

THE STANDARD BEARER

A Reformed
Semi-Monthly
Magazine

In this season of the year, we do well to reflect upon the meaning of the rising of the Sun of Righteousness There was little fanfare in His coming. Bethlehem says it all. This was necessary, for His righteousness is not for the world. It is for the shepherds, for the wisemen, for all who fear His name.

See the "Meditation" — page 123

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In this issue . . .

Though we do not really have a "Christmas issue," two of the articles included herein were written with a view to our celebration of the birth of Christ in this season of the year. One of them is the Meditation. In it Rev. Kortering informs us that the sun's mass is about 334,000 times that of the earth, and that it radiates energy, from every square mile of its surface, at a rate equivalent to 4,690,000 horsepower. That kind of heat output, by the way, is sufficient to melt in one minute a shell of ice 40 feet thick around the sun.

Very interesting, of course . . . but what does all that have to do with Christmas? A look at the prophecy of Malachi makes that clear. The prophet, with the remnant of the faithful "on the other side of Bethlehem," looked in hope for the rising of "the Sun of righteousness." Indeed, that globe of luminous gas which is our sun speaks to us of Christ. Science today recognizes that the sun is uniquely important to man; for its mass determines the motion of the entire solar system, and the energy it radiates is indispensable to all forms of life upon the earth. Indispensable, it is, to physical life. Indispensable to our spiritual life is Christ. Just think, if you will, of how great is the darkness of our sin and death. And then think of the brightness of the sun in our heavens — the sun, which for all its brightness is but a faint reflection of Christ, Who has risen with healing in His wings (or rays). A faint reflection we say; for the sun, according to Isaiah, will be "ashamed, when the Lord of hosts shall reign in mount Zion" (24:23). The smaller light is eclipsed by the greater. And to think . . . that that brightness, those rays of imputed righteousness, are for us. The sun does speak to us of Christmas, does it not? Read "The Rising of the Sun of Righteousness." □

-D.D.

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Meditation

Rev. Jason Kortering

The Rising of the Sun of Righteousness

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall" (Malachi 4:2).

Can't you just see those calves? The dark, cool night of confinement in the stalls leaves them chilled and stiff. As the rising sun begins to warm the earth, the farmer comes along and opens the gate and the calves skip and frolic in the sunlight.

Animals react to sunlight. During the cool seasons of the year the cattle, horses, cats, and dogs all like to stretch out in the warm sunlight.

Little wonder, for from the sun they absorb the energy of life. That bright sphere in the heavens, ninety-three million miles from the earth, so large that 334,000 earths could be contained within it, generates 4,690,000 horsepower of energy in every square mile on its surface.

Here on earth, our plants reach to the east in the morning and slope westward in the evening. What a silent testimony of absorbed energy.

It is no different for the human race. God has made the creation so intricately related that light becomes the essence of life. In its warmth and energy we are refreshed and strengthened. Foolish man who rejects the word of God in creation, makes the sun a god and literally worships it. Others become sun-worshippers on the beaches of our land. We confess that God created the sun, moon, and stars on the fourth day as lights in the firmament of heaven to divide the day from the night, for signs and for seasons, for days and years, to give light upon the earth (Genesis 1:14-16).

The inspired prophet Malachi, draws from this realm of creation a spiritual analogy. The church was experiencing a long, cold, dark night of sin and despair. Apostasy had run rampant throughout all Israel. The preceding chapters of this prophecy give the ugly details. They were offering to God the crippled and lame sheep (1:7, 8); they were guilty of intermarriage with their heathen neighbors (2:11); they neglected their tithes and offerings (3:8); and, worst of all, the priests were the most guilty, being bad examples (2:7, 8).

This sounds only too familiar in our day, does it not? In the closing years of human history, do we not face the same burden that Malachi did? To be sure, the ungodly increase in their iniquity, the blatant examples of their evil lusts are only too obvious. This

evil is affecting the church. We are living in the day when the love of many has waxed cold, spiritual indifference abounds, religious formality without true commitment is evident. Those within the church, who desire to be spiritually separate from the world, find increasing opposition within the church itself.

What gospel did Malachi bring?

The Sun of Righteousness shall rise with healing in his wings.

This is a prophecy of Jesus in His coming.

Righteousness! that is the key issue. One must be right with God. God has established a boundary within which He smiles in friendship and outside of which he burns in His fury. God Himself is righteous. He loves Himself and He expects everyone else to love Him. This love is expressed in the law and summarized by Jesus: "Thou shalt love God with all your heart, mind, will, and strength, and love your neighbor as yourself."

No man has obtained that righteousness in human effort.

This righteousness must come from heaven. It is concentrated in Jesus even as the light is concentrated in the sun. Hence He is called here, "Sun of Righteousness." He personally is righteous, He is the source of righteousness for all those whom the Father gave to Him. Righteousness shines forth from Him.

This explains the double effect of His rising as the sun. The first word of this text is, "But unto

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you that fear my name." The preceding verse is filled with the other imagery of the sun. It will rise so hot that it will burn like an oven, and all who do wickedly shall be stubble and will be burned up completely, leaving neither root nor branch. The righteousness of God demands this. The soul that sinneth shall die. All those in Israel and all mankind today that break the law of God and reject God's way of life come under the wrath of His righteousness. The coming of Jesus, both in Bethlehem and at the end of the ages, will bring terrible judgment and hellish wrath upon them.

But, to those who fear my name, the Sun of Righteousness shall rise with healing in His wings.

Are you one who fears Jehovah's Name?

How can we tell? Fear, here, is not the fright that drives away. Such fear is reserved for the wicked and for those who do not repent of their sins and seek forgiveness. Well may they flee the terror of Jehovah's wrath and glory.

To fear Jehovah's Name is a proper response to the majesty and greatness of God. We realize that the prophet Malachi, by the Holy Spirit, speaks of Jehovah's Name. He is not only the Creator of heaven and earth, He is the Savior of His own. He is the God and Father of Jesus, Jehovah Salvation. He is the God Who keepeth covenant forever. By His revelation we come to reverence Him, we bow before His majesty, and we praise Him for the greatness of His power and the amazing depth of His love. We do not tread lightly in His presence. We come with a profound sense of awe and wonder. This spiritual attitude forces us from within to listen to what He has to say and take seriously His Word. It is our inmost desire to obey Him and

heed His wise commands.

There was a handful of people in Israel who thus feared God as the last prophet spoke these words to Israel. There are such in the midst of the church also today. Are you one of them?

For such, the rising of the Sun of Righteousness produces healing in His rays (wings). As the calves leap out of the stall and frisk in the sunshine, so we delight in the healing for our wounded spirits.

When we fear Jehovah's Name, we learn to reverence the holiness and righteousness of God. This is the great fault in the world, of course, but especially in the church of our day. To make God acceptable to mankind, He is presented as a Loving Father, a gentle and compassionate Savior, a God who desires the companionship of everyone and will do anything to obtain it. This is deceptive. This lacks the fear of Jehovah. He is love, to be sure. He is gentle and compassionate. But He is this in the way of holiness and truth. Justice is the cornerstone of His kingdom. The amazing wonder of His love is not that He denies justice, but that He satisfies it. The healing we need for our guilty and wounded spirits, is derived from the rays of imputed righteousness which assure us of the satisfaction of justice.

This righteousness forms the basis for the forgiveness of our sins. How healing that is. Tears stream down our faces, our hearts palpitate from straining under the burden of guilt, we grow weary from bearing the consequences of our sins before God. Jesus is the Sun of Righteousness with healing in His rays. As we look upon Him by faith we see that He has crossed the great divide that separates the sinner in hell from the Sovereign in glory. Jehovah reached down into the pit of hell

when He sent Jesus to die upon the cross. In Him justice is satisfied. His cry out of hell, "My God, My God, why hast thou forsaken me," reached up to the ears of the Lord of hosts and He answered. He raised Him from the dead and set Him at His own right hand. Well may we focus our eyes of faith upon that cross; for in His death we have died to sin, so that in His resurrection we may live unto God.

As we contend with the devil and deal with our own sinful nature, we grow weary with ourselves. How often do we not cast ourselves down and cry out, "O God, I'm weary of the struggle. The good that I really want to do, I fail to do. The evil that I do not want to do, I find myself doing. O wretched man that I am." Sometimes we cry these words in a rehab center, sometimes in a pastor's study. Most often we cry them in the dark hour of the night when we are overwhelmed with our helplessness. Even then, we need not wait until morning for the Sun of Righteousness to rise with His healing rays. Those rays are ours in the midnight hour of despair. God is our refuge and strength, our ever present help in time of trouble. In Christ Jesus we can do all things as He strengthens us. What words of encouragement, what hope for the troubled, what healing for the downcast.

The righteousness of Jesus Christ is healing for us.

Malachi spoke of His rising: "... shall rise." Yes, Malachi was on the other side of Bethlehem. He served Jehovah during a dark period of Old Testament history. The returned captives had not learned their lesson. Only a few feared the Name of Jehovah. Their hope was in the rising of the Sun of Righteousness. The dark hour of midnight would soon be overtaken by the dawn of a new day.

In this season of the year, we do well to reflect upon the meaning of the rising of the Sun of Righteousness, as He was born into this world, took on our flesh to obtain righteousness for us. There was little fanfare in His coming. Bethlehem says it all. This was necessary, for His

righteousness is not for the world. It is for the shepherds, for the wisemen, for all who fear His Name.

Every day He continues to come. The Sun of Righteousness rises higher and higher in the sky of Jehovah's mercy. He sends His healing rays through the

preaching of the gospel. He comes in all the events of history. Soon He will come again, personally, upon the clouds of heaven. Then His healing will be complete.

Righteousness shall dwell upon the earth. □

Editorially Speaking . . .

The staff of *The Standard Bearer* extends greetings of love to our readers in the Name of Him Whose birth we celebrate at this time of the year — Jesus Christ the Lord. Our heartfelt desire is that you rejoice in the Savior and His salvation from sin and death, regardless of your earthly circumstances. In this way, the triune God and Father of Jesus is glorified by His joyful people.

An editorial appropriate to the season interrupts the short series on "The Task of the PRC with Their Seminary." The second in-

stallment in that series will run in the January 15, 1990 issue of *The SB*, the Lord willing, with the third article following in the February 1 issue.

Our January 1, 1990 issue will be a special issue devoted to "The Reformed Christian's Hope for the Future" — a timely subject for the "New Year's issue."

We ask our readers to consider giving a year's subscription to *The SB* as a gift at Christmas, especially to friends and relatives outside the Protestant Reformed Churches. If you will notify us at once, either by writing or calling

the Business Office (the address and phone number appear in the masthead), we will send an announcement of the gift in your name to the recipient at once. This should reach him by Christmas. The subscription will begin with the special issue of January 1, 1990. The cost is only \$12 per year for 21 issues (\$15 outside the U.S.A.).

Will our readers also consider a year-end gift to *The SB* for the promotion of the Protestant Reformed witness to the Reformed faith and life? □ -DJE

Editorial

Incarnation and Church

It is common to lament weaknesses in the celebration of the birth of Christ by "conservative" Christians. There is indeed a deficient celebration of Christmas by "conservative" Protestants, including Reformed and Presbyterian Protestants. But it is not that they buy presents for loved ones or, as some charge, that they observe an illicit holiday.

The weakness is far more serious.

It is a celebration of Christ's coming, while neglecting the church for which He came; an honoring of Him Who, "being in the form of God, . . . emptied Himself and took upon Him the form of a slave" (Phil. 2:6ff.), while despising the church that, bearing His Name, endures His reproach; a delighting in recon-

ciliation with the Head, while living in a state of war with the body.

Christmas is the church's free, special observance at the end of December yearly of the wonder of the incarnation (literally, "in the flesh"): The eternal Son of God became a real man, without ceasing to be God. That which was conceived in the womb of the virgin and lay in the manger

was God and man, divine and human, in the union of the Second Person of the Holy Trinity, God the Son.

The incarnate God — Jesus — is properly the object of worship and adoration. The church does well to magnify the grace and power of the Triune God in the incarnation, that greatest and most glorious of all the wonderful works of God. Rightly, the life of every living member of the church is deepest thankfulness for the “unspeakable Gift” (II Cor. 9:15).

For God sent His Son into the world, as the Nicene Creed puts it, “for us men and for our salvation.” The Son of God came to die. The virgin’s womb was the way to the cross and the tomb. The necessity of the incarnation was sin, *our* sin. There was no other way for the church to be redeemed from the judgment of the righteous God and to be taken into His communion than the death of the Son of God. The explanation, not only of the virgin birth, but also of the still more profound miracle of God’s being with us in the baby Jesus (the miracle of which the virgin birth is sign and means) is that this baby “shall save His people from their sins” (Matt. 1:21).

“Conservative” Protestants confess all this.

Personally, they marvel at the incarnation as a miracle. Individually, each comforts himself or herself in the incarnation inasmuch as God sent His Son to be the propitiation for his or her sins (I John 4:10).

They do not question the reality of the incarnation, suggesting that the doctrine of the incarnation in Scripture is only the early church’s way of expressing that she found Jesus to be a most unusual man. They do not ascribe the Nicene Creed’s confession that Jesus is fully God and the Symbol of Chalcedon’s con-

fession that Jesus possesses two natures to the influence of Greek philosophy. They do not replace the atonement with men and women’s feeling good about themselves or with the revolutionary liberation of the physically poor and oppressed as the purpose of Jesus’ coming.

This is commendable. For the questioning of the incarnation, the denial of the Godhead of the baby Jesus, and the rejection of atonement as the purpose of incarnation are unbelief. This unbelief of theological “liberalism” constitutes the presence and power of antichrist in the church. “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come . . .” (I John 4:3). Denying that the birth of Jesus Christ was the coming of the Son of God from heaven to earth, “liberalism” is itself the coming of antichrist to earth from hell. With its Biblical-critical knife, “liberalism” cuts the heart out of Christmas (as out of Christianity), leaving only empty words, hollow ceremonies, and vain hope.

What then is the weakness of the “conservative” celebration of the birth of Jesus?

The fault lies in its practice of church-life, and in the doctrine of the church that lies behind this practice. Weakness here necessarily entails error in celebrating the incarnation. For the Son of God united to Himself human nature *as the Head of the church* (Heb. 2:14ff.). His purpose in becoming flesh was atonement *for the sins of His Church* (Eph. 5:25). The result of the incarnation is that Christ has united the church to Himself as His body and bride, by the Spirit: The church is one flesh with God incarnate (Eph. 5:29ff.).

Emmanuel wills to be honored as the Head of the church. He

wills to be enjoyed as He is present within the fellowship of the church in the preaching of the pure doctrine of the gospel and the pure administration of the sacraments. He refuses to be adored in splendid, but isolated, exaltation, apart from His church. He repudiates the praise of Himself, whether at Christmas or at any other time, by the man or woman who declines to bow his or her neck under the yoke of Jesus in the church. He denies that anyone loves Him who despises His church: “If you love Me,” says Jesus, like the Good Husband He is, “love My wife.”

The church is the one, holy, catholic, and apostolic body of Christ, chosen in Him in the eternal love with which God freely loved her, as she takes form always in the world in the local congregation of believers and their children, instituted in the offices of pastor, elder, and deacon and clearly distinguished as Christ’s church by sound preaching, proper administration of the sacraments, and faithful discipline. This congregation invariably manifests the unity of the church by her denominational fellowship with other congregations of the same faith.

“Conservative” Protestants, including Reformed Christians in North America, Europe, South Africa, and elsewhere, seriously weaken their celebration of the incarnation, despite their orthodoxy on the Person and natures of Christ, by their woefully deficient and disobedient church-life.

We need not stay to notice the dishonoring of the church’s Husband by those who disdain membership in the church altogether. It may catch the attention of such an arrant, arrogant individualist to hear that outside the church is no enjoyment of the peace on earth that the Son of God brought down from heaven.

We need not stay long in pointing out the vitiating of that celebration of Christ's birth that is part of the worship of a church that proclaims Christ's birth as His coming for the salvation of all men without exception. Noisy and elaborate as this church's celebration of Christmas may be, so far is it from being genuine homage to the Son of God that at its heart it is the denial of the incarnation. Who fails so miserably to carry out his will of saving all and who is dependent in saving any upon the will of man cannot be God in human flesh, but merely a well-meaning man. Also the celebration of the individual who personally confesses Christ as the One Who "shall save His people from their sins" is vitiated by the Christ-denying worship of the church to which he willingly belongs.

And this is the weakness of much of the celebration of Christ by "conservative" Christianity in our time. Men and women insist on remaining in churches which do not any longer acknowledge Jesus Christ as the only Head of the church, in doctrine, sacraments, and discipline, to the extent that public denial of the virgin birth and of the bodily resurrection of Jesus (without which birth and resurrection He

cannot be God the Son!) are tolerated, as well as public practice of grossest rebellion against the Lordship of Jesus in His commandments. They go on, year after year, bitterly denouncing their own churches and officebearers, which by their own church membership they acknowledge as true churches and officebearers of Christ. They bless Christ, but curse His church and representatives. Some think to solve their "church-problem" by creating their own private, quasi-ecclesiastical, but radically un-churchly organizations in the bosom of the church, so that they now walk in revolution and schism. They will not, for the life of them, carry out their solemn duty to join the church that clearly displays the marks of the true church and body of Christ, as though this were an option they were at liberty to choose or reject at their own pleasure. If a group does separate, they immediately create yet another denomination among all the existing churches, apparently oblivious to the possibility that a true, faithful church (of which the Head is the Son of God!) already exists, which can and should be joined.

Of a somewhat different nature, but likewise a spoiling of

any celebration of Christmas by professing conservatives, are the easy forsaking of a true church by members for personal, purely selfish reasons; the criminal carelessness of other members regarding the peace of the church; and the breaking away of certain factions for wholly inadequate reasons (no cardinal doctrine of the faith being at stake), in order to start "our own church."

All these celebrate Christmas.

All are impeccably orthodox with regard to Jesus' Person and natures.

But they are heretical with regard to Jesus' body. They separate Head from body; the coming of the Son of God from the object of that coming; faith in the Word-become-flesh from the works in church-life that ought to show this faith; incarnation from church.

This is at best a poor celebration of Christmas.

Celebration of the incarnation is not personal.

It is ecclesiastical. It is celebration by the church. On the part of the believer personally, it is celebration in the church, with the church, and for the church.

"Love Me, love My church — flesh of My flesh." □ -DJE

Letters

Mr. John Hilton's article regarding our form for Confession of Faith (Nov. 15, 1989) was right on target. The name of Jesus Christ certainly should be spoken as public confession is made. Jesus is the very center of the Christian faith — for through whom else can we be saved? Not only is salvation itself impossible

without Jesus Christ, but so is the Christian life. Jesus is our strength, our hope, our joy. Yet His name is not even spoken as our young people make public confession of their faith in Him. How tragic.

I sincerely love the Protestant Reformed Churches. However, confessing only to believe in "the

articles taught here in this Christian Church," without confessing the name of Jesus, smacks of stagnant religiosity and not a growing, loving, personal relationship with our Lord Jesus Christ. Yours in the Name of Jesus!

Shelly Start
Hudsonville, MI

I believe the *Standard Bearer* fulfills a need and is a valuable tool. It deals with principles and concepts in a "post-literature" age when people listen and look before they read. But I believe both writers and readers want to be wise stewards of the resources God has given us — talents, time, money, patience, et cetera. I am sure I am not the only one who appreciates your efforts and who desires to be educated and alert to the issues of the day. We should not reduce our concern

about the issues or change direction.

Sometimes I wonder how many Christians are up-to-date. Do they take note of the signs of the times in which we live? Are many not indifferent or unable to listen to others? Do we still respect really the profession, knowledge, way of thinking, vision, insight, and viewpoints of each other? Watching the world we see great strategic issues at stake and an entire belief and concept.

It was predicted in Revelation, wasn't it? Remember, when the collapse of the Roman empire was within sight, and the future seemed to hold nothing, the Advent of our Lord Jesus Christ took place, changing the entire world situation.

Let us encourage, inspire, support, and stimulate each other in the faith, in word and deed.

J.P. deKlerk

Ashhurst, New Zealand □

Search the Scriptures

Rev. Gise VanBaren

"Greetings!"

We begin a study of the epistle to the Philippians. In this study of the book, we will be considering sections at a time. In this article we look at Philippians 1:1-11. One need not feel compelled to finish the section in one society meeting. It can be treated as quickly or as slowly as is considered most profitable for the society. It must be remembered too that this article serves only as a guide to study. It is not designed to be a detailed exegetical study of the book, nor will it attempt to exhaust possible questions which might be raised. If it promotes careful study and encourages lively discussion, it will have served its purpose.

Paul addressed the church at Philippi in the customary manner. That differs from our ac-

cepted practice, of course. He identifies himself first of all (instead of signing the letter at its end). Then he identifies the objects of the letter: "The saints in Christ Jesus which are at Philippi, with the bishops and deacons." Timothy is identified with Paul, not as a co-author, but as an associate of Paul who worked closely with him at Philippi and even now was with Paul in Rome. Throughout the letter, Paul uses the first person singular rather than the plural.

His address to the "saints" at Philippi ought to be noted. He does not address here the most holy of that church while ignoring the vast majority of those who had membership there, but he addresses the *whole* church. All are "saints." This does not mean that they are without sin or had attained to perfection. Rather, Paul addresses the church as *organism*. That organism consists of "saints" in Christ Jesus. These are separated

unto God through Christ's completed work. His address is to be distinguished from that position which would address most in the church as unconverted and unbelievers — until they have had their "conversion experience."

Paul mentions also the "bishops" and "deacons." Compare this with the other epistles — does he do it there too? The church at Philippi through its elders and deacons had repeatedly assisted the apostle Paul both with prayers and also with physical provisions. Therefore he also especially notes their labors and position within the church.

The customary benediction follows in verse 2. He speaks of God's "grace" (undeserved favor shown centrally in the cross towards God's people) which necessarily is followed by "peace." This "peace" is not a relationship first between nations, nor even between individual people, but between God and His

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people. Christ removes that barrier to proper fellowship with God and thereby makes peace (check other passages of Scripture which speak of "peace"). This great benefit comes from the Triune God ("our Father") through Jesus Christ the Lord — it is wholly of God and not of man's invention.

Next, the apostle expresses his thanksgiving to God for the saints of Philippi. He remembered them often — and as often would thank God for them. From the time of their first organization, they had shared with the apostle the "fellowship in the gospel." Lydia, whose heart the Lord opened, believed. Soon others did too. That small gathering must have observed the beating endured by the apostle after he healed the demon-possessed girl. They suffered with him when he was cast into prison. They rejoiced with him when the Philippian jailor with his household were added to the church. The memories of these great works of God had knit together these saints of God with the apostle Paul. And even to the time of the writing of the epistle from prison, Paul had enjoyed the "fellowship in the gospel" with them. The church had come to his aid repeatedly. They had joyfully provided for his physical necessities. How encouraging to the apostle, in all of his mission labors, to have such a church "back him up" in the work God sent him to do.

In all of the above, the church of Philippi had persevered in the faith. This first church on the continent of Europe had continued in the doctrines of God's Word which they first heard of the apostle Paul.

However, the explanation of their perseverance is that God Himself has preserved them. Verse 6 expresses this very truth and is often quoted to show the

"preservation of saints." God had begun that good work of salvation in them (through regeneration, calling, and conversion); now, so Paul affirms, He will "perform it" or "carry it on" to its completion until the day of Jesus Christ. This day of Christ is the day of His glorious return on the clouds of heaven. God's work in His people will continue so that these are preserved through every trial, in every temptation, in all persecutions until Christ returns in glory.

Verses 7 and 8 express Paul's own longing after the church in Philippi. Paul has reason to feel as he does, for he has this church ever in his heart. The heart is one's spiritual center. The apostle, therefore, considers the church at Philippi in the very center of his being. And no wonder this church was so close to Paul, for they had shared in the grace of God to the apostle. They had assisted Paul both while he was bound and when he was free to go forth to preach the gospel. Very really, there was fellowship between them — which involved a partaking of the grace of God.

Paul yearned for that little church even as Christ does. He speaks of the "bowels of Jesus Christ." That is a strange expression to our ears but does emphasize Christ's own affection for His church. Even so (and God could testify to that) Paul longed for the church too.

Verses 9 through 11 express Paul's prayer for that church in Philippi. He prays that their love may abound yet more and more. He had himself experienced their love — toward God but also towards himself. It was the spiritual, godly, love which finds joy in the spiritual perfections of another. It was the love of I Corinthians 13 — without which all other activities are as nothing. In Philippi, this love abounded in

connection with knowledge and "judgment" or "deep insight." Knowledge without love is nothing; but proper knowledge promotes love. In love, there is also discernment of spiritual things. This sort of love shows itself in spiritual activity mentioned in verses 10 and 11.

Paul prays that the love in the church may show itself in the way of approval of the excellent things. Love tests all things and seeks that which is right and proper according to God's Word. In the way of such testing, the members of the church are "sincere" (pure) and "without offence" (blameless) even until Christ's return. That they are pure points to the refining fire which destroys the dross and leaves the gold. These continue to stand before God as holy and blameless in God's sight. That is the situation for this church, so Paul prays, until the day of Christ's return.

In connection with that love, there is the positive truth of the "sincerity" and "blamelessness": fruits of righteousness. One can find these beautiful fruits listed in passages such as Galatians 5:22, 23. These fruits are the result of Christ's perfect work and must be done to the glory of the Sovereign God. What a beautiful prayer for the church at Philippi — and for the church today!

Questions:

1. What is the difference between "slaves" and "servants"? Which is preferable in the text — and why?
2. How can Paul address "saints"? Are members of the church truly saints?
3. The text speaks of "bishops." What are these? Are they the same as "elders"? Find the references in the N.T. to both of these.
4. Does the passage confirm the institution of the office of

- "deacons"? When did this office begin?
5. Note the address of this epistle. Compare this with other of Paul's epistles. What are the differences? Similarities? What is included in "grace" and "peace"?
 6. Show Paul's concern and love for this church as he indicates that in the epistle.
 7. What is included in the "fellowship in the gospel" in verse 5?
 8. Verse 6 is often quoted to prove preservation of saints.

- What is this doctrine? How is it related to perseverance? What other Scriptural passages prove the doctrine? What do the *Canons*, Head 5, state about the doctrine?
9. It would be of interest to check into the idea of the word "heart" and "bowels" as used in the passage. How would we express the same thing today?
 10. What is the relationship between "love" and "knowledge" (vs. 9)? What does I Corinthians 13 say of this?

11. How does the Christian prove the things excellent?
12. Point out other of the "fruits of righteousness" mentioned in Scripture.
13. After studying the introduction, could you affirm that Paul would address your congregation (and you) in the same way that he did the church of Philippi?
14. What does the doctrine of "perseverance of saints" mean to you? Can one then sin as he pleases — yet be assured of salvation? ☐

All Around Us Prof. Robert Decker

Missions, A High Priority What Next From the GKN A New Presbyterian Church in England

Missions, A High Priority

The World Council of Churches (WCC) sponsored a "Conference on World Mission and Evangelization" early last summer in San Antonio, Texas. Missions also received a great deal of attention from the 240 delegates representing the 170 member churches of the World Alliance of Reformed Churches (WARC) which met in Seoul, Korea this past August. While little can be expected from either the WCC or WARC, these meetings do indicate that even among the more liberal churches there is a renewed interest in missions.

Of greater interest to us is the meeting of the International Con-

gress on World Evangelization which met in Manila, the Philippines in July. The theme in Manila was "Calling the whole church to take the whole gospel to the whole world." More than 3,500 participants from 190 countries attended. This conference, called "Lausanne II" because it continued the legacy of the 1974 Conference held in Lausanne, Switzerland, had as its goal to complete the task of evangelizing the world by the year 2,000. The conference represents much of the evangelical and more conservative churches and denominations throughout the world. (*The Church Herald*, December 1989)

Lausanne II reported some fascinating facts and statistics. Among these consider the following:

Of the world's five billion people, one third today call themselves

Christians — over half of these are believers in faith and practice.

There are more than 1,500,000 worship centres, churches and congregations scattered around the globe — and 1,600 new churches are started every day.

There are over 1,450 Christian radio and television outlets touching 990,000,000 people every month.

Over 111,000,000 Bibles or portions of Scripture are distributed annually in thousands of languages.

Each year more than 45,000 different Christian book and magazine titles come off printing presses.

Over two billion people have no witness to the Gospel.

The world's population will double to 10.2 billion people in the next 100 years since currently 2.5 million children are born each week.

By the year 2000 up to 83% of the unreached will likely live in countries closed to traditional missionary activity.

Although Hindus, Muslims and Chinese make up about 75% of the

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non-Christian world, only 5% of today's expatriate missionaries live among them.

Large numbers of Christians presently live under conditions of harassment and persecution and these numbers are increasing as evangelistic activity grows. (TROWEL and sword, July 1989)

Can anyone doubt the truth of Jesus' words: "The harvest truly is plenteous, but the laborers are few"? (Matthew 9:37). Ought not we who are Protestant Reformed and to whom the Lord has given in His grace the precious heritage of the Truth of His Word, ought not we be fervently praying to "the Lord of the harvest, that he will send forth labourers into his harvest" from our own churches?

What Next From the GKN

The Banner (November 13, 1989) reports that:

Despite ecumenical efforts of organizations such as the World Council of Churches (WCC), more churches today are emerging, and less are uniting.

That means the WCC should try harder, says Rev. L.J. Koffeman, newly appointed director of international ecumenical affairs in the Reformed Churches in the Netherlands (GKN). (This is the church of our fathers, R.D.D.) The goal of ecumenicity must remain primary, he says.

At the same time, Koffeman thinks it may be time for his church to consider withdrawing from the Reformed Ecumenical Council (REC). Koffeman believes the GKN has received too much from the REC on issues such as homosexuality. If the REC doesn't change its attitude toward the GKN by 1992, Koffeman will recommend withdrawal.

While pulling back from one ecclesiastical body, Koffeman plans to move toward another — the Roman Catholic Church. Koffeman regrets that the euphoric atmosphere that was created in 1986 when a delegation of Dutch ministers and Roman Catholic bishops visited the Vatican has completely vanished. The ex-

pected doorbraak [break-through] into ecumenicity never happened.

Unity failed partly because ministers and bishops couldn't agree on an agenda. Representatives of the GKN wanted to discuss pastoral questions such as mixed marriages, Roman Catholics and Protestants, whereas the bishops wanted to talk about theological questions such as "What is the Church?"

Koffeman would like to see more attention given to theological issues in further talks with Roman Catholics. He believes all churches should pay more attention to the World Council of Churches' document on baptism, eucharist, and ministry.

So much has happened in the GKN since World War II that one is no longer surprised or shocked. But now they are going to court the Roman Catholics? What next?

A New Presbyterian Church in England

Clarion (November 24, 1989) reports on the formation of a new Presbyterian Church in England.

In a large Victorian Hall in a northern English town, on Friday September 1st, a sizable crowd gathered from many parts of England, as well as Wales, Northern Ireland and the Netherlands. Members of the Reformed Churches (Liberated), the Evangelical Presbyterian Church of Northern Ireland (EPC), and the Presbyterian Association in England (PAE) met to witness the constituting of the East Lancashire Presbyterian Fellowship as a mission-church of the EPC, and the installing of Rev. Norman Green as its first minister . . . The East Lancashire Church is now a part of the EPC, which has recently ordained two new ministers, is showing increasing interest in evangelism and church-planting, and has committed itself to support and oversee the new church. But the EPC is also working in the closest possible co-operation with the PAE. Rev. Green is now a Council member of the Association. It is recognized by all that as the PAE grows and is able to be formed as a full-fledged English Presbytery,

the church in East Lancashire will be part of that, rather than the EPC . . . The next landmark in the PAE's development is the installation of the Rev. Iain Murray as minister of the Cambridge Presbyterian Church, a congregation planted by the PAE and constituted as a church in May 1988.

Rev. Murray is known to many of us as the former editor of *The Banner of Truth Trust*. We shall continue to watch these developments with a great deal of interest. Will a strong Presbyterian Church, fully committed to the Westminster Standards rise again in England? □

Precious Thoughts

O how precious to me are songs in the night;

When darkness surrounds me, the Lord is my Light.

In hours of loneliness, heartache, and tears —

Alone in the stillness my Savior is near.

O how precious the Word with its promises true:

"I'll never forsake, I am always with you."

To know that He loves me and He understands —

To feel in the darkness the touch of His hand.

O how precious the lessons I've learned at His side:

To be patient in trouble, to trust and confide;

To know that without Him I surely would fall —

But when He is with me I can do all.

O how precious is Jesus, my Savior and Friend!

I know that His love for me never will end!

I know that someday on the clouds He will come —

How precious the thought of my heavenly home.

Annetta Jansen
Dorr, Michigan □

Contribution
Rev. Kenneth Hanko

The Psalms, Metrical Psalmody, and the Psalter

PART 1 —

The Texts of *The Psalter*

A comparison of the texts of *The Psalter* with the texts of the Psalms in the KJV reveals not only that our versification of the Psalms are loose but also that the theology of the authors was not in all respects soundly Biblical. I do not mean to say that a significant portion of the words of *The Psalter* is objectionable. There is little that is. Rather I mean to say that the approach to psalm-singing taken by the authors, and that therefore the *underlying*, rather than expressed, theology, is unsound. The words, if they were found in hymns, would be acceptable. As paraphrases of Scripture they are faulty, and reveal the unsound theology of their authors.

1) The loose paraphrasing is due in part to the fact that *The Psalter*, like just about every other psalter ever produced in the English language, is metrical. In metrical psalmody the irregular lines, stanzas, and rhythms of the Psalms are reduced to the form of the English hymn. This form adheres inflexibly to three things.

First. It has a regular meter (such as L.M., S.M., 8787, etc.), and a regular rhythm (iambic be-

ing the most common). It is, for this reason alone, plainly not suited to the singing of the irregular stanzas and lines, and prose rhythms of the Psalms as found in most English translations. It makes some paraphrasing necessary.

It was not always so. The Jews and the church of the New Testament up to the time of the Reformation chanted the Psalms; that is, they sang them as written in the original language or as found in an accurate translation. John Calvin introduced metrical psalmody into the church, and the Reformed and Presbyterian churches since that time have followed his example. The Roman Catholic Church and the Church of England still chant, and some more recent hymnals and psalters of Reformed and Presbyterian churches include a few examples of chant, but most congregations today consider it too difficult.

Perhaps today there is some movement away from the metrical Psalm. There is much popular music, not I think suited to worship, which uses the exact words of Scriptures. *The Book of Psalms for Singing*, the psalter of the Reformed Presbyterian Church of North America, has some non-metrical settings of Psalms or parts of Psalms: 41C, 72D, 89I, 100C, 106G, 117B, 134B, 150B. It is obvious that such settings would be too

lengthy for the longer Psalms, but they are easier than chant, and, if well done, eminently suitable for shorter Psalms.

Second. The English hymn has rhyme. Rhyming is a difficult art even in a hymn, but in Psalm versification, where one has the additional requirement of faithfulness to the words of Scripture, its demands are harsh. Extensive paraphrasing and inversion of word order are necessary in order to make passable use of even the easiest rhyme scheme.

In this the compilers of *The Psalter* have followed the Reformation tradition. All the early English psalters, as also the Genevan Psalter, were rhymed. Rhyme was, at that time, considered indispensable to poetry, and an insistence on rhyme continued almost unbroken to the twentieth century. But 1) rhyme is no longer considered to be a necessary part of English poetry, 2) rhyme has no place at all in Hebrew poetry, and 3) accuracy ought to take precedence over rhyme, no matter how important we may consider rhyme to be.

Third. Since about 1700, compilers of English hymnals and psalters have demanded smooth English. Now this is a much more admirable and desirable thing than the desire for hymn tunes and rhyme, but because we have always pursued it in connection with these two it too has forced us into paraphrase.

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Again it was not always so. The two psalters which were most widely used in England from the time of the Reformation into the 1700s (Sternhold and Hopkins, and Tate and Brady, both of which use rhyme with the metrical form) and the Bay Psalm Book (the psalter of the New England Puritans, and the first book published in North America) insisted on accuracy at the expense of smoothness. The result was almost always awkward, frequently difficult to understand, and sometimes comic. Numbers 53 and 268 in *The Psalter* are examples of this sort of versification. The Scottish Psalter was even more inflexible. All the Psalms were written in common meter (8686, the ballad meter), and were sung for a long time to fewer than ten tunes.

In 1719 Isaac Watts, an Englishman who was dissatisfied with the Tate and Brady psalter, published a new metrical version which maintained a high standard of English at the expense of accuracy. There were other things at work here, and I will have something to say about them later, but what moved Watts to do his work was the crudeness of the verse in the psalters then in use. *The Psalter* has plainly been influenced by Watts in this respect. Its verse is smooth, and its versification loose.

2) The relative smoothness of the verse does not imply the conclusion that the poetry of *The Psalter* is good. It is not. The versifiers frequently lose the parallelism, the most prominent characteristic of Hebrew poetry, and reveal a fastidious and refined distaste for the color and earthiness of Hebrew imagery. It is plainly not appropriate, by their standards, to talk about worms, bulls, bottles, beds, teeth, etc. in poetry. The mundane has no place or must have a poetic

description. Poetry is a way of seeing life through rose-tinted glasses. The poetry of *The Psalter* is so bland that it can be called poetry only by virtue of a poetic form. Psalms 7, 10, 22, 35, 38, 55, 58, 59, 68, 73, 74, 75, 77, 110, 129, and 149 and good examples.

Psalms 136, as found in *The Psalter*, shows a similar dislike for Hebrew poetry. This is the psalm in which every verse ends with the refrain, "For his mercy endureth forever." Our compilers thought this a bit much. In the first versification, Number 376, the refrain appears after every fourth verse. In the second versification it appears after every second verse. In the third versification it appears after every verse, but in two forms.

Some psalms make effective use of repetition. Psalm 118:10-12 is a good example. The compilers of *The Psalter* don't like it, and do away with it wherever it is found.

Here, then, is some of that bad theology mentioned in the paragraph at the beginning of this section. Modern ideas of poetry take precedence over the words of Scripture. Our "refined tastes" are allowed to dictate how we treat the Psalms and what we sing.

3) Bad theology also shows itself in the tendency to Christianize the Psalms. It is not considered appropriate that New Testament Christians sing the language of the Old Testament. Therefore the versifiers in some places substitute the name Christ for references to the Anointed, etc.: Psalms 1, 22, 45, 72, and 110. The word church appears several times. When "burnt offering and offering for sin" are mentioned in the Psalms, *The Psalter* always uses more general language: sacrifices, offerings, etc. See at least Psalms 40 and 66. Specific references to Old

Testament characters and nations, and even events, are almost always removed altogether or made general. See especially Psalms 60, 83, 108, 136.

However, it must be admitted that *The Psalter* does not go as far in this direction as Isaac Watts and others. Watts' "psalter" bears the title *The Psalms of David Imitated in the Language of the New Testament and Apply'd to the Christian State and Worship*. In one place he claims to have

*brought down the royal author into the common affairs of Christian life, and led the Psalmist of Israel into the Church of Christ without anything of a Jew about him.*¹

Of his versification of Psalm 119 he says

*I have collected and disposed of the most useful verses under 18 different heads, and have formed a divine song upon each of them. But the verses are much transposed to attain some degree of connection.*²

The well-known Christmas carol "Joy to the World" is part of Watts' versification of Psalm 98.

4) The versifiers apparently thought that some Psalms or parts of Psalms are not applicable to Christians. We see this, first, in the summarizing of the historical Psalms: 105, 106, and especially 78. We also see it in the softening of the imprecatory Psalms. This has been accomplished in several ways. Sometimes the imprecations are omitted altogether: Psalms 137 and 139. Sometimes they are shortened: Psalms 69 and 109. Sometimes the wording is changed to something less forceful. In Psalm 28, for example, a prayer against the enemies is changed to a statement about God coming in judgment. In Psalm 18 the psalmist's celebration of the victories given him is almost entirely lost.

There is a theology of Psalm-singing which may be called Reformed. It recognizes that the

Psalms as written, with all their references to Old Testament history, Old Testament rites, and no longer existing persons and nations, with all their fierce hatred of the enemies of God and His church, with all their earthiness, and with all their real and supposed difficulties, are the poetry of the Spirit of Christ designed for the edification and worship of the church. There is another theology of Psalm-singing, which began to develop during the decline of Calvinism in England and was both influential in and influenced by the development of hymnody, which forces the Psalms into a form thought to be more suitable for New Testament Christians. *The Psalter* is more heavily influenced by the latter than the former.

PART 2 —

The Music of *The Psalter*

Music is, of course, an area in which my knowledge is so limited that there are very few things I can say. I have received considerable help from Mr. Roland Peterson and from a few books which I read on this subject, but three or four months is not sufficient for an education in music, or even the more limited field of church music. Therefore others must receive the credit for what is true and accurate in the following paragraphs, while I must bear all the blame for mistakes.

The whole subject of music is further complicated by the fact that our liking for some tunes and dislike for others are so seldom based on objective standards. We tend, probably partly because most of us are not musicians, to like what we are used to rather than what is good.

On the basis of such knowledge as I have and as is readily available to anyone uneducated in music, it is possible to say that the music of *The*

Psalter is poor and poorly selected.

1) Almost without exception the music comes from the nineteenth century. Three things may be said about this. First, the nineteenth century is not known for good music, and that is putting it mildly. The Victorian Bad Tune is notorious among modern musicians. Erik Routley, who has written several books on church music, and is a well-respected twentieth century musician, says

The vice of Victorian music is often said to be "sentimentality", and if sentimentality is emotional content backed by no solid truth, a show of feeling with no intention of consequent honesty, the description is an accurate one . . . it was music composed in order to create irresponsible emotion and an unreal sense of well-being . . .

*But this music, the secular music of the salon, was not the final degradation. It remained for the church to debase music to the limit. For music designed to create mere natural emotions such as sorrow or pity, or peace of mind has at any rate what a celebrated broadcaster call "animal content". But the hack-music of the church, of which our hymnals (and *The Psalter*) are still full, and which our churches are only now beginning to abandon, music designed to produce not natural emotion but (save the mark) religious emotion — this was music at its lowest ebb.³*

He later says of this same music that it "is prone to diverge from even the serviceable ideal in the directions of supreme tedium or of shameless vulgarity."⁴ English composers abandoned "all contrapuntal and harmonic integrity in favour of a musical sensationalism which transgresses the bounds of good taste with dreary regularity."⁵ Of J.B. Dykes, one of three composers who have more tunes than any other represented in *The Psalter*, he says,

He gathers his material from the continental opera, and every one of

his tunes shows a combination of seductive melody with a clearly discernible structural failure . . .

The secret of his style is, of course, the concert-goer's attitude which had infected the Victorian parish church. Hymns were made not to sing but for people to listen to choirboys singing.⁶

And of the music in general,

Victorian church music . . . is composed with an eye to the "atmosphere" required by the church, and with an eye to the agreeable sensations which it would produce in the ears of the worshippers. It was composed in a self-conscious way which was unknown to the composers of the Puritan psalm-tunes or the music of the Wesleyan revival.⁷

Secondly, there is good music available to us from every age of the church's history. To ignore it in favor of music from only one period, and that a destitute one, is foolish. Thirdly, even with the addition of a few "Genevan tunes" at the end of *The Psalter* our own heritage is very poorly represented. It is a rich one. The Genevan Psalter is of the highest quality. But let us beware. Most of these tunes as they appear in *The Psalter* have been thoroughly corrupted. Some have even been made unsingable, e.g., #432.

2) Some of the music is plainly too difficult for a congregation to sing: Numbers 16, 18, 22, 24, 42, 59, 81 to name only a few from the beginning of *The Psalter*.

3) Some tunes are unsuited to the texts with which they are matched. Now this is not an easy matter to judge (because the standard cannot be entirely objective: there is always something of personal preference involved in such judgment), and I do not want to get into argument here about specific cases. Nevertheless there are some cases regarding which few would disagree: for example, Psalter #136.

4) If I say at this point that 25% of the tunes are unquestionably bad, any musicians among us will probably raise a howl of rage. By objective standards probably much more than 50% can be called unquestionably bad, but I am not a musician and cannot judge such matters. In the 25% fall only those tunes which we do not use, which we sing only with great difficulty, or which we do not sing correctly.

Let us also note that there are about 19 Psalms that we never or rarely sing because of the tunes to which they are set. They are Psalms 3, 10, 13, 20, 28, 41, 52, 54, 58, 59, 60, 74, 105, 112, 114, 120, 129, 131, 134. In addition there are parts of 16 other Psalms which we do not sing for the same reason. They are found in Psalms 9, 31, 32, 34, 36, 37, 43, 44, 68, 69, 95, 106, 107, 118, 119, 136. That means that there are 35 Psalms (again nearly 25%) which we do not sing, or do not sing completely, because of the music to which they are set. If we add to these the parts of Psalms which are altogether missing from *The Psalter* we come to the conclusion that at least one third of the Psalms cannot be sung or cannot be sung completely.

The music which we use in the singing of the Psalms is not, of course, as important as the Psalms themselves. It does not exist for its own sake, but is strictly subordinate to the text. Nevertheless it is important. When it is bad or unsuitable it will call attention to itself rather than the text. It will divert our thoughts and emotions from Scripture, and demean the congregation's praise. At its best it will enhance our understanding and help us to perfect our praise. It ought, therefore, to be carefully chosen.

PART 3 — Recommendations

1. That we use the following guidelines for the format of a new psalter.
 - a. That the psalter be bound, at least at first, as the Church Orders are bound.
 - 1) This will allow Synod to approve the work in small pieces.
 - 2) This will also allow the churches to begin use of it before it is complete.
 - 3) This will make further revision possible if the churches should find the choices unusable.
 - b. That the versifications be numbered following the example of *The Book of Psalms for Singing*, the psalter of the RPCNA.
 - c. That the headings of the Psalms (not the titles given in *The Psalter*) be included. These are sometimes helpful in understanding the Psalm.
 - d. That the psalter include the following indexes:
 - 1) Index of Authors, Translators, Sources. NOTE: There is no index of this sort in our present psalter because the authors, etc. are mostly unknown.
 - 2) Index of Composers, Sources, Arrangers.
 - 3) Metrical Index. NOTE: There are many errors in the present metrical index.
 - 4) Index of Tunes.
 - 5) Index of First Lines.
 - 6) Index of Important Words. NOTE: This in place of the subject index found in *The Psalter* and most hymnals. The present subject index is very poorly done.
 - e. That tunes and words be printed separately, as in English hymnals.
- 1) This will make the task of typesetting and revision easier.
- 2) It is generally agreed that it is easier to sing with understanding if the words are not found between the clefs of music.
2. That we use the following guidelines for texts.
 - a. That, as much as possible, we sing the Psalms rather than paraphrases. That accuracy and completeness not be surrendered for the sake of rhyme, or for the sake of a metrical version if a good, singable, and more accurate non-metrical version be available.
 - b. That *The Psalter* be so arranged that there be at least one setting in which each Psalm may be sung completely. One exception to this may be Psalm 119, which can be treated as 22 Psalms.
 - c. That a high standard of English grammar and style be maintained. We cannot expect to reach the standard of the KJV, but we can certainly do better than *The Psalter*. We do not want to lose the poetry of the Psalms, the parallelism and the vivid imagery. We ought to avoid as much as possible the awkwardness of the early psalters.
 - d. That repetition of lines and choruses not be used except when justified by the text of the Psalm. These things come from the Revival and Gospel songs of the nineteenth century, and were originally designed to allow the "congregation" to join a soloist in at least part of the singing.
3. That we use the following guidelines for music.

- a. That it be possible for a congregation to sing.
NOTE: an average congregation ought to be able to learn the tune in four or five tries, according to some musicians.

- 1) There ought to be no difficult leaps up and down.
- 2) The range of each part from lowest to highest note ought to be within the capacity of unskilled singers. I have been told that this implies a range from low B flat to high E flat.
- 3) There ought to be no complexities of rhythm or meter that make it impossible to sing the tune as written. The dotted eighth with 16th, frequently found in *The Psalter*, is one example.
- 4) The tune ought to be transposed up or down if necessary to bring the highest or lowest notes within the range of unskilled singers.

- 5) In metrical versions the tunes ought to be syllabic or near syllabic, i.e., there should be only one note for each syllable sung.

- 6) The four parts ought to sing together. Tunes like #254 call attention to themselves, rather than to the words.
- b. That it be suited to the text. This is, as I said above, somewhat subjective. But let us remember that the Psalms are not sweetly sentimental ditties. If they were, perhaps Victorian church music would be more suitable for singing them.
- c. That it be attractive and of high quality in both melody and harmony according to agreed standards of music.
- d. That there be variety: from every period of church history, of as many different forms and meters as possible.
- e. That there be as little use as possible of tunes

associated with familiar hymns and carols.

- f. That faddish and popular music be avoided.
- g. That it not be offensive in its associations (if it has any) with ungodly amusements and ungodly texts.

If we undertake this work we must be prepared to devote years to the task. Some work, especially on the texts, will have to be original. Getting copyright permissions takes time. Good work cannot be done overnight. But I believe that it is possible for us, even with our limited resources, to produce a psalter of much higher quality than the one presently in use. □

1. Quoted from Henry Alexander Glass, *The Story of the Psalters: A History of the Metrical Versions of Great Britain and America*, London: Kegan, Paul, Trench & Co., 1888, p. 48.
2. *Ibid.* p. 178.
3. Erik Routley, *The Church and Music*, pp. 179, 180.
4. *Ibid.*, p. 180.
5. *Ibid.*, p. 181.
6. *Ibid.*, pp. 182, 183.
7. *Ibid.*, p. 183.

Into All the World

Rev. Arie denHartog

A Return Visit to Singapore

It was with great joy and excitement last summer that we accepted an invitation from the Evangelical Reformed Churches in Singapore to come to Singapore to speak for their Reformation Day Rally in October. In the

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providence of the Lord we (my wife and I) were able to spend the last two weeks of October among the beloved saints there. Our trip was sponsored entirely by the churches there. It has been almost exactly three years since we returned to the U.S. after our years of missionary labors in Singapore.

Though we arrived in Singapore just past midnight Saturday

morning, there was a group of church members at the airport to greet us. From the time of our coming to the time of our departure we were kept very busy, to say the least. Our whole itinerary had been planned by a committee of the church ahead of time and included activities morning, noon, and night of every day. In fact, looking back I am really amazed at all the things which

we did during our short stay. We visited many homes and talked to many, many people. We were shown the most wonderful Christian love and hospitality. The nights were spent at the home of Pastor Mahtani and Elder Ong. Because of the busy schedule it seemed we were using these homes for little more than hotels. We had to guard jealously our times of private fellowship with the Mahtani and Ong families.

It was wonderful to see the changes that had taken place in the church in the three years of our absence. The most obvious change in the church is the presence of so many covenant children. The oldest of these children are already in primary school. Almost every month new ones are being born and added to the church. To give you an indication of this, a couple of months ago the First Church had a baptism service at which nine covenant infants were baptized. It was a real joy to see how the Lord had blessed the homes of many couples for whom we have in past years had the privilege of conducting marriage ceremonies.

There continues also to be steady growth through new members that the Lord adds to the church. There were quite a number of new faces in the audience. The audience I preached for at First Church the last Lord's Day we were in Singapore numbered about 225. Most of the new people are single young people. A few new families have also joined.

There were two successive nights of Reformation Day celebrations where I was asked to speak. The audience included a large number of visitors. The zeal and enthusiasm was again wonderful to experience. Many of the church members were actively involved in the various works related to the smooth running of events at the lectures. After the

lectures many people thronged around book tables, and sales of good Reformed books were brisk. Many present were new to the truths of the Reformed faith. There was a good time of fellowship following the lectures, and many church members spent long periods of time discussing various aspects of the Reformed faith with friends and visitors.

On Friday evening and Saturday morning we spoke for a Family Living Conference. Most of those in attendance at this conference were young families. The topics which had been assigned to us were of very great relevance to the many young couples struggling with recently established homes, and the birth of children and the problems of raising these children in the fear of the Lord. Interest in questions of Christian living in the home was phenomenal. There was such a nice spirit of enthusiasm and joy. Sherry also gave a short talk on Saturday morning. At the afternoon meeting Sherry and I were placed on the stage and we had a session of answering questions from the floor on a wide range of subjects that lasted for



Pastor Mahtani and family

almost an hour and a half. This was in typical ERCS fashion.

With great interest we saw the new church premise of the Covenant Evangelical Reformed Church for the first time. You must not imagine that it is anything like our church buildings because it is not. It is actually a renovated terrace house. But it is very nicely renovated and suits well for the purpose of worship and other church activities. It is nice to have as members of the church those who are qualified in architecture and design. I enjoyed preaching in Covenant on the two Lord's Days we were in Singapore. Pastor



Covenant ERCS

Mahtani is the faithful minister of this congregation. Though the congregation is smaller than First Church, the pastor and other office bearers of the church are kept very busy because of the nature of the work in a new church and because of the continued active involvement of the church in the work of evangelism. The fellowship after the worship services was very good. We remember fondly the enthusiastic and moving description of one member of the church who told of how his parents and whole family had come to know the Lord. After the evening service on the first Lord's Day Pastor Mahtani showed slides and told of a recent trip to India and his teaching and preaching to a number of small groups of interested Christians there.

First Church is no longer meeting in the kampong that it met in all the years we were still in Singapore. That kampong has now finally been demolished. Actually we kind of missed the nostalgia of meeting in the old kampong. The congregation is experiencing great hardships in finding meeting places for worship. The church regularly rents hotel rooms and conference rooms at the World Trade



Pastor and Mrs. Lau in their home.

Center. None of these places will give the church a long contract. So they have to keep moving from place to place. Continued attempts are being made to purchase a suitable church building. You have to be in Singapore to know how hard that is and how extremely costly. Many places which are considered have to be dropped because of the refusal of the Singapore authorities to give approval of the place for public worship services. Search for a suitable place has been going on for many years. Because of the size of the congregation it is impossible to meet in a renovated house like Covenant Church does. In our churches we take the matter of our own church building for granted. We consider

it basic to the existence of any congregation. Just imagine to have to continue year after year without a church building. The World Trade Center conference room in which they were meeting at the time of our visit was in itself a nice meeting place. There were great problems, however, regarding atmosphere for worship with all the surrounding busy, busy worldly activities going on at the same time. Sunday is often the time when there are all kinds of conferences and fairs going on at the center. Finding a parking place for your car can often be very difficult.

Pastor Lau is the faithful and very busy pastor of First Church. There are just so many things to do in a church such as this. We had two occasions to visit in the home of the Lau family. The office bearers have a very large work load of visitation and pastoral work as well as leading the church in making decisions on many and varied issues that continue to arise in the church. On the first Lord's Day, I preached at a service where a new deacon was ordained. Office bearers who are elected into office must first go through a period of study of the confessions of the church before they are ordained. Pastor Lau has been in-



First ERCS

vited to speak regularly for a small independent church group which he hopes will in the Lord's providence be led to the Reformed faith.

It was not long after our arrival in Singapore that we could sense very really again some of the struggles and difficulties of Christian living which the saints there experience. Life is really in the fast lane in Singapore. What a difference from quiet Randolph! It is probably even faster paced than most of our metropolitan areas. Many of the members of the church have good jobs with large multinational corporations. The demands that these corporations make on their employees are tremendous. In the midst of the great busyness of life it is hard to find time for family obligations and church activities. One really has to be a strong Christian to stand in the midst of all of this and keep his priorities in life straight.

The new and growing families have struggles very similar to

those experienced by our families in the U.S. Because many of the young people are all at once in the same situations, the members of the church are a great encouragement to each other and there is a lot of sharing of problems and supporting each other. This whole situation makes a seminar on Christian family living every year an excellent church activity. There is a great emerging need of some form of systematic instruction for the children similar to our catechism program. I had opportunity at the family seminar to tell about the catechism program of our churches in the U.S. A difficulty faced in Singapore is how to get children of families scattered all over the island together for a systematic program of covenant instruction. Though distances are not that far compared to those in America, nevertheless transportation presents a real problem in the Singapore context.

We are very thankful to the Lord for the opportunity that He

gave to us in our visit to Singapore. We have seen some of the problems and difficulties which the churches in Singapore face. There is no church without such problems and struggles as long as the church is on earth and not yet made perfect. Each church faces its unique struggles, and we must pray for one another. We have also seen again what wonderful things the Lord continues to do in His church in Singapore and are greatly encouraged by this. We hope that our visit and involvement in various activities in the churches in Singapore will be used of the Lord also to bring our respective denominations closer together. It is also our continued hope and prayer that some day in the Lord's providence our Protestant Reformed Churches can again be actively involved in the work of missions in Singapore and the Far East, working in some way together with the churches of Singapore. □

When Thou Sittest in Thine House

Rev. Kenneth Koole

Husbands, Love Your Wives . . .

It is my understanding that before this article appears in this rubric dealing with the Christian Family another article written by a "woman" will have appeared; and I understand it will deal with the giving of woman as wife to

Adam, and hence to man. That this should appear first is very good and highly appropriate. The simple fact is that until woman (Adam's wife Eve) appeared on the scene there could be no family, period. The woman came first, then the family. You can not talk about "the family" until you have a "woman" (as your wife).

The place of the wife in the family is of central significance. This is not only true biologically (man being incapable of "being fruitful and multiplying" without woman) but this is also true psychologically. The woman God gavest thee comes first!

This means two things. It means she is to come first in her husband's love. (The same of course is true of the wife for her

Rev. Koole is pastor of Faith Protestant Reformed Church of Jenison, Michigan.

husband, but we are concerned now with ourselves as men. The believing man apparently stands more in need of the admonition "Love your wife" than wives (their husbands.) And by "love first" we mean not only "in time," but also "in consideration."

And secondly, this "coming first" means the woman is indispensable to the family as family and to the home as a God-fearing home. This the man, young or old (those who are looking for a wife, and those who have a wife), must keep in mind.

There is no position more important to the stability and order of the home than the God-fearing wife and mother. You might as well put a sailboat out on rough seas without a keel and proper ballast and expect to escape being swamped, as trying to live a stable, well-ordered family life without the wife and mother occupying her proper place in the home. Things will be very unstable indeed.

How vital the woman is to the God-fearing family can be seen in the instance of a mixed marriage, that is, a marriage between a believer and unbeliever. This is, of course, always a sad situation, with more grief than one not in the situation can imagine. But it has been my pastoral experience, with respect to "mixed marriages," that the home where the God-fearing parent is the wife and mother is much better off as a place of spiritual growth and stability than the home where the believer is the husband and father. A family can weather an unbelieving father much better than an ungodly, worldly-minded mother. The mother, the woman, is the one with the greatest influence on the development and perspective of the child. She is the one who spends the most time with the children in the home. She can strengthen, or she

can undo, all that the man wants done to his children as she has set her mind to do. This is her God-given strength for good or for evil.

Is this of practical importance to the God-fearing man? You had better believe it is. This is why one is to look for a God-fearing wife, a wife whom one can marry in the Lord. This is why one is to have an eye for the inward spiritual adornment rather than the outward adornment of mere appearance. What is painted on the outside is not going to help the family one bit, but what is on the inside certainly will.

Secondly, we stress that the wife is to come first in our love. She is to be first in our consideration. This is to be the deepest kind of love. She is to be closest to one.

Perhaps you have debated with others which is the strongest, deepest relationship of love: the relationship of husband and wife, or that of parent and child? Some have asserted that it is the love of parent and child, because, after all, as husband and wife we *become* one flesh, while a parent and his/her child *are* one flesh. Children are our own flesh and blood, ergo, the bond is the strongest and the love the deepest. Surely, in today's society it is much more common for people to divorce their spouse than to disown their children. And if it is more common, it must be easier, and the bond less strong.

With this I beg to differ. Love for one's children may be the most natural of loves, but it is not in the believing family meant to be the deepest of loves, the most basic. This is the honor reserved for the love of marriage, for the spouse.

This is how it was from the beginning. Adam's love for Eve was to come before his love for

his children. And he was to "love" Eve not simply because he wanted children, but for Eve's sake herself. They were made one, with a view to becoming more and more one. Love enables two to do that.

One can have many children and love them all. I do not know of anyone who has been very successful in loving more than one wife at a time. It has something in common with Christ's statement about trying to serve two masters. "Either one will love the one and hate the other, or . . ."

Besides, one is called to leave father and mother, whom one loves, for the sake of one's betrothed. But Scripture never calls one to leave one's spouse whom one loves. One may not (unless sin has grown to the most monstrous of forms in the spouse).

Now it is true that often you find homes where clearly a man's love for his children is deeper than his love for the spouse. There is little love lost (meaning, concern expressed) between the two. Perhaps they are remaining married only for the sake of the children. This is a sad situation. These usually end up competing for the love of their children as well.

But the point is, this is not how it was meant to be. This is the effect of sin, sin which entered into marriage and disrupted love right at the very beginning. This sin had to be dealt with if the self-denying love of marriage was to be restored. In and by Christ it has been.

This means that the love we are talking about is love where grace is at work and two are turned towards each other in their common faith. It is here that you find love of the deepest, inseparable sort.

This is the love celebrated in Scripture. The great anthem of

love, love in its most fiery, possessive expression is set forth in the Song of Solomon 8:6, 7 which speaks of love in terms of coals of fire which burn with a most vehement flame, a flame which many waters can not quench. And Solomon describes here not the love of the parent-child bond, but that of the husband-wife bond. This, where it comes to proper expression, is the deepest of all loves in human relationships. It is that because it is the most intimate — intimate not simply in terms of sex, but in terms of conversation and communion of life. This love is first, therefore, and is to come before all others in the home.

We assert all this for practical reasons. The family is in crisis today — Reformed families even, families of believers.

The cause? In large part, the cause is one's failure to consider the spouse before self. One finds oneself living not for one's wife (or for one's husband), but for one's own business ambitions, or

simply for one's children, what we can give them, how we can gain their affection. The spouse had better take us as we are. In the world? Oh, we are Dale Carnegie II. In the home, we are irritable bears.

These are unhappy marriages. Hopefully, not our own. But if this does describe ours to a degree, we must ask ourselves, "Whom have I been putting first, and how much consideration have I shown my God-given spouse?" In this, the man, as head of the home, must take the lead. The believing wife will respond.

This ideal of "Love in the Lord" is not impossible. I have seen the amazing unity of the husband and his wife. They have raised their family. They have grown old together. And even though all their children have left the home, yet they have each other. That is their great happiness. They love their children; they adore their grandchildren; but they cherish each other in a

way that words can not express. They can not even *think* or make plans without considering the spouse. So much they have grown to be one. The death of the spouse will leave them almost directionless in life.

That is the love I am talking about. That is the marriage.

That is the power of the God-fearing and Christian home.

And this is why so many families are in a crisis situation today. The heads of homes have not made the needs of the wife the first consideration in their lives. The wives respond perhaps in kind. Then cracks and fissures appear in the home. And if these are not dealt with through reflection, resulting in rededication to "the woman thou gavest me," the whole structure is doomed to failure.

Husbands, love your wives! For this is right. It is also wise. Such love will pervade the whole home. The greatest beneficiaries will be the children born in this love. □

Dr. Dad Contra Mundum

Dr. W. David Gamble

A long time ago, there was a pernicious fellow named Arius who troubled the church. He taught that our Lord Jesus Christ was not the eternal God, the Second Person of the Trinity, but rather was a created being, not of the same essence with the Father. Arius wrote, "The Unbegun made the Son a beginning of things originated; and advanced Him as a Son to Himself by adoption." Needless to say, this foul heresy, if accepted by

the church, would have destroyed Christianity.

The Council of Nicea met in 325 A.D. to resolve the challenges put forth by Arius. Over 300 leaders of the church gathered; some were followers of the heretic Arius, others held to the orthodox doctrine. Arius and his disciples were eloquent in their defense of their blasphemies — so eloquent that some of those who believed the orthodox doctrine were intimidated into

silence. Who would defend the deity of Christ?

A relatively young man, small of stature, great in faith and intellect, was in attendance, Athanasius by name. Technically, he attended as a scribe, not as a leader of the church. When others were silent, Athanasius arose and delivered a powerful irrefutable defense of the orthodox doctrine. This great champion of the faith won the day, and the Nicene Creed pro-

claimed, "We believe in one God the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father."

During this tremendous challenge to the faith, Athanasius virtually stood alone. Others believed as he did, but none fought as he fought. At one point, a friend said to him, "Athanasius, the world is against you." This warrior replied, "So be it. Then Athanasius is against the world!" Athanasius contra mundum — Athanasius against the world.

Well, that's all fine and dandy, we fathers say. The guy lived 1650 years ago, and confrontation was expected then, but we have progressed to the point where we look upon that sort of thing as being a bit uncivilized. We fathers don't want to have a reputation for being contentious. 'Tis best, we fathers believe, to roll with the punches, and try to get along. We thus make an interesting little observation: we fathers no longer have the strength of our convictions because we no longer have convictions.

Athanasius seems strange to us today because he believed something. He believed something, and believed it to the point of, shall we say, personal inconvenience. He almost single-handedly defended the orthodox doctrine at Nicea. He boldly challenged the ambivalent Emperor Constantine, who wanted Arius re-admitted to the church. Athanasius was falsely accused of sabotage, witchcraft, graft, murder, was attacked in his church several times, and was banished from the realm on at least five separate occasions.

Athanasius no doubt could have lived a quiet, peaceful, comfortable life, except for one little problem — he believed something.

(I suppose it is really not correct to say that men today do not believe *anything*. The politicians in the statehouses believe in the results of the latest Gallup poll, the intellectuals in the universities believe in the latest revisions of Darwinism, Marxism, and Freudianism, the theologians in the seminaries believe everything but the Bible, the educators in the schools believe in the Gospel according to St. John [Dewey], the leaders of religious organizations believe they had better not offend their big donors, and the average guy subscribes to the creed of the bumper sticker, "Everyone needs something to believe in: I believe I'll have another beer." Not an Athanasius in the bunch.)

Athanasius believed something, and thus was willing to defend that which he believed.

Athanasius believed something, and thus there was no thought given to his own personal comfort when the object of his belief was attacked. Athanasius believed something, and that something was the Truth of God, and thus he received grace to stand against the world in defense of God's Truth.

Athanasius believed something, and that made a difference.

The twentieth century, no less than the fourth, has heresies which would supplant the Truth of God, idols which would receive the worship which is due to God alone, pagan philosophies which would deform and destroy the people of God. In the fourth century, *one man* prepared himself to stand for God, and the purity of the church's doctrine was preserved. Today, there are innumerable abominations which would seek to capture the minds of God's people. And who will

arise to defend God's Truth? Perhaps we will not have our names written in the history books, as did Athanasius, but every father can stand before his family as God's representative, and proclaim and defend God's Truth. Perhaps our efforts will not influence the entire church, as did Athanasius, but our efforts can bless and prosper our family. Perhaps we will not turn back the forces of darkness from every corner of the world, but we can say, "In this my house, God's Truth will be established, and honored, and praised. The blasphemies of the world will not breach the sanctity of this place. When the pagan philosophies of our age seek to capture my family, I will stand against them, and by the grace of God, defeat them, and destroy them."

Athanasius went to the Council of Nicea as a scribe, and a helper. He left as the champion of God's Truth. He was prepared, and his preparation was rewarded. Every father has a little flock to guard, and nurture, and cherish. Dr. Dad must be prepared, must study God's Truth, because the enemy will seek to snatch the lambs from the little flock. Little lambs can't fight this fight; they need a shepherd, a guardian, a champion, a warrior to protect them. They need someone to stand, if need be, against the world.

Dr. Dad contra mundum. Dr. Dad against the world.

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News From Our Churches

Mr. Benjamin Wigger

December 15, 1989

CONGREGATIONAL HIGHLIGHTS

On Friday evening, November 10, and all day Saturday, November 11, a Conference on Reformed Evangelism was held at the Byron Center P.R.C. in Byron Center, Michigan sponsored by Byron's Evangelism Society.

First up on Friday evening was Prof. David Engelsma who spoke on the necessity of the local church doing the work of evangelism. Prof. Engelsma stressed that there is indeed such a thing as Reformed evangelism and that every believer is involved in this aspect of the church whether consciously or unconsciously. He also pointed out that it is the calling of each local church to do evangelism.

This speech was followed by a workshop on how to organize an evangelism committee. Rev. Jason Kortering hosted this part of the program. He pointed out that an organization will combine and unify the efforts in the local church, but however this work is organized, the congregation must remember that the Lord does the work.

Early Saturday morning, the 75 or so who registered for this conference met over coffee and cinnamon rolls for an hour of Christian fellowship. Then at 9:00 A.M., our missionary, Rev. Steve Houck, addressed the group on the subject of the Biblical principles and methods of evangelism. Pastor Houck pointed out that the primary means of evangelism is the preaching, but that the preaching must be supported in the life of the congregation. Rev. Houck gave ten principles for effective evangelism, starting with making personal contact, to using the Bible in presenting the truth, to expecting to find people with many problems, and finally to letting your motivation be the greatness and the glory of God.

Rev. Barry Gritters then hosted an Ideas Workshop. For this workshop, members of many different Evangelism Committees from our churches presented one aspect of their work so that others could learn from their experiences. These presentations included, among others, the radio broadcast of local worship services, publishing and publications, and the distribution of pamphlets to local businesses.

This workshop was followed by an excellent (and I mean excellent) brunch, featuring scrambled eggs, ham, and muffins.

Rev. Ron Van Overloop brought the conference to an end

with a speech on the spiritual condition of the church able to evangelize. The church that is most effective will be characterized by certain principles. The church must be a praying church, it must have faithful office bearers, it must be familiar with the Bible, and it must have godly fear. In closing, Rev. Van Overloop emphasized that the church will sow seeds, and we should pray that God will bless this work. We should also pray that God will continue to hold our congregations steadfast.

A special word of thanks to Byron Center, for hosting a very worthwhile conference, and to those who came from five different states (CA, IA, IL, PA, and MI) to attend this conference.

Somewhat connected to the above, there was a note in our South Holland, IL P.R.C.'s bulletin concerning evangelism news. Their evangelism committee received their first request from Poland. A person from Warszowa, Poland requested the pamphlet, "The Church Today and the Reformation Church: A Comparison."

South Holland's Evangelism Committee also sponsored a lecture in Fort Wayne, IN on November 8. Rev. Steve Houck spoke on "A Christian Evaluation of the New Age Movement."

Mrs. Helen Schipper, wife of the late Rev. Marinus Schipper, was hospitalized in late October after suffering a light stroke.

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

There was some paralysis, which already by the end of the first week was lessening. The prognosis is very good and she hoped to return to her own home in the near future.

"The Priesthood of All Believers" was the topic of a lecture given by Rev. Dale Kuiper and the Immanuel P.R.C. in Lacombe, AB, Canada in observance of Reformation Day.

CHURCH ACTIVITIES

The Reformed Witness Committee of our Doon, Hull, and Edgerton P.R.C.'s in Iowa and Minnesota sponsored a Fall Reformation Day Lecture. Rev. R. Dykstra spoke on the topic, "Civil Disobedience and the Christian: An Unholy Mixture."

In an effort to keep track of all the dates of the special activities of our churches, schools, societies, etc., Judi Doezeema, secretary of our seminary, has produced a monthly schedule of all events in our Grand Rapids area churches and schools. She can tell what activities are planned for a given day or provide a printout of all these organizational activities for the month in question. □

WEDDING ANNIVERSARY

On January 1, 1990, the Lord willing, our dear parents and grandparents, MR. AND MRS. SIMON ONDERSMA will celebrate 50 years of marriage. We rejoice with them, and are thankful to our Lord for the many years together and pray that they may continue to experience the blessings of our faithful God in the years that He may give them.

"Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." (Deuteronomy 7:9)

Gordon & Elaine Ondersma
David & Nancy Ondersma
Harvey & Marilyn Holstege
Raymond & Barbara VanTil
21 grandchildren
4 great grandchildren

(Hudsonville, Michigan)

RESOLUTION OF SYMPATHY

The Martha Ladies Aid Society of the Hull Protestant Reformed Church express their heartfelt sympathy to our president, Rev. Richard Moore, Mrs. Moore, and family in the death of their mother and grandmother, MRS. STELLA U. MOORE. May they be comforted by the words of our Lord when He said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25)

Mrs. Peter D. Westra, Vice President
Mrs. Ralph Brummel, Secretary

WEDDING ANNIVERSARY

On December 21, the Lord willing, our dear parents, KENNETH AND JOYCE RIETEMA will celebrate their 40th wedding anniversary. We are thankful to God for having given them to us and pray He will bless them in the future. The lines are fallen unto me in pleasant places; yea I have a goodly heritage. (Psalm 16:6)

Michael & Brenda Engelsma
Henry & Bonita Boyd IV
Bruce & Barbara Bomers
Ken & Cathy Rietema, Jr.
James & Ronda Slendebroek

14 grandchildren (Grand Rapids, Michigan)

WEDDING ANNIVERSARY

On November 22, 1989 our parents: MR. AND MRS. WILLIAM K. KOOIKER celebrated their 40th Wedding anniversary. We are thankful to our Heavenly Father for the many years He has given them to each other and to us their children and grandchildren. It is our prayer that God will continue to bless them with good health and spiritual blessings.

Doug and Karla Kats
Ken Kooiker
Dave and Aletha Groeneweg
Wayne Kooiker
Lyle and Pam Kooiker
Nick and Janet Kooiker
Tricia Kooiker

13 grandchildren (Hull, Iowa)

ANNOUNCEMENT

The Northwest Iowa Protestant Reformed Christian School of Doon, Iowa is in need of one teacher for grades 3, 4, 5 for the 1989-1990 school year. Please contact Mr. Chester Hunter (106 5th Ave., Doon, IA 51235; [712] 726-3381), administrator, or Mr. Robert Mantel (RR2, Box 92, Hull, IA 51239; [712] 726-3478), Board President.

RESOLUTION OF SYMPATHY

The consistory and congregation of the Randolph Protestant Reformed Church extends Christian sympathy to Mr. Pete Tamminga and to Mr. and Mrs. Tim Tamminga and family in the passing away of their wife and mother and grandmother, MRS. HILDA TAMMINGA. "Precious in the sight of the Lord is the death of His saints." (Psalm 116:15)

Rev. A. denHartog, President
Mr. Don DeVries, Clerk