living rooms early in 1983 studying the Canons of Dordt.*

In the year of our Lord 1974, a young man from Wisconsin

visited his relatives living in South Holland, Illinois. It was a Sunday and they attended the worship services of the South Holland Protestant Reformed Church where they heard their new minister, the Rev. David J. Engelsma, preach. These sermons so impressed the young visitor that he never forgot them.

About this time in the Northwest suburbs of Chicago lived a family whose members attended a church of the Reformed persuasion. It was their custom to have coffee together at one another's houses each Sunday morning after the worship service. Though they had long attended the church and believed it to be a true church, perplexing doubts and questions were now coming into their minds regarding increasing changes in the church. During this time the young man from Wisconsin married into this family.

During the fall of 1982 and the spring of 1983 various couples of this family group would make the 95-mile round trip to South Holland in order to listen to preaching which they found spiritually edifying and fellowship they loved.

Rev. Engelsma, noting the interest shown, offered, with the approval of his Council, to teach a Bible study class which studied the Canons of Dordt. This class began in March, 1983 and was held on the second and fourth Monday evenings at one of the family's homes. In attendance were the old parents of the family, four couples with their children, and one individual.

About a year later Rev. Engelsma, again with the approval of his Council, offered to preach for us twice monthly — an afternoon service. We were able to rent the St. Bede's Episcopal Church in Bensenville, Illinois, and our services began on February 5, 1984.



Soon, Rev. Engelsma helped us form a letter requesting that a missionary be sent us. On a Monday evening, representatives of the Mission Committee met with us; then the request was brought to South Holland's Council and finally approved by Synod, 1984.

Rev. Ronald J. Van Overloop was sent by the South Holland Council to this work, and in August, 1984 he arrived in Elk Grove Village, where a house had been purchased by the Mission Committee. Shortly after his arrival full-time worship services began at St. Bede's.

A time of labors and prayers followed. Not always were we patient as we asked God to give fruit. We grew in the knowledge of the Reformed faith. And we experienced the blessing of God in adding to our number — but it seemed to be so slow. We learned patience, finding out that He would bless in His time. During those years three families joined our core group, but later two of these were forced to leave our fellowship for work related reasons.

The St. Bede's facility was used until the first of 1988 when the services were moved to a new location in Elk Grove Village. This move enabled us to hold a morning service, which is at 10 AM and is held in a public school gymnasium. The 6 PM service is at a Lutheran church which is across the street from the school. In March and again in August new people came! — a good number of them! — many children! Oh, we were amazed at what God was doing! Presently those in faithful attendance of the worship services number fourteen families and four individuals (including our missionary pastor and family). There are thirty-four children! This growth has brought us to the point that the first business meeting of 1989 was spent in forming a letter to



the South Holland Council requesting that we be organized into a congregation.

Among us is an old father (85 years of age). The next age group is nearing their sixties. There are mostly younger couples — and many children. Also five young single people attend.

There is a variety of occupations within our mission. There are those who work with computers, there are accountants, a carpenter, office workers, students. The Northwest suburbs of Chicago are a good place in which to live, work — and go to church!

We thank God for all past and present blessings. We continue to love and appreciate our missionary pastor, Rev. Van Overloop, and his family. He has most faithfully and cheerfully labored among us these years and we delight to see God's blessing upon his prayers and labors. Also our heartfelt gratitude goes to Prof. Engelsma and to the South Holland Council for their faithful labors and support during these years. Outstanding (to our minds) and worthy of special mention is the faithful support of the members of South Holland's congregation, who would visit

#### Meeting place for Bethel's Sunday (PM) worship services.

our worship services summer and winter. What can we say, but that, with all our hearts, we thank God for them?! We also thank God for denominational support through the Mission Committee.

*"Hitherto hath the Lord helped us!"* □

### All In All To Me

All in all to me is Jesus!

Every need His grace supplies;  
Day by day He guides and keeps me,

No good thing to me denies.

All in all to me is Jesus,  
Lord, Redeemer, Savior, Friend;  
Tender Shepherd, He will guard me,

And from ev'ry foe defend.

All in all to me is Jesus,  
Blessed One of Calvary;  
I will never cease to love Him  
Who has done so much for me.

—Charles Gabriel  
S.B. July 15, 1928



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*In His Fear*  
Rev. Arie denHartog

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# Little Children, Keep Yourselves From Idols

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The above exhortation is the last word of the inspired apostle John in his first epistle. It was written out of great love and concern. Therefore John addresses his hearers as "little children." He writes to those who are children of God by the wonder of the regeneration of the Holy Spirit. John has said much in his first letter about the fact that we are the children of God. The fact that we are called the children of God is the great evidence of the love which God has bestowed upon us.

We might imagine that there is hardly a need for the above exhortation for those who are called the children of God. Furthermore, we might imagine that such an exhortation is wholly unnecessary for us. After all, we do not here in America live in a pagan country where we are surrounded by idols. We are at least in name a Christian country. We have many Christian churches. We are enlightened with respect to the truth of God. We surely would not be so foolish as to turn from the true and living God to worship a dumb idol. We know that there is only one God who is the Lord. He alone is the true and living God. Besides Him

there are no other gods. That is a truth very basic and simple for us. We know that the Lord is the creator of heaven and earth and the sovereign Lord over all. He is the God of our salvation. He alone is the one who blesses us with all spiritual blessings. He is our helper and keeper. He supplies all our needs. We know that the Lord is the God of infinite glory and majesty. Therefore He alone is to be worshipped by us. All thanksgiving and praise belong to Him alone. We must serve Him and give Him thanks for all things. All our glorying must be in Him alone. If indeed we would always live by that knowledge and confess that truth, then there would be no danger of idolatry.

But idolatry is as much a danger for us as it was for the children of God in the day that John wrote his epistle. We can understand that only when we understand what idolatry really involves. Idolatry is not only bowing down to images made by man's hands, images of wood and stone, as the heathen do in far-away lands. Idolatry is all forms of worshiping and serving the creature rather than God the creator. An idol is any person or thing on which man sets his heart besides or instead of God. Man is an idolator when he lives for and glories in the creatures of the world, the things of this world as an end in themselves.

Man is an idolator when his heart is set on the material things of the world, the glory and pleasure of the world rather than on God. The idol worshiper spends all his time and effort thinking about and seeking to obtain the things of this world. He has no heart for God. He imagines that there are no greater things than the material things of this world. He has no knowledge of the spiritual things of God. He has no understanding of the fact that the things of this world are perishing while the things of the kingdom of God, of righteousness and truth, shall endure forever.

Americans have many idols. These idols are as (or more) abominable in the sight of God than the idols of heathen nations. Money, houses, lands are the real gods of most Americans today. Sports, pleasure, entertainment, immorality have become gods in our land. Witness the tremendous amount of interest in these things and the unbelievable amount of time and energy and money spent on these things. Compare with that then the interest there is, or lack of interest, in the things of God, of His truth and kingdom. Consider the very little time and energy there really is spent in learning and maintaining the truth of God and being actively involved in the life of the church and the business of the kingdom of Christ.

Idolatry is a very terrible sin.

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*Rev. denHartog is pastor of the Protestant Reformed Church of Randolph, Wisconsin.*



All idols are a denial of the one only true God. When a man worships an idol he robs God of the service and love that he owes to God. The idolator gives the honor and glory that belongs to God alone to a god who is no god. God is a jealous God. He will not allow His glory and praise to be given to another. Therefore He is filled with holy wrath against all idolators. That is just as true today as it was in the days of Israel. God has not changed His attitude towards idolatry. What awful wrath of God is upon our nation and all of its wicked idolatry.

It is spiritually impossible to have an idol and at the same time to worship God. All forms of idolatry steal the heart of man away from God. All idolatry will lead to great spiritual evil and corruption in the lives of men. That is what we are witnessing in our land.

But perhaps as you read this article you are saying to yourself, what has all of this to do with me? I am a child of God by His grace. I know and love the true God and am no idolator. Let us be careful as we say this. There is a great danger for idolatry all around us. Our sinful nature is prone to idolatry.

God has given us all things in the world. He has given us all things to enjoy. He has also commanded that we should use all things in our life to serve and glorify Him. How hard it is always to do that. It is possible only by grace. Because of our sinful nature there is a great danger for idolatry. It is so very easy for it to happen, also with us who are called children of God, that we make an idol in our life. Material things, riches, having new and stylish clothes, expensive houses, the latest model car, etc. can easily become far too important for us. It is very easy for us to set our hearts on

these kinds of things and to make them the most important things in our life. We are attracted by the sports, the entertainment and pleasure of the world. And we say over and over to ourselves, "There is nothing wrong with these things, they are not sinful in themselves."

But we have to be oh so careful. We must constantly be on our guard for the dangers of idolatry. We must constantly examine our lives and put away all idols from us. How much do material things really mean to us? Could we part with these things if the Lord would suddenly require that of us? Are we willing to make large material sacrifices in order to maintain the principles of the Word of God? Are we always ready to live with less than the world because we are called upon to give for the cause of the church and kingdom of God? How much time and energy do we spend on such things as sports and entertainment? Do we constantly make the necessary comparison with the time and energy we spend in equipping ourselves with the truth of God and being actively involved in the life of the church? Do we make ourselves so busy with our secular occupation that we have no time for church activities during the week? Have we perhaps made an idol in our life with which we cannot part? Is it really more important for us and our children to attend the weekly sports activity than it is to attend a weekly meeting in church? When there is a scheduling con-

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*Since thy Father's arm sustains  
thee, Peaceful be;  
When a chastening hand restrains  
thee, It is He.  
Know His love in full completeness  
Fills the measure of thy weakness;  
If He wound thy spirit sore,  
Trust Him more.*

flict between two kinds of activities, which one takes priority and which one is set aside to make room for the other? How enthusiastic are we about the wonderful truths of God in comparison to our great excitement about our favorite ball club? The answer to these questions will reveal whether or not we are really idolators.

Idolatry is both wicked and foolish. No idol can help us or save us. No idol can bring ultimate satisfaction in life. We of course know that very well. How tragic it is then when a man lives all his life and spends all his time and energy in the service of an idol. What will it profit a man if he gain the whole world and lose his soul? What a fool such a man really is. Our Lord told us that it is harder for a rich man to enter into the kingdom of heaven than it is for a camel to go through the eye of a needle. Yet how many make riches their idol in life. How few there are in the world who take heed to the solemn warning of Scripture against the great evil of the love of money.

Israel often fell into the sin of idolatry. In fact we might say, in great amazement, "How was that ever possible, how could a nation repeatedly fall into this same sin?" But our generation is not one wit better. The Bible is full of most dreadful warnings against the evil of idolatry. It contains the record of the terrible judgments that came upon Israel again and again because of the sin of idolatry. It is certain that these same judgments will come upon our land. In spite of all the warnings which God gave, Israel still returned each time again to idolatry and forsook the only true and living God. Do we pay attention to those warnings?

The opposite of idolatry is to keep God always central in our lives. If we love God with all our



heart and soul and strength and mind as He solemnly calls us to do, there will be no possibility for idolatry in our lives. Always we must be on our guard that nothing whatsoever steals our hearts away from God. That in-

volves a great struggle. No man can possibly stand against the temptations of idolatry in his own strength. But we confess that we are the children of God. We have been made such by His grace and Holy Spirit. We are children of God because God so loved us

and by the power of His love separated us unto Himself. The love of God within us must constrain us always to have only one God in our life and to live only unto Him in thankfulness unto Him and for His glory. □

## *The Day of Shadows*

*Rev. John Heys*

# A Disappearing Distinctive Difference

In the mother promise of Genesis 3:15 the word translated as bruise is more correctly translated as crush. The seed of the woman shall crush the head of the serpent and his seed, and the seed of the serpent shall crush the heel of the seed of the woman. We do well to take note of the tremendous difference between the head and the heel of a person, and also between crushing one's head and crushing one's heel. Crush the head and you have ended that man's life. Crush one's heel and you will bring pain and suffering and cause that person to be crippled; but such a crushing will not bring death.

Now it is true that the seed of the serpent did kill Christ, the Seed of the woman. In a literal, physical sense that is true. Christ did die. His body did lose its life, and His spirit was commended into God's hand. He did give up the ghost. Luke 23:46 states the fact literally. It is also true that the church, the seed of the

woman, has suffered death at the hands of the seed of the serpent from the day of Cain and Abel onward. What is more, there have been many bloody persecutions upon the church with an untold number of deaths. And we are told clearly in Holy Writ that the days come when we will not be able to buy or sell, and thus will be put to death slowly and in a very painful and cruel way. Revelation 13 and II Thessalonians 2:1-4 make that very plain. And life will be very hard and painful even before that day arrives. Persecution is not a rare thing. Many of the saints have been murdered, and we can be sure that, as the antichrist approaches, we will be afflicted while attempts are made to silence us and to keep the truth from being proclaimed as we are now free to proclaim it in some parts of the world.

However, that death of Christ and the persecutions to come do not deny the fact that this mother promise is being fulfilled. Christ's death does not deny it. The fact is that all the seed of the serpent are going to die and go

to the lake of fire from which they will never come out to have an enjoyable life once again. Christ, the Seed of the woman, did return with life in the body that was dead and in the grave. And the church does today have to cripple through this life and more and more be limited by the seed of the serpent. In places where no Christian schools exist because there are not enough families to support such a school, their children may not pray in the schools of the seed of the serpent. They may not maintain that God created the heavens and the earth and all that they contain. They must in their test papers present the evolutionistic lies as fact. And our time here below is going to get rougher. Yet the fact remains that Satan and his fallen angels and unbelieving human servants are going to enter everlasting torment. The children of God will die but through death will go to higher glory than Adam and Eve had before they fell.

Satan had the power to kill Christ but not to keep Him from rising again with a life that he

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could not touch. He cannot prevent Christ from raising their bodies and from giving them heavenly glory. Cain's killing of Abel was a shadow of what we can expect and of what did follow a few years after that first crushing of the heel of the Seed of the woman. But Christ's resurrection is an evidence that we did not and will not receive a fatal blow from the world that keeps us from the kingdom of heaven and its joys and blessedness, with a covenant fellowship with God wherein we can walk with no crushed heel but with power to glorify Him by our walk.

What is a comforting truth, for it underscores that promise of safety and everlasting blessedness for the seed of the woman in that mother promise, is that wonder of God's grace and faithfulness to His promises when the seed of the serpent tried to kill Enoch who walked with God. In all their harassment and visible anger, in all their opposition of Enoch in his preaching, they bruised his heel; but they did not crush his head. Our faithful covenant God took him away from the seed of the serpent and their violence, and brought him where he could be beyond and above all crushing of the heel by the seed of the serpent. Here is a shadow of what God will do to all the seed of the woman. Their bodies may have crushed heels and may even have lost their life; but their souls will be lifted above and away from all the seed of the devil to be with Christ, the Seed of the woman. Today, in amazing surgery and transplanting even of organs of the body by man, the cripple can be and often is able to walk freely and to leap for joy at the restoration. If man can do that, surely the almighty and ever faithful God will give perfect healing to our crushed heels.

However, as pointed out last time, we should also note carefully the development of sin in the church. Satan succeeded in getting Abel killed, and the church of that day had no seed of the woman to carry on the battle of faith. Adam and Eve were there and undoubtedly had daughters, but no son to bring forth descendants whom God would make to be seed of the woman. The picture was dark. It seemed as though the head of the seed of the woman was crushed, rather than the heel, even though Adam and Eve were still alive. But in faithfulness to His promise God gave them Seth, who was not simply a son who could bring forth more members in the covenant sphere. There was now hope for the future of the church. Seth had been born again and become a member of the seed of the woman, and he was one who would instruct his children and warn them in regard to the unbelieving descendants of his brother Cain.

Now, all who are born in the sphere of the church militant are not born-again children of God. Or, if you will, those who are the seed of the woman do not bring forth only children who are the seed of the woman. It is not without reason that God so ordered and decreed in His sovereign counsel that the very first child to be born to converted and believing Adam and Eve would be of the seed of the serpent. *That* is all that man can bring forth. Jesus' words to Nicodemus are so very important: "Except a man be born again, he cannot see the kingdom of heaven." One must be born by the Spirit of Christ to become of the seed of the woman. We always bring forth what is the seed of the serpent. As God said, Adam and Eve died spiritually the day they ate of the forbidden fruit. Without any spiritual life

they cannot, and we cannot, bring forth children who are spiritually alive. It pleases our God to cause some of them to be born again, that is, to be born by His Spirit with a new spiritual life, very early in their days here below. Did He not do that to John the Baptist who, before he was born physically, leaped in his mother's womb when Mary who was carrying the Christ child spoke to her in a salutation? But in the Old Testament dispensation God did this to those who were of the seed of Abraham with some exceptions.

Now, since it did not please God to give that spiritual birth to every descendant who is of the seed of the woman, we find much evil in the church. And since even these seed of the woman still have their sinful nature, we not only simply expect but also often find sin developing in the church.

It is true that outwardly Cain behaved as though he were of the seed of the woman. He brought offerings to God in a formal sense. He seemed to be keeping the first table of the law; and no breaking of the second table on his part is mentioned in Genesis until he kills his brother. Then one of his descendants, Lamech, broke the seventh commandment when he took to himself two wives. This he added to his breaking of the sixth commandment by killing a man. Sin is developing in the realm of the seed of the serpent.

However, we must not overlook the development of sin that was also there in the realm of the seed of the woman. In Genesis 6:1, 2 we read that the sons of God — the members of the church of God in that day — saw the daughters of men, that is, the seed of the serpent, that they were fair and took them to be their wives. Here we have the seed of the woman marrying the



seed of the serpent. Here we have that devilish craftiness of Satan striving — and to a degree succeeding — to cause the whole human race to be one people again. Only this time the human race, that in Adam and Eve for a brief time walked in love to God, began to please Satan by strengthening the seed of the serpent and by pushing the seed of the woman aside. At least they were going to cover up their identity as seed of the woman and to say by their deeds how nice and wonderful the seed of the serpent is.

Sin was practiced openly not only in the sphere of the seed of the serpent. It was clearly to be seen also in the realm of the seed of the woman. The church was becoming worldly. The world was not striving to become spiritual. We have here already a clear shadow of what lies before us in the days of the coming antichrist. There just is not today the sharp distinction between church and world as there was between Adam's and Eve's believing descendants, after Abel's death, and the driving away of Cain which is presented to us in Genesis 4:13-16. And there is not today the sharp distinction between Noah and his family and the world population that died through the flood.

These things were written and preserved for us so that we may be on guard and fight vigorously against all the inclinations today in the church world to be one with the seed of the serpent.

As the saying goes, "History repeats itself." That is true in the church world as well as in the nations of this world. Cain's killing of Abel foreshadowed the killing of Jesus by the Jews. The Jews who were the seed of Abraham killed Christ Who likewise was of the seed of Abraham. Brother killed brother in the garden of Eden. But brothers also

killed the holy Brother at Calvary. And the reason both times was the same. They hated the truth that He whom they killed had presented to them. In fact these brethren of the seed of Abraham dared to cry out, "We have no king but Caesar."

When we look at the picture of the church world today, we can see that we are rushing to the days like those when only eight souls were saved in the ark and by water. That distinct mark that reveals whether one is of the seed of the woman, or of the seed of the serpent, is hard to

### His Blood On Us

The frenzied mob, ferocious, fearing nought,  
Pressed closer, shouting for the life they sought,  
And raised their voices in a mighty flood:

"On us and on our children be His blood."

The scarlet stains, on that spike-studded cross  
Where hung the bleeding body, with each toss  
Of pain re-echoed that rebellious cry  
Until it reached beyond the vaulted sky.

Soon streets ran red; and women, children, men  
Were slain with sword: and through all time since then  
The revel race has had its wish fulfilled.

His blood on them, they were despised and killed.

But another cry had reached the Father, too,

It was: "Forgive; they know not what they do."

And those forgiven can pray amid sin's flood,

"Lord, on us and our children be His blood."

James Jonker

(from *Beacon Lights*, by permission)

find in what calls itself the church world today. And the number of those who are the seed of the serpent is so overwhelmingly much greater than that of those who reveal themselves as true seed of the woman. Jesus knew what He was saying when He called this seed a "little flock."

Today the distinctive difference between the church and the world is disappearing. What calls itself church is not always truly the seed of the woman. Even as just before Noah's day many took unbelievers as wives because they were fair looking to them, so today so many that call themselves church find much delight in the seed of the serpent with their entertainment and sinful stand and lives.

What a tragedy today that many who label themselves as seed of the woman present the seed of the serpent as nice people, and deal with them as friends rather than as enemies, which they really are. They are Satan's tools which try to crush the heel of the true church by their false doctrines and by the sins they allow and advocate. But let us be warned by what we read in Genesis 3-6. An antichristian kingdom was there before the flood, and it was a shadow of a more clever and subtle attempt of Satan to try to crush the head of the seed of the woman. Beware of false doctrines and of churches that look like seed of the woman by Satan's craftiness, as they appeal to the flesh and introduce sin into the church world. Remember God's word that He has put enmity between church and world. Look for a church that loves God as He is presented in Holy Writ. □



## Decency and Order

Rev. Ronald Cammenga

# Supervision of the Ministry

"No one shall be permitted, neglecting the ministry of his church or being without a fixed charge, to preach indiscriminately without the consent and authority of synod or classis. Likewise, no one shall be permitted to preach or administer the sacraments in another church without the consent of the consistory of that church."

### INTRODUCTION

The principles set forth in this article are deduced from previous *Church Order* articles. Article 3 specifies that none shall be permitted to administer the Word and sacraments unless he be lawfully called. Article 4 describes the lawful call and the examination of those who have been lawfully called to the office of the ministry. Article 7 teaches that a minister is to be stationed in a particular place. Article 9 speaks of the way in which "preachers without a fixed charge" are to be admitted to the ministry.

On the basis of these previous articles, Article 15 teaches:

1) A minister who has been examined and admitted to the ministry by the Classis and Synod, and duly ordained by his consistory, is authorized to preach the Word and administer the sacraments in all the churches of the denomination,

but not without continued ecclesiastical supervision.

2) Ministers of local congregations perform their ministerial duties under the supervision always of their consistories, and are not free to preach in other places without the consent of their consistory.

3) No minister may preach in any church of the denomination without the consent of the consistory of that church. The pulpit is always under the supervision of the local consistory. Only if a minister has the consistory's consent and has been invited by the consistory may he preach in another congregation than his own.

### INDISCRIMINATE PREACHING FORBIDDEN

Article 15 prohibits indiscriminate, and therefore unsupervised, preaching: "No one shall be permitted . . . to preach indiscriminately . . ."

Often those who were guilty of indiscriminate preaching during the years shortly after the Reformation were those self-appointed preachers who wandered from one city to another. There was a large class of such "preachers," many of them former monks, priests, or Anabaptists. Refusing to place themselves under the supervision of any local consistory, much as the "evangelists" and "revivalists" of our own day, they were a law unto themselves. They preached where they

wanted, how they wanted, and for as long as they wanted, and then moved on to greener pastures. It is the intention of Article 15 to forbid such indiscriminate preaching.

Article 15 also forbids the indiscriminate preaching of a minister who is guilty of ". . . neglecting the ministry of his (own) church . . ." This also happened frequently at the time of the Reformation, and continues in our own day. For one reason or another a minister became disillusioned with his own congregation or dissatisfied with their treatment of him and simply abandoned them to go elsewhere. This is forbidden to Reformed ministers of the gospel. And no Reformed congregation may receive such a man, open its pulpit to him, or enlist his services as minister.

The Article even forbids those who are ". . . without a fixed charge . . ." to preach indiscriminately. Those without a fixed charge may be those ministers who have been dismissed from service according to Article 11. Or it may refer to ministers who through no fault of their own have been deprived of their congregations. In the past it has happened that congregations dwindled because the members were forced to move out of the area due to repeated crop failure. It has happened that a congregation severs its relationship with

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the denomination, so that a faithful minister through no fault of his own is without a fixed charge. Even in the case of ministers without a fixed charge, they are not permitted to preach indiscriminately and unsupervised. The Dutch reads "hier en daar te gaan prediken," that is, "to go preaching here and there."

### **SUPERVISED PREACHING**

The important issue raised in Article 15 is the right to preach the Word and administer the sacraments. In whom does this right inhere? Who gives a minister the right to preach?

The emphatic teaching of this article is that this right does NOT reside in the man himself. It makes no difference how talented, how gifted, how popular, how effective a speaker, how important an individual he may be. None of these things give him the right to preach the Word.

Neither does the right to preach reside in the Classis or Synod. This does not deny that Classis and Synod have some jurisdiction in this matter. Article 15 says that no one is permitted to preach "... without the consent and authority of synod or classis." There certainly is a mutual supervision of the ministry in the churches of the federation (denomination) through the Classis and Synod. This is especially the supervision exercised at the time of *admission* into the ministry. Admission into the ministry of the churches of the denomination requires examination by both Classis and Synod. And apart from the approval of the Classis and Synod, no one may be ordained into the ministerial office.

Still, the inherent right to preach and administer the sacraments is not the right given by Classis and Synod. This is why Classis and Synod do not ordain into office, but ordination is con-

ducted by the local consistory. This is also why the local consistory, not Classis and Synod, must suspend and depose from office, should this become necessary. This is why it was wrong for Classis Grand Rapids East of the Christian Reformed Church (December, 1924) to depose Rev. H. Hoeksema, and for Classis Grand Rapids West (January, 1925) to depose Revs. H. Danhof and G.M. Ophoff. The right to preach, the office itself, resides in the local congregation.

Although Classis and Synod supervise admission into office, the ongoing supervision of the office of the ministry is the responsibility of the local consistory. They supervise *who* shall administer the Word and the sacraments in the congregation. They supervise *how* the Word and sacraments are administered, the "how" being according to the Word of God.

### **SUPERVISION OF CANDIDATES**

A decision with respect to candidates has been appended to Article 15.

*In case any one of our candidates has not received a call after three years and still desires that his candidacy remain in effect, he shall address himself to Synod, who shall treat his case as may be proper.*

This decision fits under Article 15 because of the "consent and authority of synod" mentioned in the article. It also makes sense that since Synod declares candidacy, it should also be the body to extend candidacy.

Notice that the initiative for extension of candidacy is to be with the candidate himself. He is to address Synod, if he desires his candidacy to remain in effect. If he fails to do this, his candidacy automatically expires at the end of three years.

The supervision of candidates is twofold. As far as their membership is concerned, candidates are under the supervision of the consistory of the church to which they belong. As far as their labors as candidates are concerned, they are under the supervision of the consistory in which church they are laboring.

Often the question comes up about ministers from other churches and denominations preaching in our churches, or our ministers preaching in churches outside our denomination.

It is the implication of this article that ministers of other churches and other denominations are not permitted to preach in our pulpits. This is a common practice today in our ecumenically inclined age. Our churches must have no part of this practice. The article prohibits those who have not gained "the consent and authority of classis and synod," who have not therefore been examined by the Classis or the Synod, from preaching in the churches. The exception to this would, of course, be churches with whom we have established fraternal relations, sister churches.

This does not, however, forbid our ministers from preaching in churches not part of our denomination. This is permitted and has been permitted by the Reformed churches in the past. If this is done, two conditions must be met. First, before a minister does this he must obtain the approval of his own consistory. And second, although he preaches in another church, he remains under the supervision of his own consistory. □

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*Shrink not from the right strife  
unequal,  
With the best is always hope;  
But ever in the sequel,  
God holds the right side up.*



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*From Holy Writ*  
Rev. George Lubbers

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## Exposition of John 21:15-19

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*The threefold "Simon, Simon, Son of Jonas" — continued*  
(John 21:15-19)

Perhaps it might be beneficial to the reader that at this point we stop and consider briefly the terms wherewith Jesus designates His church to Simon. Such a study often gives opportunity to unfold some more of the riches of the words of life of Jesus.

To each of these questions we will now turn our attention.

In the question to Simon, Christ reminds him of his self-confident boasting! He had stated very boldly that "if all be offended in thee this night, I will never be offended in thee" (Matt. 26:33). We must remember that these words were uttered by Peter, and were also foolishly agreed to by the other ten disciples, in reply to Jesus' quoting from Zechariah 13:7: "Awake, O sword, against my shepherd, and against the man that is my fellow: smite the shepherd and the sheep shall be scattered . . ." Peter, as a spokesman, and all the others refused to believe the Old Testament Scripture's prediction of the suffering and dying of the Shepherd of Israel, which Shepherd had power to lay down His life and had power to take it up again (John 10:18). They shall

all be offended in such a powerful Christ who dies according to the Scriptures, and who is raised again on the third day according to these same Scriptures. They are confident that they will stand and that the Scripture's prophecy of their being utterly scattered will not come to pass. In a word, they are offended at the word of the Cross! And, lest we forget, it was at this point that Christ specifically stated to Peter and to the rest of the disciples that "after I am raised up I will go before you into Galilee." This word too they all had refused to believe. This doubt and unbelief became very apparent on the morning of the resurrection, when they refused to believe the report of the women (Luke 24:6-12).

Now it was in Jesus' power to have come and asked this question very personally to Peter alone. He could have taken him aside and spoken to him privately. But such was not the divine wisdom of God in this case. Not only Peter must confess that horrible sin of unbelief in the words which Jesus had quoted from Zechariah 13:7, but the others here present at this breakfast must hear these questions directed to Simon. Although they did not need to answer audibly, John and the others too must be humbled in the self-humbling of Peter at Jesus' feet. They too

must have been pricked in their consciences. Had they too not forsaken their Lord? Had they not been offended in the Christ of God in the night in which Jesus was betrayed?

This first question makes *every one* naked and opened before the eyes of God with whom they had to do!

No, Simon had not loved Jesus more than the other disciples loved Jesus! Nor had he loved Him less than they had. He had fallen into the sin of denying his Lord. And, o awful moment, had he too been denied before the face of his Father in heaven in that awful moment in that well-known courtyard outside of Caiaphas' hall? God alone be praised in the boundless mercy wherewith He smote that shepherd that night. For this smitten shepherd, who was wounded for our offenses, looked in infinite pity and love upon Peter and also the others; He loved Peter to the end. His petition to the Father that the faith of all these true disciples might not "fail" was heard for these tempest-tossed souls!

There was really infinite love and faithfulness in this heart-searching question: Lovest thou Me more than these, Simon, son of Jonas? Simon does not deny outright that he loves Jesus more than does the beloved disciple John and the others. He leaves

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*Rev. Lubbers is a minister emeritus in the Protestant Reformed Churches.*



the question unanswered. He does not say, "No, I don't believe that I do love Thee more than John does." Neither does he dodge the question. He looks with pleading eyes to Jesus his "Lord." He leaves it in the wise and loving judgment of his Savior - Lord. Thou *knowest* Lord that I have a deep affection for Thee! He is utterly silent concerning the love of the others. He leaves that judgment where it properly belongs.

There is something about the verb used in the Greek text which we ought to point out to the reader of these lines. For Peter employs the word for "to know" very wittingly. The term is *oidas*, in distinction from the verb *ginooskein*. Both verbs are translated in the English with the verb *knowest*. However, the former term refers to seeing clearly with the mind's eye, while the latter refers to experiential knowledge, the knowledge of loving fellowship and life. Now Peter appeals in this first question, as well as in the second question of Jesus as we shall see, to the penetrating omniscience of Jesus who knows what is in man (John 21:15, 16). However, in his reply to Jesus in the third question he expands the answer in acknowledging that Jesus knows what is in his heart in both senses of the terms. For he employs both the Greek verb *oidas* and *ginooskeis*. Lord Thou dost not only know with a bare omniscience, but Thou tastest my love for Thee with spiritual apprehension of the fellowship of reciprocal love between the Savior and the saved.

We should also not overlook that each time when Peter answers Jesus he says, "thou, Lord" except the third time, when he speaks the very pleading and plaintive "Lord." In the first two instances Peter emphasizes that not he must really

answer this question, but that the Lord alone can and should answer it. Here is something of that basic and humble attitude which says that it is better to fall into the merciful arms of the loving knowledge of Jesus than to put up a great argument in self-defense. There is not one grain of the self-confidence of the men who put their trust in self here at all. It is the attitude of the penitent. Peter has found the mercy of forgiveness, and we taste in these words a complete and total looking away from self to the tender mercies of the Lord!

Finally, we must notice that Peter in utmost sensitiveness avoids saying, "I do *love* you," in the sense that the Bible says that "God is love" (1 John 4:8 ff.). For Jesus truly, if I may so speak reverently of Jesus my Lord, pins Peter down in these questions. There is here not a hounding to terrify or to dismay Peter; but the full truth must be confessed, both of sin and of grace. For, mark you well, Peter is the prime candidate to be the chief-under-shepherd of the Great Shepherd of the sheep! Of this one we read in Hebrews 13:20: "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good work, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Hence, there is here a very emphatic pedagogical stepping up of the questions to Peter. When he silently confesses that even his "affection" is not to be viewed in terms of greater or lesser than his peers, then Jesus asks the more basic question: Simon, do you love Me? Jesus will not allow the issue of the ethical love to be substituted by the lesser "warm and hearty af-

fection." Peter cannot escape. He must face the reality whether he really loves Jesus in that profound sense in which love is called the bond of perfection by the Holy Spirit in Colossians 3:14. Does Peter have such a love for Jesus? If not, then the tender affection really is empty of spiritual content. Do you love Me, that crucified Christ, the risen Lord, so that you will never be offended at the Word of the Cross, which is the only truth of the Gospel which you must go out to preach presently in all the world. For blessed is he that is not offended in Me (Matt. 11:1-6)!

Also here Peter casts himself upon his Lord who knows Peter's heart better than what Peter himself does. For from this deep heart flows all the issues of Peter's life. Christ alone knows the secret resources of love. He knows whether Peter will preach the Word of envy or of good will (Phil. 1:15, 16). "Peter, will this love for Me throb in every syllable of your preaching until your dying day?"

It is Jesus that takes the initiative here at this early morning meal. This too is part of His self-manifestation. Hear Him intone: Simon, Son of Jonas, lovest thou Me more than these? Is your love for Me greater and more intense in fervor than that of John and James? Jesus here does not question Peter's love, nor the love of the others. He knows that Peter loves Him. But Peter is here being installed, and in a sense reinstated, into office of apostleship. This is a solemn hour in history, a great moment in the church. Here is a servant who can only be great when he is like his master. Do you still compare your love with that of others in your sinful, boastful, and self-confident manner, Peter?

Peter feels the full impact of this question in his sanctified conscience. This word is sharp and



alive and goes into the marrow and bones of Peter, and it is a discernor of the intents of his heart. Yes, all things are naked and opened with God, with whom Peter has to do.

Simon now replies as a "Peter," the rock. He humbles himself under the mighty hand of God, and replies, "Yes, Lord, thou knowest that I have a deep affection for Thee." He avoids in holy sensitiveness employing that strong word "love" (*agapein*), which is the term used in the words "God is love." That is the deep, ethical love which is the bond of perfection (Col. 3:14). How would he dare to assert that he loved God with the perfection of love in heaven, and that, too, more than all these other six

lovers of Christ? Meanwhile, bear in mind that this was an appeal to the Lord Jesus, who knows all things in Peter's heart. It is not any more what Peter thinks of himself in his own self-evaluation, but what the Lord thinks of him and knows of his heart which counts! Here Peter comes to his *de profundis*! He sings Psalm 139:23, 24 in minor key. He walks softly with his God amongst his fellow co-laborers in the gathering of the harvest.

But the Lord Jesus persists. No, He does not doubt Peter's confession. For, even upon this first of the three answers, Peter is already admitted into office. Says Jesus to Peter, "Feed my lambs." But this is still spoken as a "charge" to Peter, circumscribing

the very delicate and high labor and toil to which he is called. Feed *My* lambs whom I loved so much that I laid down *My* life to free them from all sin and guilt — these lambs which none can or may pluck out of *My* hand! These lambs must be fed and nourished with spiritual food of the word of God.

We would think that this would now suffice.

But Jesus loves His sheep very dearly; and no hireling may from now on tend these sheep. For it is as Ezekiel had said: There shall be showers of blessings. This will be at the time when the Lord shall place one Shepherd over His flock, and will appoint faithful shepherds. Confer Ezekiel 24:11-16. □

## Book Review

**CALVIN: GENEVA AND THE REFORMATION**, by Ronald S. Wallace; Baker Book House, 1988; pp. viii-310 (cloth).

(Reviewed by Prof. H. Hanko)

Ronald Wallace is Professor Emeritus of Columbia Theological Seminary in Georgia. He now lives in Edinburgh, Scotland where he also earned a Ph.D. in Divinity. He is a Calvin scholar of the first rank and has put his massive learning into an important, interesting, and excellent book. His book gleams its material from all of Calvin's writings, including Calvin's Commentaries, his Tracts and Treatises, his correspondence, as well as Calvin's *magnum opus*, "The Institutes of the Christian Religion." Anyone who is in-

terested in the work and theology of Calvin will enjoy and profit from this work.

Perhaps one of the most appealing features of the book is the author's ability to weave the life of Calvin into discussions of Calvin's views and writings. Although especially the first part of the book is biographical, the author intersperses gems out of Calvin's life throughout his discussions. And he deals with Calvin's multi-faceted labors and astounding genius in a fair and compelling way. The three main sections of the book are: 1) The Reformer and his City, 2) Churchman and Pastor, 3) The Theologian. Under the first main heading, the author deals with, "The Aim and the Plan,"

"Decisive Issues in a Mundane Setting," "The Struggle for 'Spiritual Government,'" "Rumors, Slanders and Cases," "Economics in Geneva," "Education and the Humanities in Geneva," "Towards a Christian Society."

There are many parts of the book which particularly struck my attention, of which we mention a few. The author includes important information on the relation between the Council in the city of Geneva and the Consistory, in which he demonstrates that Calvin was far from being the dictator he is often described as being (pp. 54-64). While the Council in Geneva abolished feast days, the author claims that Calvin himself was in favor of them (p. 58). Although Calvin



held firmly to the idea of private ownership of property, he differed from modern capitalistic theory. On p. 109 Calvin's condemnation of instrumental accompaniment of singing is documented; but the author demonstrates how balanced Calvin really was in his application of the regulative principle. There is an excellent chapter on Calvin's thoughts on education (pp. 102ff.) in which Calvin's emphasis on its importance is set forth. On Calvin's views concerning the relation between church and state the author is correct in his analysis of Calvin's position. One of the most moving and enlightening chapters, in my opinion, was the chapter which dealt with Calvin's pastoral work both in Geneva proper and through his correspondence. Generally speaking, the author also does justice to Calvin's theology, although it sometimes seemed to me that the author occasionally fell into the mistake of putting Calvin's theology into a modern context

and evaluating it in the light of present-day theological discussion and dispute.

An example of this latter is the author's treatment of Calvin's views of grace, which are discussed especially in the chapter on education. The author maintains that Calvin called the good in the wicked, grace, and holds that Calvin even went so far as to say that common grace is redeeming grace which has its origin in the cross (p. 104). A certain argument can surely be made in support of the first proposition, but the simple fact is that: 1) Calvin did not write in the context of the modern controversy over the subject of common grace, and, 2) Calvin's theology as a whole certainly militates against any kind of common grace. As far as that element of common grace is concerned which is called "the free offer," even William Cunningham is forced to the conclusion that Calvin did not teach it.

Calvin's doctrine of the extent

of the atonement, a subject being much debated these days, is relegated to a footnote on page 251; and the conclusion of the author is that Calvin is not clear on it. Again, W. Cunningham cites important evidence from Calvin's writings that Calvin held to the doctrine of limited redemption, even though the specific references are relatively scanty.

While Calvin's views on predestination are, for the most part, accurately presented, the author does find certain ambiguities on this subject in Calvin; but it appears as if the author does not reckon sufficiently with Calvin's refusal to enter into questions, especially concerning reprobation, on which Scripture itself is silent.

All those who are spiritual children of Calvin will find this book delightful and instructive reading, and not many books can be as valuable an addition to one's "Calvin Library" as this one. □

## News From Our Churches

*Mr. Benjamin Wigger*

May 15, 1989

### CONGREGATIONAL HIGHLIGHTS

A special congregational meeting was scheduled on April 24 at the Lynden P.R.C. in Lynden, WA. The agenda dealt with approving the plans for their new church building.

Also from Lynden: their Young People's Society sponsored a supper of hamburgs and fries on April 21st at Covenant Christian

School. Donations were for the 1989 Young People's Convention.

There was another congregational meeting held in April, this one on April 4 at the parsonage of the Immanuel P.R.C. in Lacombe, AB, Canada. One item considered that night was what direction the congregation ought to go regarding a church building. Should they look further into the Nazarene Church, look further into the Grace Chapel, look for a suitable piece of ground on

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



which to build a new church, or do nothing at the present time? More information will have to wait until the "News" receives more information from Immanuel.

Also from Immanuel: on behalf of the congregation, the Consistory presented a pulpit Bible to the congregation of the First P.R.C. in Edmonton, AB, Canada at their church dedication program in February.

And one final item from Immanuel: the annual Prayer Day Service, normally conducted on the second Wednesday of March, was held on April 7 instead. The Consistory decided that a later date was more in line with the sowing of crops.

The Evangelism Committee of the Randolph P.R.C. in Randolph, WI sponsored a Spring Lecture held on April 14 at the Central Wisconsin Christian High School. Prof. H. Hanks spoke on the subject "I Believe in God the Creator." Besides this the congregation was also invited to see a video of our churches' Jamaican Missions work. This was shown at the church on March 30.

The Choral Society of the P.R.C. in South Holland, IL presented their annual Easter program on April 2. And many of our churches sponsored, or were invited to attend, Easter singingspirations at neighboring churches. Can there be any better way to conclude a Sunday than by singing praises to our Lord and Creator?

The Reformed Fellowship, also of South Holland P.R.C., met after the evening service on March 26. Two papers were presented, with a discussion to follow on "The Appropriateness of Symbols in Reformed Worship."

#### **MISSION ACTIVITIES**

The "News" received a note from Rev. K. Hanks, pastor of our newly organized congrega-

tion in Norristown, PA. First he informed the "News" that his father and mother and three sisters would be in Norristown on April 2 to witness and take part in his installation as pastor of the church there. And second, he and his family hoped to leave for Northern Ireland, for six to nine months, around the first of July.

Prof. David Engelsma preached a sermon based on Matthew 16:18: "I Will Build My Church," on the occasion of the organization of the newest P.R. church, the Bethel P.R.C. in Elk Grove Village, IL. Missionary Rev. R. Van Overloop, along with South Holland's newly installed pastor, Rev. Terpstra, were responsible for the organization itself. I thank Rev. Van Overloop for supplying the "News" with the following information. Bethel was organized with 12 families and 2 individuals, 27 confessing members and 24 children. The clerk is Al Stob, 1960 Stockton, Des Plaines, IL 60018. Treasurer: Fred Iwema, 706 Michigan Lane, Elk Grove Village, IL 60007.

#### **MINISTERIAL CALLS**

The Bethel P.R.C. called Rev. R. Van Overloop to be their first pastor from a trio that included also Revs. Key and Moore.

Rev. R. Dykstra declined the call he received from the Peace P.R.C. in Lynwood, IL.

Faith P.R.C. in Jenison, MI formed a new trio consisting of Revs. Slopesma, Van Overloop, and Dykstra.

#### **CHURCH ACTIVITIES**

A Mr. & Mrs. plus Adult Bible Societies Spring League Meeting was held on April 11 at the Hudsonville P.R.C. in Hudsonville, MI. Prof. David Engelsma spoke on "The Battle for the Family."

#### **SCHOOL ACTIVITIES**

Parents, supporters, and friends were invited to First Church in Grand Rapids, MI on

April 14 to enjoy the All-School Spring Program of Adams St. Christian School. Their theme this year was the TULIP doctrine.

On Wednesday night, April 12, around 8 PM the band of Covenant Christian High School in Grand Rapids, MI left for Hull, Iowa by way of a chartered bus. At about 10 AM the next morning they arrived in Hull and went directly to the Hull P.R. Christian School. There in the afternoon they presented a band concert to students, parents, and supporters of Hull, the Free Christian School in Edgerton, MN and the Northwest Iowa P.R. Christian School in Doon, IA.

After the concert, the band members had time for activities with their hosts, the families and young people of our Hull P.R.C. Band members spent the two nights in their homes. Then on Friday the band took part in a Band Festival at Dordt College. They performed individually and as part of a combined band from nine different high schools comprised of some 500 members. After another night in Hull the band left for home Saturday morning. Mr. Andy Kamper, Covenant's band director, wanted the "News" to convey his special thanks, as well as thanks from the entire band to the members of Hull for making their time during the Festival so enjoyable. □

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#### **NOTICE!**

Grandville Protestant Reformed Church of Grandville, Michigan is requesting funds to help finance the construction of their new sanctuary.

Those interested in loaning money for periods of 3 years or more at an interest rate of 8-10% are requested to contact:

John Gise Van Baren  
6487 Sunflower Drive  
Byron Center, Michigan 49315  
Phone (616) 530-9233



**WEDDING ANNIVERSARY**

On May 30, 1989, our parents, MR. AND MRS. THOMAS SPRIENSMA will celebrate their 40th wedding anniversary. We are thankful to our Heavenly Father for the many happy years He has given them to each other and to us their children and grandchildren. It is our prayer that God will con-

tinue to bless them with good health and all spiritual blessings.

Ike & Jeanne Spriensma  
Peter & Dorothy Van Der Schaaf  
Audred & Alva Spriensma  
Howard & Eileen Pastoor  
Randy & Sue Spriensma  
Phil & Helen Vander Wal  
and 22 grandchildren

**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.

**NOTICE!**

Prof. H.C. Hoeksema, on his return from Tasmania, was assigned a new telephone number. It is (616) 534-3042.

**NOTICE!**

According to the decision of Synod 1988, the Hull Protestant Reformed Church was appointed the calling church for the 1989 Synod. The Consistory hereby notifies our churches that the 1989 Synod of the Protestant Reformed Churches in America will convene, the Lord willing, on Tuesday, June 13th, 1989 at 9:00 AM in the Hull, Iowa Protestant Reformed Church. The Pre-Synodical Service will be held Monday evening, June 12th at 7:30. Rev. G. Van Baren, President of the Synod of 1987, will preach the sermon. Synodical delegates are requested to meet with the Consistory before the service. Delegates in need of lodging should contact Mr. E. Gritters, RR #1, Hull, IA 51239, Phone 712-439-2194.

In the service of our Lord.

For the Consistory  
E. Gritters

## The Ruling Elder

**CONFERENCE ON THE OFFICE OF ELDER  
JUNE 22-24, 1989 — LOVELAND, COLORADO**

**SPEAKER:** Prof. Robert D. Decker, Professor of New Testament and Practical Theology, Protestant Reformed Seminary.

**LOCATION:** Loveland Protestant Reformed Church  
705 East 57th Street, Loveland, CO

**TOPICS:** The office of elder generally, qualifications, family visitation, oversight of the congregation, oversight of fellow officebearers, sick-visiting, etc.

**SCHEDULE:** Thursday, June 22, 7:30 PM.  
Friday, June 23, 7:30 PM.  
Saturday, June 24, 10:00 AM and 1:00 PM.  
• All speeches will be followed by a question period.  
• A dinner meal will be served between the speeches on Saturday.  
• There is no cost for attending; however, a free-will offering will be taken to defray expenses.

**INVITED:** Everyone who is interested in the subject is cordially invited. A special invitation is extended to present and retired officebearers and ministers.

**INFORMATION:** For further information, including information regarding lodging and recreational facilities, contact: Rev. Ron Cammenga  
709 E. 57th Street  
Loveland, CO 80537  
Phone: (303) 667-1347